Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūri

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by
Muḥammad Mahdi Al-Šarif

Volume 2

Dar Al-Kotob Al-ilmiyah
Beirut - Lebanon

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بسم الله الرحمن الرحيم

In the name of Allah, The Most Gracious, The Most Merciful

Allah Almighty said: "Allah did confer a great favour on the Believers when he sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error." (Al Imran 164)

He also said: "It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom although they had been before in manifest error." (Friday "Al-Jumu'a" 2)

(7) The Book Of Friday

1-(844) Nafi narrated from Abdullah (Ibn Umar) "Allah be pleased with both": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you intended to attend (the prayer in the mosque on) Friday, he should take a bath (before coming)."

2-(...) Abdullah Ibn Abdullah Ibn Umar narrated from Abdullah Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said while being on the pulpit: "If anyone of you attended (the prayer in the mosque on) Friday, he should take a bath (before coming)."

(...) Both of Salim and Abdullah, sons of Ibn Umar narrated from Abdullah Ibn Umar "Allah be pleased with both" from The Prophet "Allah's blessing and peace be upon him" the same.

(...) Salim narrated from Abdullah from his father "Allah be pleased with him": I heard The Prophet "Allah's blessing and peace be upon him" the same.

3-(845) Ibn Umar "Allah be pleased with both" narrated: While Umar Ibn Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" came. Umar called (and asked) him: "What is the time now?" He replied: "I was busy and could not go back to my home till I heard the Adhan. I did not perform more than the ablution." Thereupon Umar said to him: "Did you perform only the ablution although you know that Allah's Messenger "Allah's blessing and peace be upon him" used to order us to take a bath (on Fridays)?"

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾﴾ [الجمعة: ٢]

٧ ـ كِتَابُ الجُمُعَةِ

١ ـ (٨٤٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ، وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَالِمٍ وَعَبْدِ اللَّهِ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. بِمِثْلِهِ.

٣ ـ (٨٤٥) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، بَيْنَا هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَنَادَاهُ عُمَرُ: أَيَّةُ سَاعَةٍ هٰذِهِ؟ فَقَالَ: إِنِّي شُغِلْتُ الْيَوْمَ، فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّىٰ سَمِعْتُ النِّدَاءَ، فَلَمْ أَزِدْ عَلَىٰ أَنْ تَوَضَّأْتُ. قَالَ عُمَرُ: وَالْوُضُوءَ أَيْضاً! وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ.

[البخاري: كتاب الجمعة، باب فضل الغسل يوم الجمعة، رقم: ٨٧٧].

4-(...) Abu Huraira "Allah be pleased with him" narrated: while Umar Ibn Al-Khattab was addressing the people on Friday, Uthman Ibn Affan entered (the mosque). Umar referred to him indirectly in his speech saying: "What is the matter with (those) men, who delay in coming after the Adhan?" Uthman replied: "O Commander of the Believers! I did nothing after I heard the Adhan more than I performed ablution and then came." Upon this, Umar said: "Did you only perform ablution? Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you attended (the prayer in the mosque on) Friday, he should take a bath (before coming)"?"

[1] Taking a bath on Friday is necessary for every adult, who reached the age of puberty, and what men have been ordered to do

5-(846) Ata Ibn Yasar narrated from Abu Sa'id Al-Khudri "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is fundamental for anyone who reached the age of puberty."

6-(847) Urwa Ibn Az-Zubair narrated that A'isha "Allah be pleased with her" said: The people used to come (to attend the prayer in the mosque on) Friday from their homes in the precincts of Medina, wearing their garments. But, they used to be covered with dust, with the result that they would smell bitter. Once, a man of them (in such a state) came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in my dwelling place. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (people) got clean (by taking a bath) for (attending) this day of yours (it would be better)."

(...) Amra narrated that A'isha "Allah be pleased with her" said: The people used to do their work by themselves, because they had no servants to suffice them (such a work). So, a bad smell used to come out of them. It was said to them: "If you took a bath (it would be better)."

[2] Applying perfume and using the teeth cleansing stick on Friday

7-(846) Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri narrated from his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is right on everyone who reached the age of puberty to take a bath on Friday. He should also use the teeth cleansing stick and apply perfume to himself as much as he could." Bukair (a sub-narrator) did not mention Abd Ar-Rahman in his narration and said concerning the perfume: "Even from that perfume used by his lady."

٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ؛ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ، فَعَرَّضَ بِهِ عُمَرُ. فَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ! فَقَالَ عُثْمَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا زِدْتُ حِينَ سَمِعْتُ النِّدَاءَ أَنْ تَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءَ أَيْضاً! أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ، فَلْيَغْتَسِلْ».

[البخاري: كتاب الجمعة، باب حدثنا ابو نعيم...، رقم: ٨٨٢].

١ ـ بابُ وُجُوبِ غُسلِ الجُمُعة على كل بالغ من الرجال وبيان ما أُمروا به

٥ ـ (٨٤٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْغُسْلُ، يَوْمَ الْجُمُعَةِ، وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ».

[البخاري: كتاب الاذان، باب وضوء الصبيان ومتى يجب...، رقم: ٨٥٧].

٦ ـ (٨٤٧) ـ حدّثني هارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ مِنَ الْعَوَالِي، فَيَأْتُونَ فِي الْعَبَاءِ. وَيُصِيبُهُمُ الْغُبَارُ. فَتَخْرُجُ مِنْهُمُ الرِّيحُ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ ـ وَهُوَ عِنْدِي ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هٰذَا».

[البخاري: كتاب الجمعة، باب من اين تؤتى الجمعة...، رقم: ٩٠٢].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ النَّاسُ أَهْلَ عَمَلٍ، وَلَمْ يَكُنْ لَهُمْ كِفَاةٌ، فَكَانُوا يَكُونُ لَهُمْ تَفَلٌ، فَقِيلَ لَهُمْ: لَوِ اغْتَسَلْتُمْ يَوْمَ الْجُمُعَةِ.

[البخاري: كتاب الجمعة، باب وقت الجمعة إذا زالت الشمس، رقم: ٩٠٣].

٢ ـ بابُ الطِّيب والسِّواك يَوْمَ الجُمُعَة

٧ ـ وحدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ: أَنَّ سَعِيدَ بْنَ أَبِي هِلاَلٍ وَبُكَيْرَ بْنَ الأَشَجِّ، حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ عَلَىٰ كُلِّ مُحْتَلِمٍ، وَسِوَاكٌ، وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ».

إِلاَّ أَنَّ بُكَيْراً لَمْ يَذْكُرْ: عَبْدَ الرَّحْمٰنِ. وَقَالَ فِي الطِّيبِ: «وَلَوْ مِنْ طِيبِ الْمَرْأَةِ».

[البخاري: كتاب الجمعة، باب الطيب للجمعة، رقم: ٨٨٠].

8-(848) Tawus narrated that once Ibn Abbas "Allah be pleased with both" mentioned what The Prophet "Allah's blessing and peace be upon him" had said concerning taking bath on Friday. Tawus said: I said to Ibn Abbas: "One should also apply to himself perfume or oil in case it is available to his wife." Ibn Abbas "Allah be pleased with both" replied: "I have no knowledge of it."

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

9-(849) Abdullah Ibn Tawus narrated from his father from Abu Huraira "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" said: "It is the right of Allah upon every Muslim to take a bath (at least once) every week, i.e. to wash his head and body."

10-(850) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

[3] Listening to the speech on Friday

11-(851) Sa'id Ibn Al-Musaiyyab narrated that Abu Huraira "Allah be pleased with him" told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (spoke, even no more than you) said to your companion (sitting by your side): "Pay attention (to the sermon)", while the imam is delivering his speech on Friday, then you would be regarded to have talked nonsense."

(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying the same.

(...) The same Hadith was narrated on the authority of Ibn Shihab, with both chains of transmitters, but Ibn Juraij said in his narration: Ibrahim Ibn Abdullah Ibn Qariz.

12-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If you (spoke, even no

٨ ـ (٨٤٨) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ.

قَالَ طَاوُسٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: وَيَمَسُّ طِيباً أَوْ دُهْناً، إِنْ كَانَ عِنْدَ أَهْلِهِ؟ قَالَ: لاَ أَعْلَمُهُ. [البخاري: كتاب الجمعة، باب الدهن للجمعة، رقم: ٨٨٥].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

٩ ـ (٨٤٩) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «حَقٌّ لِلَّهِ عَلَىٰ كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ».

[البخاري: كتاب الجمعة، باب هل على من لم يشهد الجمعة غسل...، رقم: ٨٩٦].

١٠ ـ (٨٥٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشاً أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

[البخاري: كتاب الجمعة، باب فضل الجمعة، رقم: ٨٨١].

٣ ـ بابٌ في الإنصَاتِ يومَ الجُمُعة في الخُطبة

١١ ـ (٨٥١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ. قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ ـ يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ ـ فَقَدْ لَغَوْتَ». [البخاري: كتاب الجمعة، باب الإنصات يوم الجمعة، رقم: ٩٣٤].

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ. وَعَنِ ابْنِ الْمُسَيَّبِ؛ أَنَّهُمَا حَدَّثَاهُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. بِمِثْلِهِ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ. بِالإِسْنَادَيْنِ جَمِيعاً. فِي هٰذَا الْحَدِيثِ، مِثْلَهُ. غَيْرَ أَنَّ ابْنَ جُرَيْجٍ قَالَ: إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ قَارِظٍ.

١٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ

more than you) said to your companion (sitting by your side): "Pay attention (to the sermon)", while the imam is delivering his speech on Friday, then you would be regarded to have talked nonsense."

[4] The certain time on Friday (at which the invocation is responded to)

13-(852) Abu Huraira "Allah be pleased with him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" mentioned Friday, and said: "In it, there is a certain time, with which, no Muslim slave coincides while he is praying and asks Allah for anything but that He will grant it to him." Qutaiba, (a sub-narrator) added in his narration that he (The Prophet) pointed with his hand, suggesting that it is very short.

14-(...) Abu Huraira "Allah be pleased with him" narrated: Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said: "There is a certain time on Friday, with which no praying Muslim coincides and asks Allah for good, except that He will endow him with it." He said (pointing) with his hand that it is very short and narrow.

(...) Abu Huraira "Allah be pleased with him" narrated that Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him" said the same.

(...) Abu Huraira "Allah be pleased with him" narrated through another chain of transmitters that Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him" said the same.

15-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "There is a certain time on Friday, with which no Muslim coincides and asks Allah for good, except that He will endow him with it." He said that it is a short time.

(...) The same was narrated on the authority of Hammam Ibn Munabbih, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him", and he did not mention that it is a short time.

16-(853) Abu Burda Ibn Abu Musa Al-Ash'ari narrated: Abdullah Ibn Umar "Allah be pleased with both" said to me: "Did you hear your father relating (a Hadith) from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the certain time on Friday?" I replied: "Yes, I heard him saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It lies from the time when the imam sits (for delivering the sermon) until the prayer comes to its end"."

أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغَيْتَ».

قَالَ أَبُو الزِّنَادِ: هِيَ لُغَةُ أَبِي هُرَيْرَةَ. وَإِنَّمَا هُوَ: «فَقَدْ لَغَوْتَ».

٤ ـ بابٌ في السَّاعَةِ التي في يَوْمِ الجُمُعَة

١٣ ـ (٨٥٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ. فَقَالَ: «فِيهِ سَاعَةٌ، لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ يُصَلِّي، يَسْأَلُ اللَّهَ شَيْئاً، إِلاَّ أَعْطَاهُ إِيَّاهُ».

زَادَ قُتَيْبَةُ فِي رِوَايَتِهِ: وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[البخاري: كتاب الجمعة، باب الساعة التي في يوم الجمعة، رقم: ٩٣٥].

١٤ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لاَ يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْراً، إِلاَّ أَعْطَاهُ إِيَّاهُ».

وَقَالَ بِيَدِهِ يُقَلِّلُهَا، يُزَهِّدُهَا.

[البخاري: كتاب الدعوات، باب الدعاء في الساعة التي في يوم الجمعة، رقم: ٦٤٠].

(...) ـ حدّثنا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ. بِمِثْلِهِ.

(...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا سَلَمَةُ ـ وَهُوَ ابْنُ عَلْقَمَةَ ـ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ. بِمِثْلِهِ.

١٥ ـ (...) ـ وحدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لاَ يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْراً، إِلاَّ أَعْطَاهُ إِيَّاهُ» قَالَ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَقُلْ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

١٦ ـ (٨٥٣) ـ وحدّثني أَبُو الطَّاهِرِ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ. قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ: قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاَةُ».

[5] The superiority of Friday

17-(854) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best day on which the sun rose is Friday: On which Adam was created (by Allah), on which he was admitted in Paradise, and on which too he was made to come out from it."

18-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best day on which the sun rose is Friday: On which Adam was created (by Allah), on which he was admitted in Paradise, and on which too he was made to come out from it. However, the Hour (of doom) would not be established except on Friday."

[6] This (Muslim) nation's being guided to Friday

19-(855) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) would be the last and the foremost on The Day of Judgement, but every nation (other than us) was given the Book before us, and we have been given the Book after them. On the other hand, this (Friday) was the day, which Allah has enjoined upon us , and guided us to it, and all the people came after us concerning it: The Jews observe the day next to it (Saturday) and the Christians observe the day following it (Sunday)."

(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) would be the last, and the foremost on The Day of Judgement..." (and mentioned the same narration).

20-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We would be the last and the foremost on The Day of Judgement. We would be also the first (nation) to enter Paradise. But, they (both the Jews and the Christians) were given the Book before us, and we (Muslims) have been given it after them. They deviated, and Allah has guided us to the truth about which they differed. This was their day, about which they differed; and Allah has guided us to it. (He said Friday.) That day (i.e. Friday) is for us, the day after it (i.e. Saturday) is for the Jews, and the day next to it (i.e. Sunday) is for the Christians."

21-(...) Hammam Ibn Munabbih, the brother of Wahb Ibn Munabbih, narrated: This is what Abu Huraira "Allah be pleased with him" narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace

٥ ـ بابُ فَضْلِ يوم الجُمُعة

١٧ ـ (٨٥٤) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ الأَعْرَجُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ: فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا».

١٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ: فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا. وَلاَ تَقُومُ السَّاعَةُ إِلاَّ فِي يَوْمِ الْجُمُعَةِ».

٦ ـ بابُ هِدَاية هذه الأمة ليومِ الجُمُعة

١٩ ـ (٨٥٥) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ. بَيْدَ أَنَّ كُلَّ أُمَّةٍ أُوتِيَتِ الْكِتَابَ مِنْ قَبْلِنَا. وَأُوتِينَاهُ مِنْ بَعْدِهِمْ. ثُمَّ هٰذَا الْيَوْمُ الَّذِي كَتَبَهُ اللَّهُ عَلَيْنَا، هَدَانَا اللَّهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَداً، وَالنَّصَارَىٰ بَعْدَ غَدٍ».

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. وَابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ» بِمِثْلِهِ.

٢٠ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ الأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ. بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ. فَاخْتَلَفُوا فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهٰذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ. هَدَانَا اللَّهُ لَهُ ـ قَالَ: يَوْمُ الْجُمُعَةِ ـ فَالْيَوْمَ لَنَا، وَغَداً لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَىٰ».

٢١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ـ أَخِي وَهْبِ بْنِ مُنَبِّهٍ ـ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ

be upon him". He reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We would be the last and the foremost on The Day of Judgement. But, they (both the Jews and the Christians) were given the Book before us, and we (Muslims) have been given it after them. This (i.e. Friday) was their day, enjoined upon them, about which they differed; and Allah has guided us to it. They are to come after us concerning this: the Jews are to observe the day after it (i.e. Saturday), and the Christians are to observe the day next to it (i.e. Sunday)."

22-(856) Both Abu Huraira and Hudhaifa "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah caused those (nations) before us to deviate from (observing prayer on) Friday. In this way, Saturday became for the Jews, and Sunday became for the Christians. Then, Allah turned to us (Muslims), and guided us to Friday, and made Friday, Saturday and Sunday (as days of prayer). They also (i.e. both the Jews and the Christians) are to come after us on The Day of Judgement. We would be the last from among the people of this world, and the first to come and be judged on The Day of Judgement, (or to be judged among them, according to the narration of Wasil) before all the creatures (of the other nations)."

23-(...) Hudhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We have been guided (by Allah) to (observe prayer on) Friday, from which Allah has diverted those (nations) before us..." (and mentioned a Hadith like that narrated by Ibn Fudail).

[7] The merit of going to prayer early on Friday

24-(850) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there come at every gate of the mosque many angels to record the first and then the next (to come). If the imam sat down (for delivering the sermon), they would fold up the records and come to listen to the celebration (of Allah). The example of the one who comes early is like the one who offers a camel (as a sacrifice), then (the example of him, who comes next is) like the one who offers a cow, then (the example of the one who comes next is) like him, who offers a ram, then (the example of the one who come next is) like the one who offers a hen, and then (the example of the one who comes next is) like him, who offers an egg."

(...) The same was narrated by Abu Huraira "Allah be pleased with him" from The Prophet "Allah's blessing and peace be upon him".

رَسُولِ اللَّهِ ﷺ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ. بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، وَهٰذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَهُمْ لَنَا فِيهِ تَبَعٌ، فَالْيَهُودُ غَداً، وَالنَّصَارَىٰ بَعْدَ غَدٍ».

٢٢ ـ (٨٥٦) ـ وحدّثنا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ. قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ. وَكَانَ لِلنَّصَارَىٰ يَوْمُ الأَحَدِ، فَجَاءَ اللَّهُ بِنَا، فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالأَحَدَ. وَكَذٰلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ. نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ».

وَفِي رِوَايَةِ وَاصِلٍ: «الْمَقْضِيُّ بَيْنَهُمْ».

٢٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ حُذَيْفَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هُدِينَا إِلَى الْجُمُعَةِ وَأَضَلَّ اللَّهُ عَنْهَا مَنْ كَانَ قَبْلَنَا» فَذَكَرَ بِمَعْنَىٰ حَدِيثِ ابْنِ فُضَيْلٍ.

٧ ـ باب فَضْل التَّهْجِير يوم الجُمُعة

٢٤ ـ (٨٥٠) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ ـ قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ الأَغَرُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَىٰ كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلاَئِكَةٌ يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ، فَإِذَا جَلَسَ الإِمَامُ طَوَوُا الصُّحُفَ وَجَاؤُا يَسْتَمِعُونَ الذِّكْرَ. وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ».

[البخاري: كتاب الجمعة، باب الاستماع إلى الخطبة، رقم: ٩٢٩].

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

25-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There comes at every gate of the mosque an angel to record the first and then the next (to come for the prayer). (The example of the one who comes early is) like (the one who offers) a camel (and he descended with it until it became like an egg (for the last to come)). If the imam sat down (for the sermon), the records would be folded up, and they (the angels) would attend (to listen to) the celebration (of Allah)."

[8] The merit of him, who listened and kept silent during the sermon

26-(857) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "He, who took a bath, then came to (attend the prayer in the mosque on) Friday, then prayed what was fixed for him, then listened and kept silent until he (the imam) has finished his sermon, and then prayed with him, his sins would be forgiven for him (from this Friday) to the next Friday, in addition to three days more."

27-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performed ablution perfectly, then came (to attend the prayer in the mosque on) Friday, and listened and kept silent (during the sermon) his sins would be forgiven for him during the period between it and the next Friday, in addition to three days more; and he, who touched the pebbles would be regarded to have done an invalid thing."

[9] The Friday prayer is to be offered when the sun declines

28-(858) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We used to offer (the Friday) prayer with The Messenger of Allah "Allah's blessing and peace be upon him". Then we would return and give rest to our camels used for carrying water. Hassan(a sub-narrator) said: I asked Ja'far: What time was that? He said: It was when the sun has declined.

29-(...) Sulaiman Ibn Bilal narrated from Ja'far from his father that he asked Jabir Ibn Abdullah "Allah be pleased with both": "When did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer the Friday prayer?" he replied: "He used to pray (it) and then we would go to our camels and give rest to them (when the sun has passed over the meridian, according to the narration of Abdullah)." (He meant the camels used for carrying water).

30-(859) Abd Al-Aziz Ibn Abu Hazim narrated from his father from Sahl: "We neither had our nap, nor did we take our lunch except after

٢٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَىٰ كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَكٌ يَكْتُبُ الأَوَّلَ فَالأَوَّلَ ـ مَثَلَ الْجَزُورِ ثُمَّ نَزَّلَهُمْ حَتَّىٰ صَغَّرَ إِلَىٰ مَثَلِ الْبَيْضَةِ ـ فَإِذَا جَلَسَ الإِمَامُ طُوِيَتِ الصُّحُفُ وَحَضَرُوا الذِّكْرَ».

٨ ـ بابُ فَضْلِ من استمع وأنصتَ في الخطبة

٢٦ ـ (٨٥٧) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّىٰ مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّىٰ يَفْرُغَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّيَ مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَىٰ، وَفَضْلُ ثَلاثَةِ أَيَّامٍ».

٢٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ. وَزِيَادَةُ ثَلاثَةِ أَيَّامٍ. وَمَنْ مَسَّ الْحَصَىٰ فَقَدْ لَغَا».

٩ ـ بابُ صَلاةِ الجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ

٢٨ ـ (٨٥٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا.

قَالَ حَسَنٌ: فَقُلْتُ لِجَعْفَرٍ: فِي أَيِّ سَاعَةٍ تِلْكَ؟ قَالَ: زَوَالَ الشَّمْسِ.

٢٩ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ حَسَّانَ. قَالاَ جَمِيعاً: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ: مَتَىٰ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ؟ قَالَ: كَانَ يُصَلِّي. ثُمَّ نَذْهَبُ إِلَىٰ جِمَالِنَا فَنُرِيحُهَا.

زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ: حِينَ تَزُولُ الشَّمْسُ، يَعْنِي: النَّوَاضِحَ.

٣٠ ـ (٨٥٩) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَيَحْيَىٰ بْنُ يَحْيَىٰ وَعَلِيُّ بْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ

(offering) the Friday (prayer)." (Ibn Hujr added in his narration "during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him"").

31-(860) Iyas Ibn Salama Ibn Al-Akwa' narrated from his father: "We used to offer the Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" when the sun declined. Then, we would return and try to pursue the afternoon shadow (of the walls to shade ourselves)."

32-(...) Iyas Ibn Salama Ibn Al-Akwa' narrated from his father: "We used to offer the Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" (when the sun declined). Then, we would return and find no shadow of the walls in order to shade ourselves."

[10] What about the two sermons before the (Friday) prayer, and the while-sitting interval between them

33-(861) Nafi narrated from Ibn Umar: "The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver the (first) sermon on Friday as standing. Then he would sit (for a while) after which he would stand (for delivering the second sermon), as they (the imams) do those days."

34-(862) Jabir Ibn Samura narrated: The Prophet "Allah's blessing and peace be upon him" used to deliver two sermons (on Friday), between which, he used to sit (for a while) in order to recite The Qur'an and admonish the people.

35-(...) Simak narrated: Jabir Ibn Samura told me: "The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver the (first) sermon (on Friday) as standing. Then, he would sit (for a while), after which he would stand and deliver the (second) sermon while standing. Whoever told you that he (The Prophet) used to deliver the sermon as sitting has told a lie. By Allah! I prayed with him (The Prophet) more than two thousand (obligatory congregational) prayers."

[11] Allah's saying: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday "Al-Jumu'a" 11)

36-(863) Jabir Ibn Abdullah "Allah be pleased with both" reported: While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon as standing on Friday, a caravan (loaded with food) came from Sham. The people turned and went to it (and left the mosque), but only twelve persons remained (with The Prophet). So this verse in the Sura of Friday was revealed: " But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday 11)

ـ عَنْ أَبِيهِ، عَنْ سَهْلٍ. قَالَ: مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.
زَادَ ابْنُ حُجْرٍ: فِي عَهْدِ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الجمعة، باب قول الله تعالى: ﴿فإذا قضيت الصلاة فانتشروا...﴾ رقم: ٩٣٩].

٣١ ـ (٨٦٠) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا وَكِيعٌ، عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا زَالَتِ الشَّمْسُ. ثُمَّ نَرْجِعُ نَتَتَبَّعُ الْفَيْءَ.

[البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٦٨].

٣٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ، فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيْئاً نَسْتَظِلُّ بِهِ.

١٠ ـ بابُ ذِكْرِ الخُطْبَتَيْنِ قبل الصَّلاةِ وما فيهما من الجلسة

٣٣ ـ (٨٦١) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. جَمِيعاً عَنْ خَالِدٍ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ. قَالَ: كَمَا تَفْعَلُونَ الْيَوْمَ.

[البخاري: كتاب الجمعة، باب الخطبة قائماً، رقم: ٩٢٠].

٣٤ ـ (٨٦٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَحَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَتْ لِلنَّبِيِّ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا. يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ.

٣٥ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكٍ. قَالَ: أَنْبَأَنِي جَابِرُ بْنُ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ فَيَخْطُبُ قَائِماً. فَمَنْ نَبَّأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِساً فَقَدْ كَذَبَ، فَقَدْ ـ وَاللَّهِ ـ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَيْ صَلاَةٍ.

١١ ـ باب في قوله تعالى:

﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١]

٣٦ ـ (٨٦٣) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِماً يَوْمَ الْجُمُعَةِ. فَجَاءَتْ عِيرٌ مِنَ الشَّامِ، فَانْفَتَلَ النَّاسُ إِلَيْهَا. حَتَّى لَمْ يَبْقَ إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَأُنْزِلَتْ هٰذِهِ الآيَةُ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِماً﴾ [الجمعة: ١١].

[البخاري: كتاب الجمعة، باب إذا نفر الناس عن الإمام في صلاة الجمعة...، رقم ٩٣٦].

(...) The same was narrated on the authority of Husain, with the same chain of transmitters, and mentioned: "While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon" but he did not mention "as standing."

37-(...) Jabir Ibn Abdullah "Allah be pleased with both" reported: While we were (attending the speech and prayer) with The Prophet "Allah's blessing and peace be upon him" on Friday, some camels loaded with food, arrived. The people turned towards the camels (and left the mosque), but only twelve persons –and I was one of them- remained (with The Prophet). So this verse was revealed by Allah: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing..." to the end of the Verse. (Friday 11)

38-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was standing (for the sermon) on Friday, a caravan came to Medina. The companions of The Messenger of Allah "Allah's blessing and peace be upon him" ran towards it; and no one remained with him but twelve men, including Abu Bakr and Umar. So, Allah revealed: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday 11)

39-(864) Ka'b Ibn Ujra narrated that once he entered the mosque and found Abd Ar-Rahman Ibn Umm Al-Hakam delivering the (Friday) sermon as sitting. Upon this, he said: "Look at that wicked man, who is delivering the sermon while sitting, and Allah Almighty said: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing." (Friday 11)

[12] The grievous punishment for neglecting the Friday (prayer)

40-(865) Both of Abdullah Ibn Umar and Abu Huraira "Allah be pleased with them" narrated that they heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, while being on the wood sticks of his pulpit: "Let those people (who do not attend the Friday congregational prayers) stop from leaving the Friday (congregational prayers), otherwise, Allah would set a seal upon their hearts, and they would become from amongst the negligents."

[13] Shortening both the prayer and the sermon

41-(866) Simak narrated that Jabir Ibn Samura said: I used to offer the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and his prayer was of moderate length, and his sermon also was of moderate length."

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ. قَالَ: وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ. وَلَمْ يَقُلْ: «قَائِماً».

٣٧ ـ (...) ـ وحدّثنا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ عَنْ حُصَيْنٍ، عَنْ سَالِمٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ. فَقَدِمَتْ سُوَيْقَةٌ. قَالَ: فَخَرَجَ النَّاسُ إِلَيْهَا، فَلَمْ يَبْقَ إِلاَّ اثْنَا عَشَرَ رَجُلاً. أَنَا فِيهِمْ. قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١]، إِلَى آخِرِ الآيَةِ.

٣٨ ـ (...) ـ وحدّثنا إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي سُفْيَانَ وَسَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: بَيْنَا النَّبِيُّ ﷺ قَائِمٌ يَوْمَ الْجُمُعَةِ. إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ، فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَبْقَ مَعَهُ إِلاَّ اثْنَا عَشَرَ رَجُلاً. فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ. قَالَ: وَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا﴾ [الجمعة: ١١].

٣٩ ـ (٨٦٤) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ؛ قَالَ: دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمٰنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِداً. فَقَالَ: انْظُرُوا إِلَى هٰذَا الْخَبِيثِ يَخْطُبُ قَاعِداً. وَقَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: ١١].

١٢ ـ بَابُ التَّغْلِيظِ فِي تَرْكِ الْجُمُعَةِ

٤٠ ـ (٨٦٥) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ عَنْ زَيْدٍ ـ يَعْنِي أَخَاهُ ـ أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مِينَاءَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ؛ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

١٣ ـ بَابُ تَخْفِيفِ الصَّلاَةِ وَالْخُطْبَةِ

٤١ ـ (٨٦٦) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كُنْتُ أُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَكَانَتْ صَلاَتُهُ قَصْداً، وَخُطْبَتُهُ قَصْداً.

42-(...) Simak Ibn Harb narrated that Jabir Ibn Samura said: I used to offer the prayers with The Prophet "Allah's blessing and peace be upon him", and both his prayer and sermon were of moderate length."

43-(867) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, his eyes would become red, his voice would rise, and his anger would grow so much, really as if he were a warner of an enemy, saying: "The enemy is going to attack you in the morning and in the evening." He also would say: "(The time at which) I have been sent, and the Hour (of doom) are (as close to one another) as those two", joining his index finger and middle finger. He also would say: "Now and then: The best speech is The Book of Allah, and the best guidance is that of Muhammad; the worst of affairs is its innovations (of heresies), and every innovation (of heresy) is an error." He used to say: "I'm much closer to every believer than himself: Whoever left wealth (to be inherited) then it would go to his family, and whoever left debts (to be fulfilled) or (helpless) children, then, I'm responsible to fulfill (his debts) and take care (of his children)."

44-(...) Ja'far Ibn Muhammad narrated from his father: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The sermon of The Prophet "Allah's blessing and peace be upon him" on Friday used to go as follows: He used to praise Allah and laud Him, after which he would say, with his voice loud...(and mentioned the same previous narration).

45-(...) Ja'far Ibn Muhammad narrated from his father that Jabir said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people in his sermon, he used to praise Allah and laud Him as He deserves. Then, he would say: "Whomever Allah guides (to the straight path), then no one would be able to lead him astray; and whoever goes astray, then, no one would be able to guide him (to the straight path). The best speech is The Book of Allah..." (and he mentioned a Hadith like that narrated by Ath-Thaqafi).

46-(868) Ibn Abbas "Allah be pleased with both" reported: Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to treat the one who was under the influence of magic charm. He heard the foolish people of Mecca saying that Muhammad "Allah's blessing and peace be upon him" was under the influence of magic charm. Upon this he said: "If I happened to meet this man, Allah might cure him at my hand." He met him and said: "O Muhammad! I can treat (one) who is under the influence of magic charm, and Allah cures whomever He desires at my hand. Do you have a desire (for that)?"

٤٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّاءُ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلاَتُهُ قَصْداً، وَخُطْبَتُهُ قَصْداً.

وَفِي رِوَايَةِ أَبِي بَكْرٍ: زَكَرِيَّاءُ عَنْ سِمَاكٍ.

٤٣ ـ (٨٦٧) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلاَ صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ. حَتَّىٰ كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: «صَبَّحَكُمْ وَمَسَّاكُمْ». وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَىٰ. وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ، وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ». ثُمَّ يَقُولُ: «أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالاً فَلأَهْلِهِ، وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَإِلَيَّ وَعَلَيَّ».

٤٤ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ. ثُمَّ يَقُولُ عَلَىٰ إِثْرِ ذٰلِكَ، وَقَدْ عَلاَ صَوْتُهُ. ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِهِ.

٤٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ: يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ يَقُولُ: «مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ. وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ». ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الثَّقَفِيِّ.

٤٦ ـ (٨٦٨) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. كِلاَهُمَا عَنْ عَبْدِ الأَعْلَىٰ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ ـ وَهُوَ أَبُو هَمَّامٍ ـ: حَدَّثَنَا دَاوُدُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ ضِمَاداً قَدِمَ مَكَّةَ ـ وَكَانَ مِنْ أَزْدِ شَنُوءَةَ. وَكَانَ يَرْقِي مِنْ هٰذِهِ الرِّيحِ ـ فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّداً مَجْنُونٌ. فَقَالَ: لَوْ أَنِّي رَأَيْتُ هٰذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدَيَّ. قَالَ: فَلَقِيَهُ. فَقَالَ: يَا مُحَمَّدُ، إِنِّي أَرْقِي مِنْ هٰذِهِ الرِّيحِ، وَإِنَّ اللَّهَ يَشْفِي عَلَىٰ يَدَيَّ مَنْ شَاءَ، فَهَلْ لَكَ؟

Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Praise be to Allah, we praise Him, and ask for His help; and whomever Allah guides (to the straight path) then, none would be able to lead him astray, and whoever is led astray, then, none would be able to guide him. I testify that there is no god but Allah, He is One, with Whom there is no partner, and that Muhammad is His Servant and Messenger. Now and then...." He (Dimad) said: "Repeat these words of yours before me!" The messenger of Allah "Allah's blessing and peace be upon him" repeated them before him thrice. He said: "I heard the words of soothsayers, those of magicians, and those of poets, but I have never heard such words as yours, which reach the depth (of the ocean of eloquence) . Stretch your hand so that I would give you the pledge of allegiance on Islam." He gave him the pledge of allegiance. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It (this pledge of allegiance) is on behalf of your people too." He said: "It is on behalf of my people too."

Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and (a portion of it) passed by his people. The leader of the expedition said to the detachment: "Did you get anything from these people?" One of them said: "I got a pot for water." Upon this he said: "Return it, for it (belongs to) one of the people of Dimad."

47-(869) Abu Wa'il narrated: Once, Ammar delivered the sermon before us. Though it was brief, it was so much eloquent. When he (Ammar) came down (from the pulpit) we said to him: "O Abu al-Yaqzan! you delivered a brief and eloquent speech. Would that you had lengthened (it)!" He said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Lengthening the prayer and shortening the sermon by one is the sign of his understanding (of religion). So lengthen the prayer and shorten the sermon, for from among the expressions, some are (as eloquent in their persuasion and influence as) charm"."

48-(870) Adi Ibn Hatim narrated: Once, a man delivered a speech in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Whoever obeyed Allah and His Messenger, would be guided aright, and whoever disobeyed them would go astray." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What a bad orator you are! You should say: "And whoever disobeyed Allah and His Messenger (went astray according to Ibn Numair)."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ». قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هٰؤُلاَءِ، فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثَلاَثَ مَرَّاتٍ. قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هٰؤُلاَءِ. وَلَقَدْ بَلَغْنَ نَاعُوسَ الْبَحْرِ. قَالَ: فَقَالَ: هَاتِ يَدَكَ أُبَايِعْكَ عَلَى الإِسْلاَمِ. قَالَ: فَبَايَعَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَىٰ قَوْمِكَ» قَالَ: وَعَلَىٰ قَوْمِي.

قَالَ فَبَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَمَرُّوا بِقَوْمِهِ. فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ: هَلْ أَصَبْتُمْ مِنْ هٰؤُلاَءِ شَيْئاً؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبْتُ مِنْهُمْ مِطْهَرَةً. فَقَالَ: رُدُّوهَا، فَإِنَّ هٰؤُلاَءِ قَوْمُ ضِمَادٍ.

٤٧ ـ (٨٦٩) ـ حدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ، عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ. قَالَ: قَالَ أَبُو وَائِلٍ: خَطَبَنَا عَمَّارٌ. فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْيَقْظَانِ، لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ. فَلَوْ كُنْتَ تَنَفَّسْتَ. فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلاَةِ الرَّجُلِ، وَقِصَرَ خُطْبَتِهِ، مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلاَةَ وَاقْصُرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْراً».

٤٨ ـ (٨٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلاً خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا فَقَدْ غَوَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ».

قَالَ ابْنُ نُمَيْرٍ: فَقَدْ غَوِيَ.

49-(871) Safwan Ibn Ya'li narrated from his father that he heard The Prophet "Allah's blessing and peace be upon him" reciting while being on the pulpit (Allah's saying): "They will cry: O Malik!"

50-(872) Amra, daughter of Abd Ar-Rahman narrated from a sister of hers: I kept (Allah's saying): "Qaf: By The Glorious Qur'an!" from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him" on Friday; and he used to recite it on the pulpit every Friday.

(...) Amra narrated from a sister of hers, who was elder than her the same Hadith transmitted by Sulaiman Ibn Bilal.

51-(873) A daughter of Al-Harith Ibn An-Nu'man narrated: "I did not keep (the Sura of) Qaf except from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him" as he used to recite it in the sermon on every Friday." She further said: "Our oven and that of The Messenger of Allah "Allah's blessing and peace be upon him" was one." (She made a metonymy with this illustrating that she was so much close in residence to The Messenger of Allah "Allah's blessing and peace be upon him" to the extent that she used to be well-acquainted with his states).

52-(...) Umm Hisham, the daughter of Haritha Ibn An-Nu'man narrated: Our oven and that of The Messenger of Allah "Allah's blessing and peace be upon him" was one for two years, or for more than a year; and I did not keep (Allah's saying) "Qaf: By The Glorious Qur'an" except from the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", which he used to recite every Friday on the pulpit, whenever he delivered the sermon before the people.

53-(874) Imara Ibn Ruwaiba narrated that once he saw Bishr Ibn Marwan on the pulpit, raising his hands (while delivering the sermon). Upon this, he said: "Might Allah make ugly those hands! No doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" (on the pulpit) doing no more than pointing with his hand as such", and he beckoned with his index finger.

(...) Husain Ibn Abd Ar-Rahman narrated: I saw Bishr Ibn Marwan on Friday, raising his hands (while delivering the sermon on the pulpit). Upon this, Imara Ibn Ruwaiba said...(and he mentioned the same narration).

[14] The salutation (of the mosque by offering two Rak'as) while the imam is delivering the sermon

54-(875) Jabir Ibn Abdullah "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was

٤٩ ـ (٨٧١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ الْحَنْظَلِيُّ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ عَطَاءً يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: ﴿وَنَادَوْا يَٰمَٰلِكُ﴾ [الزخرف: ٧٧].

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٣٠].

٥٠ ـ (٨٧٢) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ أُخْتٍ لِعَمْرَةَ؛ قَالَتْ: أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: ١] مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَوْمَ الْجُمُعَةِ، وَهُوَ يَقْرَأُ بِهَا عَلَى الْمِنْبَرِ، فِي كُلِّ جُمُعَةٍ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتٍ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ ـ كَانَتْ أَكْبَرَ مِنْهَا ـ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

٥١ ـ (٨٧٣) ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مَعْنٍ، عَنْ بِنْتٍ لِحَارِثَةَ بْنِ النُّعْمَانِ؛ قَالَتْ: مَا حَفِظْتُ (ق) إِلاَّ مِنْ فِي رَسُولِ اللَّهِ ﷺ. يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ. قَالَتْ: وَكَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ ﷺ وَاحِداً.

٥٢ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ الأَنْصَارِيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ؛ قَالَتْ: لَقَدْ كَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ ﷺ وَاحِداً. سَنَتَيْنِ أَوْ سَنَةً وَبَعْضَ سَنَةٍ. وَمَا أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ إِلاَّ عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ يَقْرَؤُهَا كُلَّ يَوْمِ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ.

٥٣ ـ (٨٧٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ بْنِ رُؤَيْبَةَ. قَالَ: رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعاً يَدَيْهِ. فَقَالَ: قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هٰكَذَا. وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، قَالَ: رَأَيْتُ بِشْرَ بْنَ مَرْوَانَ، يَوْمَ جُمُعَةٍ، يَرْفَعُ يَدَيْهِ. فَقَالَ عُمَارَةُ بْنُ رُؤَيْبَةَ. فَذَكَرَ نَحْوَهُ.

١٤ ـ بابُ التَّحِيَّةِ والإمامُ يخطبُ

٥٤ ـ (٨٧٥) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا

delivering the sermon on Friday, a man came in. The Prophet "Allah's blessing and peace be upon him" asked him: "Had you offered the prayer (of the salutation of the mosque) O so-and-so?" he answered in the negative. Upon this, The Prophet "Allah's blessing and peace be upon him" said to him: "Then, stand up and pray (two Rak'as)."

(...) A Hadith like that transmitted by Hammad was narrated on the authority of Aiyyub from Amr from Jabir from The Prophet "Allah's blessing and peace be upon him", with no mention of the two Rak'as.

55-(...) Jabir narrated: A man entered the mosque while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday. He (The Prophet) asked him: "Did you pray (the two Rak'as of the salutation of the mosque)?" the man answered in the negative. Upon this, he said to him: "Then, stand up and pray two Rak'as", or according to Qutaiba's narration "Then, offer two Rak'as."

56-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A man came in while The Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, delivering the sermon on Friday. He (The Prophet) asked him: "Did you offer two Rak'as (as a salutation of the mosque)?" he answered in the negative. Upon this, he (The Prophet) said to him: "Then, pray (them)."

57-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" delivered a sermon and said: "If anyone of you came (to attend the prayer in the mosque) on Friday, and (found that) the imam had come out (and started delivering the sermon), he should (even then) offer two Rak'as (as a salutation of the mosque)."

58-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Sulaik Al-Ghatafani came (to the mosque to attend the prayer) on Friday, while The Messenger of Allah "Allah's blessing and peace be upon him" was sitting on the pulpit. Sulaik sat down before praying. Upon this, The Prophet "Allah's blessing and peace be upon him" said to him: "Did you perform two Rak'as (as a salutation of the mosque)?" he answered in the negative. He (The Prophet) ordered him to stand up and offer them.

59-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Sulaik Al-Ghatafani came (to the mosque) and sat down on Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon. He (The Prophet) said to him: "O Sulaik! Stand up and pray two Rak'as, and shorten them." Then, he said: "If anyone of you

حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ جَاءَ رَجُلٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَصَلَّيْتَ يَا فُلاَنُ؟» قَالَ: لاَ. قَالَ: «قُمْ فَارْكَعْ».

[البخاري: كتاب الجمعة، باب إذا رأى الإمام رجلاً جاء وهو يخطب...، رقم: ٩٣٠].

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَعْقُوبُ الدَّوْرَقِيُّ، عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. كَمَا قَالَ حَمَّادٌ. وَلَمْ يَذْكُرِ الرَّكْعَتَيْنِ.

٥٥ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. ـ قَالَ قُتَيْبَةُ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ ـ عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، يَوْمَ الْجُمُعَةِ. فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لاَ. قَالَ: «قُمْ فَصَلِّ الرَّكْعَتَيْنِ».

وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: «صَلِّ رَكْعَتَيْنِ».

[البخاري: كتاب الجمعة، باب من جاء والإمام يخطب...، رقم: ٩٣١].

٥٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ، يَوْمَ الْجُمُعَةِ، يَخْطُبُ. فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لاَ. فَقَالَ: «ارْكَعْ».

٥٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ خَطَبَ فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الإِمَامُ، فَلْيُصَلِّ رَكْعَتَيْنِ».

[البخاري: كتاب التهجد، باب ما جاء في التطوع مثنى مثنى، رقم: ١١٦٦].

٥٨ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ: «جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكٌ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لاَ. قَالَ: «قُمْ فَارْكَعْهُمَا».

٥٩ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَجَلَسَ. فَقَالَ لَهُ: «يَا سُلَيْكُ، قُمْ فَارْكَعْ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا». ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ، يَوْمَ

came (to the mosque) on Friday while the imam is delivering the sermon, he should (even then) pray two Rak'as, and shorten them."

[15] The tradition of instructing (the people) during the sermon

60-(876) Humaid Ibn Hilal narrated: Abu Rifa'a said: I reached The Prophet "Allah's blessing and peace be upon him" while he was delivering the sermon, and said: "O Messenger of Allah! (I'm) a stranger, who came to inquire about his religion, and he does not know what (the principles of) his religion are." Then, he (The Prophet) turned towards me, and left his sermon, until he reached me. A chair, whose sides I thought to be of iron, was brought, on which The Messenger of Allah "Allah's blessing and peace be upon him" sat. then, he started instructing me from what Allah taught him. Then, he returned to (the pulpit to resume) his sermon, and he completed it to its end.

[16] What is recited in the Friday prayer

61-(877) Ibn Abu Rafi narrated: Once, Marwan appointed Abu Huraira "Allah be pleased with him" as his successor in Medina, and he set out to Mecca. Abu Huraira "Allah be pleased with him" led us in the Friday prayer, in which he recited, after the Sura of Friday (in the first Rak'a) (the Sura beginning with): "If the hypocrites came to you." I caught Abu Huraira "Allah be pleased with him" after he had finished (the prayer), to whom I said: "You recited two Suras, which Ali Ibn Abu Talib used to recite in Kufa." Abu Huraira "Allah be pleased with him" said: "No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting them (in the prayer) on Friday."

(...) Ubaidullah Ibn Abu Rafi narrated: Once, Marwan appointed Abu Huraira "Allah be pleased with him" as his successor ...(and mentioned the same narration, but according to the narration of Hatim: He recited the Sura of Friday in the first Rak'a, and "If the hypocrites came to you" in the other). However, the narration of Abd Al-Aziz is like that transmitted by Sulaiman Ibn Bilal.

62-(878) An-Nu'man Ibn Bashir narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the (prayers of the) two festivals and in the Friday (prayer) both the Suras of "Glorify the name of your Lord, The Most High" and "Has the story reached thee, of the overwhelming (Event)?." In case the festival came on Friday, he used to recite both in the two prayers.

(...) The same was narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir, with the same chain of transmitters.

الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكْعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا».

١٥ ـ بابُ حَدِيثِ التَّعْلِيمِ فِي الخُطْبَةِ

٦٠ ـ (٨٧٦) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ. قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَجُلٌ غَرِيبٌ، جَاءَ يَسْأَلُ عَنْ دِينِهِ، لاَ يَدْرِي مَا دِينُهُ. قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأُتِيَ بِكُرْسِيٍّ، حَسِبْتُ قَوَائِمَهُ حَدِيداً. قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا.

١٦ ـ بابُ ما يُقْرَأُ فِي صَلاةِ الجُمُعَةِ

٦١ ـ (٨٧٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ، قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ. فَصَلَّى لَنَا أَبُو هُرَيْرَةَ الْجُمُعَةَ، فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الآخِرَةِ: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ [المنافقون: ١]. قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ. فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ. كِلاَهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ. قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ، بِمِثْلِهِ. غَيْرَ أَنَّ فِي رِوَايَةِ حَاتِمٍ: فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الأُولَى. وَفِي الآخِرَةِ: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ [المنافقون: ١].

وَرِوَايَةُ عَبْدِ الْعَزِيزِ مِثْلُ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

٦٢ ـ (٨٧٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ يَحْيَى: أَخْبَرَنَا جَرِيرٌ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ مَوْلَى النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ، بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١]، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ۝١﴾ [الغاشية: ١].

قَالَ: وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ، فِي يَوْمٍ وَاحِدٍ، يَقْرَأُ بِهِمَا أَيْضاً فِي الصَّلاَتَيْنِ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، بِهَذَا الإِسْنَادِ.

63-(...) Ubaidullah Ibn Abdullah narrated: Ad-Dahhak wrote to An-Nu'man Ibn Bashir, asking him about what The Messenger of Allah "Allah's blessing and peace be upon him" used to recite on Friday other than the Sura of Friday. He said: He used to recite: "Has the story reached thee, of the overwhelming (Event)?."

[17] What is recited on Friday

64-(879) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" used to recite in the Dawn prayer on Friday (the Sura of) the Prostration "As-Sajda" (in the first Rak'a), and (the Sura of) Man "Al-Insan" (in the second Rak'a). The Prophet "Allah's blessing and peace be upon him" used to recite in the Friday prayer the Suras of Friday and Hypocrites.

(...) A Hadith like this was narrated on the authority of Sufyan, with the same chain of transmitters.

(...) The same was narrated in both the prayers on the authority of Mukhawwil from Sufyan, with the same chain of transmitters.

65-(880) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" used to recite in the Morning prayer on Friday the Suras of the Prostration "As-Sajda" and the Man "Al-Insan."

66-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" used to recite in the Morning prayer on Friday (the Sura of) the Prostration "As-Sajda" and "Has there not been over Man a long period of Time, when he was nothing (not even) mentioned?."

[18] The (Sunna) prayer after the Friday (obligatory prayer)

67-(881) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers the (obligatory two-Rak'a) Friday prayer, he should pray four Rak'as after it."

68-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you offer prayer after the Friday (obligatory prayer), you should pray four Rak'as." Amr added in his narration that Ibn Idris reported from Suhail: "If you are in a hurry because of something, then, pray two Rak'as in the mosque, and two when you return home."

٦٣ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ يَسْأَلُهُ: أَيَّ شَيْءٍ قَرَأَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، سِوَىٰ سُورَةِ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ: ﴿هَلْ أَتَىٰكَ﴾ [الغاشية: ١].

١٧ ـ بابُ ما يُقْرَأُ في يَوْمِ الجُمُعَةِ

٦٤ ـ (٨٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ * تَنزِيلُ﴾ [السجدة: ١، ٢]، وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾ [الإنسان: ١]. وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ، فِي صَلاَةِ الْجُمُعَةِ، سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. كِلاَهُمَا عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُخَوَّلٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. فِي الصَّلاَتَيْنِ كِلْتَيْهِمَا. كَمَا قَالَ سُفْيَانُ.

٦٥ ـ (٨٨٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾، وَ﴿هَلْ أَتَىٰ﴾.

[البخاري: كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، رقم: ٨٩١].

٦٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصُّبْحِ، يَوْمَ الْجُمُعَةِ: بِـ: ﴿الٓمٓ * تَنزِيلُ﴾، فِي الرَّكْعَةِ الأُولَىٰ. وَفِي الثَّانِيَةِ: ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ۝١﴾ [الإنسان: ١].

١٨ ـ بابُ الصلاةِ بعد الجُمُعة

٦٧ ـ (٨٨١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّىٰ أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعاً».

٦٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ: قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعاً».

زَادَ عَمْرٌو فِي رِوَايَتِهِ: قَالَ ابْنُ إِدْرِيسَ: قَالَ سُهَيْلٌ: «فَإِنْ عَجِلَ بِكَ شَيْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ».

69-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you prays after the Friday (obligatory prayer), he should pray four (Rak'as)." (There is no mention of the phrase "of you" in the narration of Jarir).

70-(882) Nafi narrated that whenever Abdullah (Ibn Umar) offered the Friday (obligatory) prayer, he would go and pray two Rak'as in his house. He said that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

71-(...) Nafi narrated that Ibn Umar said, describing the supererogatory prayers of The Messenger of Allah "Allah's blessing and peace be upon him": "He used not to pray after the Friday (obligatory prayer) until he left (for home). Then, he would pray two Rak'as in his house."

72-(...) Salim narrated from his father that The Prophet "Allah's blessing and peace be upon him" used to pray two Rak'as after the Friday (obligatory prayer).

73-(883) Umar Ibn Ata Ibn Abu Khuwar said that Nafi Ibn Jubair sent him to As-Sa'ib, the son of Namir's sister, asking him about what he had seen in the prayer of Mu'awiya. He said: Well, I offered the Friday (obligatory) prayer with him in Maqsura. When the Imam uttered the end salutation, I stood up at my place and prayed. After he had entered (the dwelling place) he sent for me and said: "Do not repeat what you did. Whenever you offered the Friday (obligatory) prayer, you should not pray until you have talked or left, because The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do so and not to combine two (sorts of) prayers before talking or leaving."

(...) Umar Ibn Ata Ibn Abu Khuwar said that Nafi Ibn Jubair sent him to As-Sa'ib, the son of Namir's sister...(and he mentioned the same, but here he said: "When he uttered the salutation" and did not mention "the imam").

٦٩ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ وَأَبُو كُرَيْبٍ: قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّياً بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعاً». وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: «مِنْكُمْ».

٧٠ ـ (٨٨٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ: قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ، انْصَرَفَ، فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ. ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ.

٧١ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ وَصَفَ تَطَوُّعَ صَلاَةِ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّىٰ يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ.

قَالَ يَحْيَىٰ: أَظُنُّنِي قَرَأْتُ: فَيُصَلِّي أَوْ أَلْبَتَّةَ.

[البخاري: كتاب الجمعة، باب الصلاة بعد الجمعة وقبلها، رقم: ٩٣٧].

٧٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرٌو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

٧٣ ـ (٨٨٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ، ابْنِ أُخْتِ نَمِرٍ، يَسْأَلُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلاَةِ. فَقَالَ: نَعَمْ، صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الإِمَامُ قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لاَ تَعُدْ لِمَا فَعَلْتَ. إِذَا صَلَّيْتَ الْجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاَةٍ حَتَّىٰ تَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا بِذٰلِكَ، أَنْ لاَ تُوصَلَ صَلاَةٌ بِصَلاَةٍ حَتَّىٰ نَتَكَلَّمَ أَوْ نَخْرُجَ.

(...) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ، ابْنِ أُخْتِ نَمِرٍ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: فَلَمَّا سَلَّمَ قُمْتُ فِي مَقَامِي. وَلَمْ يَذْكُرِ: الإِمَامَ.

(8) The Book Of The Two Festivals' Prayer

1-(884) Ibn Abbas "Allah be pleased with both" narrated: I attended the Prayer of the breaking fast festival "Id Al-Fitr" with the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman, and all of them offered this Prayer before the sermon, and then he (the Prophet) delivered the sermon. Then the Messenger of Allah "Allah's blessing and peace be upon him" came down (from the pulpit), as if I am seeing him, ordering the people with (the help of) his hand to sit down. Then, he made his way through them till he came to the women. Bilal was with him. He then recited (Allah's saying): "O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah " till he finished (addressing) them and then asked: "Do you comply with that?" Only a woman from among them replied: "Yes, O Messenger of Allah." None else answered. (However, the narrator was not certain who actually she was). He (the Prophet) exhorted them to give alms. Bilal stretched his cloth and said: "Come forward with alms. Let my father and mother be sacrificed for you!" They started to throw rings and ringlets in the cloth of Bilal.

2-(...) Ibn Abbas "Allah be pleased with both" narrated: I testify that The Messenger of Allah "Allah's blessing and peace be upon him" offered the (Id) prayer before delivering the sermon. Then, he delivered the speech, but, thinking that he was not able to make the women hear him, he came to them, reminded them (of good deeds), instructed them, and ordered them to give in charity. Bilal was stretching his cloth (to put the alms in it). The women started throwing rings, earrings and ringlets.

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters.

3-(885) Jabir Ibn Abdullah "Allah be pleased with both" narrated that on the breaking fast "Al-Fitr" day, The Prophet "Allah's blessing and peace be upon him" got up and prayed. He offered the prayer before delivering the sermon. Then, he delivered the speech before the people. When The Prophet "Allah's blessing and peace be upon him" finished, he came down (from the pulpit) and went to the women, whom he reminded (of their religious duties), while he was reclining against the hand of Bilal, who was stretching his cloth, in which the women were throwing the alms. I (the sub-narrator) asked Ata: "Was it the charity of the day of the breaking fast "Fitr"?" he said: "No, but it was charity which they gave at this time (voluntarily): A woman threw her ring, and then the others threw such-and

٨ ـ كتابُ صَلاةِ العِيدَيْنِ

١ ـ (٨٨٤) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدْتُ صَلاَةَ الْفِطْرِ مَعَ نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ. قَالَ فَنَزَلَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ. ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلاَلٌ. فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ [الممتحنة: ١٢]. فَتَلاَ هٰذِهِ الآيَةَ حَتَّى فَرَغَ مِنْهَا، ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «أَنْتُنَّ عَلَى ذٰلِكِ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ، لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللَّهِ، لاَ يُدْرَى حِينَئِذٍ مَنْ هِيَ. قَالَ: «فَتَصَدَّقْنَ» فَبَسَطَ بِلاَلٌ ثَوْبَهُ. ثُمَّ قَالَ: هَلُمَّ، فِدًى لَكُنَّ أَبِي وَأُمِّي، فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلاَلٍ.

[البخاري: كتاب العيدين، باب الخطبة بعد العيد، رقم: ٩٦٢].

٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ، قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ لَصَلَّى قَبْلَ الْخُطْبَةِ. قَالَ: ثُمَّ خَطَبَ. فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، فَذَكَّرَهُنَّ، وَوَعَظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، وَبِلاَلٌ قَائِلٌ بِثَوْبِهِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ وَالْخُرْصَ وَالشَّيْءَ.

[البخاري: كتاب الزكاة، باب العرض في الزكاة، رقم: ١٤٤٩].

(...) ـ **وَحَدَّثَنِيهِ** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٣ ـ (٨٨٥) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ، فَصَلَّى، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ وَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلاَلٍ، وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ، يُلْقِينَ النِّسَاءُ صَدَقَةً.

قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ؟ قَالَ: لاَ، وَلٰكِنْ صَدَقَةً يَتَصَدَّقْنَ بِهَا حِينَئِذٍ: تُلْقِي

such a thing and such-and-such a thing (of their ornaments)."I asked Ata: "Is it right upon the imams to come to the women after finishing from the sermon, in order to remind them (of good deeds)?" he said: "Verily, by my Life! It is right upon them to do so; and why do they not do that?"

4-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I attended with The Messenger of Allah "Allah's blessing and peace be upon him" the prayer on the day of the festival "Id." He started with offering the prayer before delivering the sermon, with neither call for prayer "Adhan" nor call for prayer establishment "Iqama." Then, he got up, leaning on Bilal. He ordered them to fear Allah and exhorted them to obey Him. Then, he instructed the people, and reminded them (of good deeds). Then, he made his way to the women, whom he instructed and reminded (of good deeds). He said to them: "Give in charity, for the majority of you would be the fuel of the Hell." One from among the women, with brown cheeks, stood up and said: "Why is that, O Messenger of Allah?" he replied: "Because your complaints are so much, and you are ungrateful to your husbands." Then, they started giving in charity from their ornaments. They started throwing their earrings and rings in the cloth of Bilal.

5-(886) Ibn Juraij narrated from Ata that both of Ibn Abbas "Allah be pleased with both" and Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" had told him: There was no call for prayer on the days of breaking fast "Al-Fitr" and sacrifice "Al-Adha." Sometime later, I (the narrator) asked him about that. He told me: Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" told me: On the day of breaking fast "Al-Fitr" there is no call for prayer whether when the imam comes out (to the mosque) or after his coming out, nor is there a call for prayer establishment, i.e. there is neither Adhan nor Iqama nor any kind of calling to prayer on that day.

6-(...) Ata narrated that when Abdullah Ibn Az-Zubair was given the pledge of allegiance as a caliph, Ibn Abbas "Allah be pleased with both" sent to him (saying) that there was no call to prayer on the day of breaking fast "Al-Fitr"; so do not pronounce Adhan for it. So, Ibn Az-Zubair did not pronounce Adhan for it on that day. On the other hand, he (Ibn Abbas) sent to him (saying) that the sermon should be delivered after offering the prayer, and that used to be done. So, Ibn Az-Zubair offered the (Id) prayer before delivering the sermon.

7-(887) Jabir Ibn Samura narrated: I offered the prayers of the two festivals with The Messenger of Allah "Allah's blessing and peace be upon him" more than once and twice, with neither call to prayer "Adhan" nor call to prayer establishment "Iqama".

الْمَرْأَةُ فَتَخَهَا، وَيُلْقِينَ وَيُلْقِينَ.

قُلْتُ لِعَطَاءٍ: أَحَقًّا عَلَى الإِمَامِ الآنَ أَنْ يَأْتِيَ النِّسَاءَ حِينَ يَفْرُغُ فَيُذَكِّرَهُنَّ؟ قَالَ: إِي، لَعَمْرِي إِنَّ ذٰلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لاَ يَفْعَلُونَ ذٰلِكَ؟.

[البخاري: كتاب العيدين، باب المشي والركوب إلى العيد...، رقم: ٩٥٨].

٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصَّلاَةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّئاً عَلَىٰ بِلاَلٍ، فَأَمَرَ بِتَقْوَى اللَّهِ وَحَثَّ عَلَىٰ طَاعَتِهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ، ثُمَّ مَضَىٰ حَتَّىٰ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ، فَقَالَ: «تَصَدَّقْنَ، فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ». فَقَامَتِ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ سَفْعَاءُ الْخَدَّيْنِ، فَقَالَتْ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لأَنَّكُنَّ تُكْثِرْنَ الشَّكَاةَ، وَتَكْفُرْنَ الْعَشِيرَ» قَالَ: فَجَعَلْنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ، يُلْقِينَ فِي ثَوْبِ بِلاَلٍ مِنْ أَقْرِطَتِهِنَّ وَخَوَاتِمِهِنَّ.

٥ ـ (٨٨٦) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالاَ: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَىٰ. ثُمَّ سَأَلْتُهُ بَعْدَ حِينٍ عَنْ ذٰلِكَ؟ فَأَخْبَرَنِي: قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: أَنْ لاَ أَذَانَ لِلصَّلاَةِ يَوْمَ الْفِطْرِ ـ حِينَ يَخْرُجُ الإِمَامُ وَلاَ بَعْدَ مَا يَخْرُجُ ـ وَلاَ إِقَامَةَ وَلاَ نِدَاءَ وَلاَ شَيْءَ، لاَ نِدَاءَ يَوْمَئِذٍ وَلاَ إِقَامَةَ.

[البخاري: كتاب العيدين، باب المشي والركوب إلى العيد...، رقم: ٩٥٩].

٦ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ أَوَّلَ مَا بُويِعَ لَهُ، أَنَّهُ لَمْ يَكُنْ يُؤَذَّنُ لِلصَّلاَةِ يَوْمَ الْفِطْرِ. فَلاَ تُؤَذِّنْ لَهَا. قَالَ: فَلَمْ يُؤَذِّنْ لَهَا ابْنُ الزُّبَيْرِ يَوْمَهُ. وَأَرْسَلَ إِلَيْهِ مَعَ ذٰلِكَ: إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلاَةِ، وَإِنَّ ذٰلِكَ قَدْ كَانَ يُفْعَلُ. قَالَ: فَصَلَّى ابْنُ الزُّبَيْرِ قَبْلَ الْخُطْبَةِ.

٧ ـ (٨٨٧) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَحَسَنُ بْنُ الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ.

8-(888) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" and then Abu Bakr and Umar used to offer the prayers of the two festivals before delivering the sermon.

9-(889) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to proceed to the place of prayer on the days of Breaking fast and Sacrifice festivals. The first thing to begin with was the prayer and after that he would stand in front of the people who would keep sitting in their rows. If he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and he used to say: "Give in charity! Give in charity! Give in charity!" the most people who used to give in charity were the women. Then, he would depart. The people followed this tradition till Marwan Ibn Al-Hakam (became the governor of Medina). I went out walking along with Marwan till we reached the place of prayer.

There was a pulpit made of mud and bricks by Kathir Ibn As-Salt. Marwan started to pull me with his hand, as he was drawing me towards the pulpit, while I was drawing him towards the (place of) prayer. When I observed that from him, I asked him: "Where is (the tradition of) starting with the prayer (before delivering the sermon)?" He replied: "No Abu Sa'id! That which you know has been left." I said: "By Him, in Whose Hand my soul is! You would not bring anything better than what I know" thrice. Then, he went away.

[1] The permissibility of women's getting out to the place of prayer on the days of the two festivals, to attend the sermon, as separate from men

10-(890) Umm Atiyya narrated: He (meaning The Prophet "Allah's blessing and peace be upon him") ordered us: virgins and matrons, to get out on the days of the two festivals (to the place of prayer). He also ordered the menstruating women to keep themselves far from the praying place of the Muslims.

11-(...) Hafsa Bint Sirin narrated that Umm Atiyya told: We, matrons and virgins, were ordered to get out on the days of the two festivals, and menstruating women would come out but they would remain behind people and magnify Allah along with them.

12-(...) Hafsa Bint Sirin narrated that Umm Atiyya said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us (women) to bring them out, i.e. the virgins, the menstruating women and the matrons on the days of breaking fast "Al-Fitr" and sacrifice "Al-Adha." As for the menstruating women, they would keep themselves away from the prayer,

٨ ـ (٨٨٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

[البخاري: كتاب العيدين، باب الخطبة بعد العيد، رقم: ٩٦٣].

٩ ـ (٨٨٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الأَضْحَىٰ وَيَوْمَ الْفِطْرِ فَيَبْدَأُ بِالصَّلاَةِ، فَإِذَا صَلَّىٰ صَلاَتَهُ وَسَلَّمَ قَامَ فَأَقْبَلَ عَلَى النَّاسِ وَهُمْ جُلُوسٌ فِي مُصَلاَّهُمْ، فَإِنْ كَانَ لَهُ حَاجَةٌ بِبَعْثٍ، ذَكَرَهُ لِلنَّاسِ، أَوْ كَانَتْ لَهُ حَاجَةٌ بِغَيْرِ ذٰلِكَ، أَمَرَهُمْ بِهَا. وَكَانَ يَقُولُ: «تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا». وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءُ، ثُمَّ يَنْصَرِفُ.

فَلَمْ يَزَلْ كَذٰلِكَ حَتَّىٰ كَانَ مَرْوَانُ بْنُ الْحَكَمِ، فَخَرَجْتُ مُخَاصِراً مَرْوَانَ حَتَّىٰ أَتَيْنَا الْمُصَلَّىٰ، فَإِذَا كَثِيرُ بْنُ الصَّلْتِ قَدْ بَنَىٰ مِنْبَراً مِنْ طِينٍ وَلَبِنٍ، فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدَهُ كَأَنَّهُ يَجُرُّنِي نَحْوَ الْمِنْبَرِ، وَأَنَا أَجُرُّهُ نَحْوَ الصَّلاَةِ، فَلَمَّا رَأَيْتُ ذٰلِكَ مِنْهُ قُلْتُ: أَيْنَ الابْتِدَاءُ بِالصَّلاَةِ؟ فَقَالَ: لاَ يَا أَبَا سَعِيدٍ، قَدْ تُرِكَ مَا تَعْلَمُ. قُلْتُ: كَلاَّ، وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ ـ ثَلاَثَ مِرَارٍ ـ ثُمَّ انْصَرَفَ.

١ ـ بابُ ذِكْرِ إِبَاحَةِ خُرُوجِ النِّسَاءِ فِي العِيدَيْنِ إِلى المُصَلَّى وشُهُودِ الخُطْبَةِ مُفَارِقاتٍ للرِّجَالِ

١٠ ـ (٨٩٠) ـ حدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا ـ تَعْنِي النَّبِيَّ ﷺ ـ أَنْ نُخْرِجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. وَأَمَرَ الْحُيَّضَ أَنْ يَعْتَزِلْنَ مُصَلَّى الْمُسْلِمِينَ.

[البخاري: كتاب العيدين، باب خروج النساء والحيّض إلى المصلى، رقم: ٩٧٤].

١١ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ. قَالَتْ: كُنَّا نُؤْمَرُ بِالْخُرُوجِ فِي الْعِيدَيْنِ وَالْمُخَبَّأَةُ وَالْبِكْرُ. قَالَتِ: الْحُيَّضُ يَخْرُجْنَ فَيَكُنَّ خَلْفَ النَّاسِ، يُكَبِّرْنَ مَعَ النَّاسِ.

[البخاري: كتاب العيدين، باب التكبير أيام منى...، رقم: ٩٧١].

١٢ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ نُخْرِجَهُنَّ فِي

but they would attend the (sittings of) goodness and the supplications of Muslims. I (Umm Atiyya) said: "O Messenger of Allah! (Perhaps) anyone of us might have no outer garment (to cover her face and body)." He said: "Let her sister cover her with her outer garment."

[2] Leaving the prayer before or after the festival in the praying place

13-(884) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" got out (for prayer) on the day of either sacrifice "Adha" or breaking fast "Fitr." He offered a two-Rak'a prayer, before or after which he did not pray anything. Then, he came to women, accompanying Bilal with him. He ordered them to give in charity. (They responded immediately to the extent that) the woman started throwing her ring and throwing her perfumed bid-like collar.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

[3] What is recited in the prayer of the two festivals

14-(891) Ubaidullah Ibn Abdullah narrated that Umar Ibn Al-Khattab asked Abu Waqid Al-Laithi about what The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the (prayer of the) two festivals of Sacrifice "Al-Adha" and Breaking Fast "Al-Fitr." He said: He used to recite in them: "Qaf, by The Glorious Qur'an" and "The Hour (of Judgment) is nigh, and the moon is cleft asunder."

15-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated that Abu Waqid Al-Laithi said: Umar Ibn Al-Khattab asked me about what The Messenger of Allah "Allah's blessing and peace be upon him" recited in the (prayer of the) festival. I said to him: He recited: "The Hour (of Judgment) is nigh, and the moon is cleft asunder" and "Qaf, by The Glorious Qur'an."

[4] Permission for playing in which there is no disobedience during the days of the festival

16-(892) Hisham narrated from his father that A'isha "Allah be pleased with her" said: Abu Bakr came to my home while two small Ansari girls were singing beside me what the Ansar said (of poetry) concerning the Day of Bu'ath (on which the war broke up between the tribes of Khazraj and Aws, and the victory was for the latter). They were not (professional) singers. Abu Bakr said protestingly: "Musical instruments of Satan are in the home of The Messenger of Allah "Allah's blessing and peace be upon him"!" It happened on the day of Festival, and The Messenger of Allah

الْفِطْرِ وَالأَضْحَى، الْعَوَاتِقَ وَالْحُيَّضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ الصَّلاَةَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِحْدَانَا لاَ يَكُونُ لَهَا جِلْبَابٌ. قَالَ: «لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا».

٢ ـ بابُ تَرْكِ الصلاة قَبْل صلاة العِيدِ وبَعْدَها في المُصَلَّى

١٣ ـ (٨٨٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ أَضْحَى أَوْ فِطْرٍ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا.

[البخاري: كتاب العيدين، باب الخطبة بعد العيد، رقم: ٩٦٤].

(...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا ابْنُ إِدْرِيسَ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعاً عَنْ غُنْدَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

٣ ـ بابُ ما يُقرأُ به في صلاةِ العِيدَين

١٤ ـ (٨٩١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا بِـ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: ١]، وَ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾ [القمر: ١].

١٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحٌ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ؛ قَالَ: سَأَلَنِي عُمَرُ بْنُ الْخَطَّابِ: عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ فِي يَوْمِ الْعِيدِ؟ فَقُلْتُ: بِـ ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾ [القمر: ١]، وَ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: ١].

٤ ـ باب الرُّخْصَة في اللَّعِبِ الذي لا مَعْصِيَة فيه في أيامِ العيد

١٦ ـ (٨٩٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ عَلَيَّ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ يَوْمَ بُعَاثٍ، قَالَتْ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْرٍ: أَبِمَزْمُورِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ، وَذَلِكَ فِي يَوْمِ عِيدٍ! فَقَالَ رَسُولُ اللَّهِ ﷺ:

"Allah's blessing and peace be upon him" said: "O Abu Bakr! Every nation has its festival; and this is our festival."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, according to which (they were) two small girls, playing on drums.

17-(...) Urwa narrated from A'isha "Allah be pleased with her" that during the Mina days, Abu Bakr came to her, while there where two girls with her, beating drums, and The Prophet "Allah's blessing and peace be upon him" was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but The Prophet "Allah's blessing and peace be upon him" uncovered his face and said: "O Abu Bakr! Let them, for these are the days of the festival." On the other hand, I saw The Messenger of Allah "Allah's blessing and peace be upon him" screening me with his garment, while I was watching the Ethiopians playing (with spears), and I was still a small girl. So you would consider how a little girl was to listen to amusement.

18-(...) Urwa narrated: A'isha "Allah be pleased with her" said: By Allah! I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing at the door of my chamber, while the Ethiopians were playing with their spears in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him". He was screening me with his garment in order that I would watch their display. He kept standing as such for my sake until I left (after being satisfied). So you would consider how a little girl was keen on watching the amusement.

19-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, Khazraj and Aws, before Islam). The Prophet "Allah's blessing and peace be upon him" lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying: "Musical instruments of Satan are near The Prophet "Allah's blessing and peace be upon him"!" Allah's Apostle" Allah's blessing and peace be upon him" turned his face towards him and said: "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left.

It was the day of festival, and the Black people were playing with shields and spears; so either I requested the Prophet "Allah's blessing and peace be upon him" or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet "Allah's blessing and peace be upon him" made me stand behind him and my cheek was touching his cheek

«يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيداً، وَهٰذَا عِيدُنَا».

[البخاري: كتاب العيدين، باب سنة العيدين لأهل الإسلام، رقم: ٩٥٢].

(...) ـ **وحدّثناه** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ. وَفِيهِ: جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

١٧ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا. وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُغَنِّيَانِ وَتَضْرِبَانِ، وَرَسُولُ اللَّهِ ﷺ مُسَجًّى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللَّهِ ﷺ عَنْهُ، وَقَالَ: «دَعْهُمَا يَا أَبَا بَكْرٍ، فَإِنَّهَا أَيَّامُ عِيدٍ». وَقَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ ـ وَأَنَا جَارِيَةٌ ـ فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْعَرِبَةِ الْحَدِيثَةِ السِّنِّ.

١٨ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَىٰ بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ. يَسْتُرُنِي بِرِدَائِهِ لِكَيْ أَنْظُرَ إِلَىٰ لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّىٰ أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ، حَرِيصَةً عَلَى اللَّهْوِ.

[البخاري: كتاب الصلاة، باب أصحاب الحراب في المسجد، رقم: ٤٥٥].

١٩ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لِهَارُونَ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٌو؛ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي، وَقَالَ: مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «دَعْهُمَا»، فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ. فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ. وَإِمَّا قَالَ: «تَشْتَهِينَ تَنْظُرِينَ؟» فَقُلْتُ: نَعَمْ، فَأَقَامَنِي وَرَاءَهُ ـ خَدِّي عَلَىٰ خَدِّهِ ـ وَهُوَ

while he was saying: "Carry on! O Banu Arfida," till I got tired. The Prophet "Allah's blessing and peace be upon him" asked me: "Are you satisfied?" I replied in the affirmative and he told me to leave.

20-(...) A'isha "Allah be pleased with her" narrated: Some Ethiopians came to play with their spears in the mosque on a festival day. The Prophet "Allah's blessing and peace be upon him" invited me. I (came and) put my head on his shoulder and started watching their display, until I (got tired and) turned my sight from them.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, without mentioning "in the mosque."

21-(...) Ubaid Ibn Umair narrated: A'isha "Allah be pleased with her" told me: I said concerning the (spear) players: "Would that I could watch them." The Messenger of Allah "Allah's blessing and peace be upon him" and I stood at the door, and I started looking from between his ear and shoulder while they were playing in the mosque. Ata (a sub-narrator) said that they were either Persians or Ethiopians. Ibn Atiq said: "They were Ethiopians."

22-(893) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira "Allah be pleased with him": While some Ethiopians were playing with their spears in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", Umar came in and picked up (a handful of) pebbles in order to throw them with it. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umar! Let them (play)."

يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفِدَةَ» حَتَّىٰ إِذَا مَلِلْتُ قَالَ: «حَسْبُكِ؟» قُلْتُ: نَعَمْ. قَالَ: «فَاذْهَبِي».

[البخاري: كتاب العيدين، باب الحراب والدرق يوم العيد، رقم: ٩٤٩].

٢٠ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: جَاءَ حَبَشٌ يَزْفِنُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ، فَدَعَانِي النَّبِيُّ ﷺ. فَوَضَعْتُ رَأْسِي عَلَىٰ مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ. حَتَّىٰ كُنْتُ أَنَا الَّتِي أَنْصَرِفُ عَنِ النَّظَرِ إِلَيْهِمْ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. كِلَاهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرَا: فِي الْمَسْجِدِ.

٢١ ـ (...) ـ **وحدّثني** إِبْرَاهِيمُ بْنُ دِينَارٍ وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَعَبْدُ بْنُ حُمَيْدٍ. كُلُّهُمْ عَنْ أَبِي عَاصِمٍ ـ وَاللَّفْظُ لِعُقْبَةَ ـ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي عُبَيْدُ بْنُ عُمَيْرٍ: أَخْبَرَتْنِي عَائِشَةُ؛ أَنَّهَا قَالَتْ، لِلَّعَّابِينَ: وَدِدْتُ أَنِّي أَرَاهُمْ. قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ، وَقُمْتُ عَلَى الْبَابِ أَنْظُرُ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ.

قَالَ عَطَاءٌ: فُرْسٌ أَوْ حَبَشٌ؟ قَالَ: وَقَالَ لِي ابْنُ عَتِيقٍ: بَلْ حَبَشٌ.

٢٢ ـ (٨٩٣) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِحِرَابِهِمْ، إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَىٰ إِلَى الْحَصْبَاءِ يَحْصِبُهُمْ بِهَا. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «دَعْهُمْ يَا عُمَرُ».

[البخاري: كتاب الجهاد والسير، باب اللهو بالحراب ونحوها، رقم: ٢٩٠١].

(9) The Book of Istisqa Prayer

1-(894) Abbad Ibn Tamim reported from his uncle Abdullah Ibn Zaid Al-Mazini: The Messenger of Allah "Allah's blessing and peace be upon him" went out to the praying place and offered the Istisqa prayer and turned (and put on) his cloak inside out when he faced the Qibla.

2-(...) Abbad Ibn Tamim reported from his uncle (Abdullah Ibn Zaid): The Prophet "Allah's blessing and peace be upon him" went out to the praying place to offer the Istisqa prayer. He faced the Qibla, turned (and put on) his cloak inside out and then offered two Rak'as.

3-(...) Abbad Ibn Tamim narrated that Abdullah Ibn Zaid Al-Ansari told him that The Messenger of Allah "Allah's blessing and peace be upon him" went out to the praying place to offer the prayer of asking Allah for rain "Istisqa." When he intended to invoke (Allah for rain), he faced the Qibla and turned (and put on) his cloak inside out.

4-(...) Abbad Ibn Tamim Al-Mazini narrated that he heard his uncle (Abdullah Ibn Zaid), who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" saying: One day, The Messenger of Allah "Allah's blessing and peace be upon him" went out (to the praying place) to perform the prayer of invoking Allah for rain. He turned his back to the people and invoked Allah (for rain) while facing the Qibla. He turned (and put on) his cloak inside out and prayed two Rak'as.

[1] Raising the hands while invoking Allah for rain

5-(895) Anas "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" raising his hands while invoking (Allah) to the extent that the whiteness of his armpits was visible.

6-(...) Anas "Allah be pleased with him" narrated that The Prophet of Allah "Allah's blessing and peace be upon him" never raised his hands in supplication except in invoking Allah for rain, (and he used to raise them so much) that the whiteness of his armpits was visible. Ibn Abd Al-A'la (a sub-narrator) said in his narration: Until the whiteness of his armpit or the whiteness of his armpits was visible.

(...) Quatada narrated that Anas Ibn Malik "Allah be pleased with him" narrated to them about The Prophet "Allah's blessing and peace be upon him" the same.

٩ ـ كتابُ صَلاةِ الاسْتِسْقَاءِ

١ ـ (٨٩٤) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْمَازِنِيَّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّىٰ فَاسْتَسْقَىٰ، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[البخاري: كتاب الاستسقاء، باب تحويل الرداء في الاستسقاء، رقم: ١٠١١].

٢ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصَلَّىٰ فَاسْتَسْقَىٰ وَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّىٰ رَكْعَتَيْنِ.

٣ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرٍو، أَنَّ عَبَّادَ بْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّىٰ يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ.

٤ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ؛ أَنَّهُ سَمِعَ عَمَّهُ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً يَسْتَسْقِي، فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ ـ يَدْعُو اللَّهَ ـ وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّىٰ رَكْعَتَيْنِ.

١ ـ بابُ رفعِ اليَدَين بالدعاءِ في الاستِسْقَاء

٥ ـ (٨٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّىٰ يُرَىٰ بَيَاضُ إِبْطَيْهِ.

٦ ـ (٨٩٦) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَىٰ، فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ.

(...) ـ وحدّثنا ابن الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

7-(896) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" invoked Allah for rain, and pointed with the back of his hands to the sky.

[2] The supplication of asking Allah for rain

8-(897) Anas Ibn Malik "Allah be pleased with him" narrated: On a Friday a person entered the main Mosque through the gate facing Dar Al-Qada while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!"

Anas added: By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountain of) Sal. Anas added: A heavy cloud like a shield appeared from behind it (Sal Mountain). When it came in the middle of the sky, it spread and then rained. Anas further said: By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle! The livestock are dying and the roads are cut off, please invoke Allah to withhold rain." Anas added: Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun. Anas was asked: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "I do not know."

9-(...) Anas "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the people were stricken by famine. While The Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, delivering the sermon to the people on Friday, a Bedouin stood up and said: "O Messenger of Allah! The livestock are dying, and the children are suffering from starvation"...(and the rest is the same, in which he said: "O Allah! Let it be round us and not upon us!." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away. In this way, (the sky of) Medina became clear as a hole in between the clouds. The valley of Qanat

٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَىٰ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاسْتِسْقَاءِ حَتَّىٰ يُرَىٰ بَيَاضُ إِبْطَيْهِ. غَيْرَ أَنَّ عَبْدَ الأَعْلَىٰ قَالَ: يُرَىٰ بَيَاضُ إِبْطِهِ، أَوْ بَيَاضُ إِبْطَيْهِ.

[البخاري: كتاب الاستسقاء، باب رفع الإمام يده في الاستسقاء، رقم: ١٠٣١].

٢ ـ بابُ الدُّعاء في الاستسقاء

٨ ـ (٨٩٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ ـ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ ـ فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِماً ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِثْنَا. قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا».

قَالَ أَنَسٌ: وَلاَ وَاللَّهِ، مَا نَرَىٰ فِي السَّمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةٍ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ. قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ. قَالَ: فَلاَ وَاللَّهِ، مَا رَأَيْنَا الشَّمْسَ سَبْتاً. قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذٰلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ ـ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ. فَاسْتَقْبَلَهُ قَائِماً ـ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْهَا عَنَّا. قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ. ثُمَّ قَالَ: «اللَّهُمَّ حَوْلَنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَىٰ الآكَامِ وَالظِّرَابِ، وَبُطُونِ الأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ»، فَانْقَلَعَتْ. وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ.

قَالَ شَرِيكٌ: فَسَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَهُوَ الرَّجُلُ الأَوَّلُ؟ قَالَ: لاَ أَدْرِي.

[البخاري: كتاب الاستسقاء، باب الاستسقاء في المسجد الجامع، رقم: ١٠١٣].

٩ ـ (...) ـ وحدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، إِذْ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ. وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ. وَفِيهِ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا». قَالَ: فَمَا يُشِيرُ بِيَدِهِ إِلَىٰ نَاحِيَةٍ إِلاَّ تَفَرَّجَتْ، حَتَّىٰ رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوْبَةِ، وَسَالَ وَادِي قَنَاةَ شَهْراً، وَلَمْ يَجِئْ

remained flooded for one month. None came from outside but talked about the abundant rain).

10-(...) Anas "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday when people stood up, shouted and said: "O Allah's Apostle! There is no rain (because of drought), the trees have dried and the livestock are destroyed; please invoke Allah for rain"...(and the rest is the same, in which he mentioned, according to the narration of Abd Al-A'la: So it (the sky) became clear over Medina but it kept on raining over the outskirts (of Medina). No single drop of rain fell over Medina. I looked towards the sky which was as (bright and clear as) the crown).

11-(...) The same was narrated on the authority of Thabit from Anas, according to which he said: Allah gathered the clouds and as we (were forced to) stay back I saw that even the strong man, prompted by a desire to go to his family (could not do so)).

12-(...) Anas "Allah be pleased with him" narrated: Once, a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was delivering the sermon on Friday...(and the rest is the same, in which he added: I saw the cloud clearing away like a sheet when it is folded up).

13-(898) Anas Ibn Malik "Allah be pleased with him" narrated: It rained on us while we were with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" raised his garment (and uncovered a portion of his body) till the rain fell upon it. We asked: "O Messenger of Allah! Why did you do so?" He said: "Because it (the rain is a mercy which) has just come from the Glorious Lord."

[3] Taking refuge (with Allah) when one sees a windstorm and a (dark) cloud, and one's feeling happy because of the rainfall

14-(899) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Whenever it was a stormy or a cloudy day, it (the sign of anxiety) would be visible in the face of The Messenger of Allah "Allah's blessing and peace be upon him", and he would go coming and returning (because of worry). But, whenever it rained, he would become pleased with that, and that (state of anxiety) would be over. I (A'isha) asked him about (the reason of) that. He said: "I was afraid that perhaps it (that windstorm or dark cloud) was a torment inflicted upon my nation." Whenever he saw rainfall, he would say: "It is a mercy (from Allah)."

أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ أَخْبَرَ بِجَوْدٍ.

[البخاري: كتاب الجمعة، باب الاستسقاء في الخطبة يوم الجمعة، رقم: ٩٣٣].

١٠ ـ (...) ـ **وحدّثني** عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا: يَا نَبِيَّ اللَّهِ، قَحَطَ الْمَطَرُ، وَاحْمَرَّ الشَّجَرُ، وَهَلَكَتِ الْبَهَائِمُ. وَسَاقَ الْحَدِيثَ. وَفِيهِ مِنْ رِوَايَةِ عَبْدِ الأَعْلَىٰ: فَتَقَشَّعَتْ عَنِ الْمَدِينَةِ، فَجَعَلَتْ تُمْطِرُ حَوَالَيْهَا وَمَا تُمْطِرُ بِالْمَدِينَةِ قَطْرَةٌ، فَنَظَرْتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الإِكْلِيلِ.

[البخاري: كتاب الاستسقاء، باب الدعاء إذا كثر المطر...، رقم: ١٠٢١].

١١ ـ (...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنَحْوِهِ. وَزَادَ: فَأَلَّفَ اللَّهُ بَيْنَ السَّحَابِ، وَمَكَثْنَا حَتَّىٰ رَأَيْتُ الرَّجُلَ الشَّدِيدَ تُهِمُّهُ نَفْسُهُ أَنْ يَأْتِيَ أَهْلَهُ.

١٢ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ؛ أَنَّ حَفْصَ بْنَ عُبَيْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَىٰ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، وَهُوَ عَلَى الْمِنْبَرِ. وَاقْتَصَّ الْحَدِيثَ. وَزَادَ: فَرَأَيْتُ السَّحَابَ يَتَمَزَّقُ كَأَنَّهُ الْمُلاَءُ حِينَ تُطْوَىٰ.

١٣ ـ (٨٩٨) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ. قَالَ: قَالَ أَنَسٌ: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطَرٌ. قَالَ: فَحَسَرَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ حَتَّىٰ أَصَابَهُ مِنَ الْمَطَرِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هٰذَا؟ قَالَ: «لأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ تَعَالَىٰ».

٣ ـ بابُ التعوّذ عند رُؤية الرِّيح والغَيْم، والفرح بالمطر

١٤ ـ (٨٩٩) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ جَعْفَرٍ ـ وَهُوَ ابْنُ مُحَمَّدٍ ـ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمُ الرِّيحِ وَالْغَيْمِ، عُرِفَ ذٰلِكَ فِي وَجْهِهِ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرَّ بِهِ وَذَهَبَ عَنْهُ ذٰلِكَ. قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ. فَقَالَ: «إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَاباً سُلِّطَ عَلَى أُمَّتِي». وَيَقُولُ، إِذَا رَأَىٰ الْمَطَرَ: «رَحْمَةٌ».

15-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Whenever the wind was stormy, The Messenger of Allah "Allah's blessing and peace be upon him" would say (invoking): "O Allah! I ask You for its goodness, for the goodness of what is in it, and for the goodness with which it has been sent; and I take refuge with You from its evil, from the evil of what is in it, and from the evil with which it has been sent." If there was thunder and lightning in the sky, the colour (of his face) would change, and he would get out and in, come forward and backward (because of anxiety). Whenever it rained, he would become reassured, and that (state of worry) would be over, and I observed that in his face. When I asked him, he replied: "O A'isha! Perhaps, it might be as the people of Aad said "When they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said: This cloud will give us rain!" (Al-Ahqaf 24)

16-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile. Whenever he saw clouds or winds, the signs of deep worry would appear on his face. I said: "O Allah's Apostle! Whenever people see clouds they used to feel happy, hoping that it would rain, while I see that whenever you see clouds, the signs of dissatisfaction would be seen on your face." He said: "O A'isha! What does guarantee to me that there will be no punishment in it, since some people were punished with a wind? Behold! Some people saw the Penalty (in the shape of a cloud traversing the sky, coming to meet their valleys), they said. This cloud will give us rain!"

[4] Concerning the winds of As-Saba and Ad-Dabur

17-(900) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "I was made victorious by the (help of the East wind of) As-Saba, and (the people of) Add were destroyed by the (help of the West wind of) Ad-Dabur."

(...) The same was narrated on the authority of Sa'id Ibn Jubair from Ibn Abbas "Allah be pleased with both" from The Prophet "Allah's blessing and peace be upon him".

١٥ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُنَا عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ» قَالَتْ: وَإِذَا تَخَيَّلَتِ السَّمَاءُ، تَغَيَّرَ لَوْنُهُ وَخَرَجَ وَدَخَلَ وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ، فَعَرَفْتُ ذٰلِكَ فِي وَجْهِهِ. قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ. فَقَالَ: «لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾ [الأحقاف: ٢٤].

١٦ ـ (...) ـ وحدّثني هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُسْتَجْمِعاً ضَاحِكاً. حَتَّى أَرَىٰ مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. قَالَتْ: وَكَانَ إِذَا رَأَىٰ غَيْماً أَوْ رِيحاً، عُرِفَ ذٰلِكَ فِي وَجْهِهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَرَى النَّاسَ إِذَا رَأَوُا الْغَيْمَ فَرِحُوا رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ! قَالَتْ: فَقَالَ: «يَا عَائِشَةُ، مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ؟ قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَىٰ قَوْمٌ الْعَذَابَ، فَقَالُوا: هٰذَا عَارِضٌ مُمْطِرُنَا».

[البخاري: كتاب التفسير، باب ﴿فلما راوه عارضاً مستقبل اوديتهم...﴾، رقم: ٤٨٢٨].

٤ ـ بابٌ في رِيحِ الصَّبَا والدَّبُور

١٧ ـ (٩٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدَةُ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[البخاري: كتاب الاستسقاء، باب قول النبي ﷺ: «نصرت بالصَّبا»، رقم: ١٠٣٥].

(10) The Book Of Eclipse

[1] The prayer of eclipse

1-(901) A'isha "Allah be pleased with her" narrated: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than the first one. Then he prostrated and prolonged the prostration. He got up again (for the second Rak'a) and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than the first one. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than the first one. Then he prostrated and prolonged the prostration. Then he finished the prayer. By then the sun (eclipse) cleared. He delivered the sermon and after praising and glorifying Allah he said: "The sun and the moon are two of Allah's signs; they do not eclipse for the death or life of anyone. So when you see the eclipse, remember Allah by saying Takbir (Magnification of Allah), pray and give charity." The Prophet "Allah's blessing and peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more protective (for people to have self-respect) than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much. Have I not conveyed (Allah's message to you)?."

2-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters, with the following addition: He (The Prophet) said: "Now and then: Both the sun and the moon are from amongst Allah's signs." He also added: Then, he raised his hands and said: "O Allah! Have I not reported (Your Message)?"

3-(...) A'isha "Allah be pleased with her" narrated: In the lifetime of the Prophet "Allah's blessing and peace be upon him" the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (of starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'a Allahu liman hamidah; Rabbana walaka al-hamd" (Allah heard him who praised Him; O our Lord! To You be the praise). He then (did not prostrate but) stood up and recited a prolonged recitation, which was shorter than the first. He again said Takbir and then bowed a

١٠ ـ كِتَابُ صَلاةِ الكُسُوفِ

١ ـ بابُ صَلاةِ الكُسُوفِ

١ ـ (٩٠١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، فَأَطَالَ الْقِيَامَ جِدًّا، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ جِدًّا ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ ثُمَّ سَجَدَ. ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ فَأَطَالَ الْقِيَامَ ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا، وَادْعُوا اللَّهَ وَصَلُّوا وَتَصَدَّقُوا. يَا أُمَّةَ مُحَمَّدٍ، إِنْ مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ. يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيراً وَلَضَحِكْتُمْ قَلِيلاً، أَلاَ هَلْ بَلَّغْتُ؟».

وَفِي رِوَايَةِ مَالِكٍ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ».

[البخاري: كتاب الكسوف، باب الصدقة في الكسوف، رقم: ١٠٤٤].

٢ ـ (...) ـ حدّثناه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ. وَزَادَ: ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ» وَزَادَ أَيْضاً: ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ».

٣ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ، فَاقْتَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً،

prolonged bowing but shorter than the first one and then said: "Sami'a Allahu Lyman hamidah; Rabbana walaka al-hamd" (Allah heard him who praised Him; O our lord! To You be the praise) and then prostrated. He did the same in the second rak'a. Thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or life (birth) of anyone. When you see them hurry to the prayer." He said: "You should pray until Allah relieves you." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Verily, in that station of mine, I saw everything you have been promised. I even saw myself having the intention of picking a bunch (of grapes) from Paradise (and that was) when you saw me moving forward. And I saw Hell with some of its parts destroying the others (and that was) when you saw me moving backward. I saw in it (the Hell) Ibn Luhai who made the she-camels loiter about." The narration of Abu Tahir ended with his saying: "You should hurry to prayer" and he did not mention what is next to that.

4-(...) A'isha "Allah be pleased with her" narrated that once, there was a solar eclipse during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", who sent a caller announcing that ("you should come to) a congregational prayer." They gathered, and he (The Prophet) proceeded and led a two-Rak'a prayer, including four bowings and four prostrations.

5-(...) A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" recited (the Qur'an) loudly in the eclipse prayer, which he offered as two Rak'as, including four bowings and four prostrations.

(902) Az-Zuhri narrated: Kathir Ibn Abbas told me from Ibn Abbas "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" offered two Rak'as (for the eclipse prayer), including four bowings and four prostrations.

(...) Az-Zuhri narrated: Kathir Ibn Abbas narrated that Ibn Abbas "Allah be pleased with both" told about the prayer of The Prophet "Allah's blessing and peace be upon him" on the day when the sun eclipsed the same as narrated by Urwa from A'isha.

6-(901) Ata narrated: I heard Ubaid Ibn Umair saying: I was told by one whom I consider as truly reliable, (I, the narrator, think that he meant A'isha) that the sun eclipsed during the lifetime of The Messenger of Allah

ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً ـ هِيَ أَدْنَىٰ مِنَ الْقِرَاءَةِ الأُولَىٰ ـ، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً ـ هُوَ أَدْنَىٰ مِنَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ سَجَدَ ـ وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ: ثُمَّ سَجَدَ ـ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَىٰ مِثْلَ ذٰلِكَ، حَتَّى اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ، فَأَثْنَىٰ عَلَىٰ اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهَا فَافْزَعُوا لِلصَّلاَةِ». وَقَالَ أَيْضاً: «فَصَلُّوا حَتَّى يُفَرِّجَ اللَّهُ عَنْكُمْ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هٰذَا كُلَّ شَيْءٍ وُعِدْتُمْ، حَتَّىٰ لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفاً مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ ـ وَقَالَ الْمُرَادِيُّ: أَتَقَدَّمُ ـ وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً. حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا ابْنَ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ».

وَانْتَهَىٰ حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ: «فَافْزَعُوا لِلصَّلاَةِ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب الكسوف، باب خطبة الإمام في الكسوف، رقم: ١٠٤٦].

٤ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالَ: قَالَ الأَوْزَاعِيُّ أَبُو عَمْرٍو وَغَيْرُهُ: سَمِعْتُ ابْنَ شِهَابٍ الزُّهْرِيَّ يُخْبِرُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ الشَّمْسَ خَسَفَتْ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ. فَبَعَثَ مُنَادِياً: «الصَّلاَةُ جَامِعَةٌ»، فَاجْتَمَعُوا. وَتَقَدَّمَ فَكَبَّرَ وَصَلَّىٰ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[البخاري: كتاب الكسوف، باب الجهر بالقراءة في الكسوف، رقم: ١٠٦٦].

٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ؛ أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يُخْبِرُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَصَلَّىٰ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[البخاري: كتاب الكسوف، باب الجهر بالقراءة في الكسوف، رقم: ١٠٦٥].

(٩٠٢) ـ **قَالَ الزُّهْرِيُّ**: وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ صَلَّىٰ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

(...) ـ **وحدّثنا** حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ. قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ؛ أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ يَوْمَ كَسَفَتِ الشَّمْسُ. بِمِثْلِ مَا حَدَّثَ عُرْوَةُ، عَنْ عَائِشَةَ.

٦ ـ (٩٠١) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: حَدَّثَنِي مَنْ

"Allah's blessing and peace be upon him" who stood up (in the prayer) for a very long time. He then bowed, then stood up, then bowed, then stood up and then bowed, offering (in this way) two Rak'as, including three bowings and four prostrations. He then finished and the sun became bright. Whenever he bowed, he would say: "Allah is Greater." Whenever he raised his head (from bowing) He would say: "Allah heard him who praised Him." Then, he stood up, praised and thanked Allah, and then said: "The sun and the moon do not eclipse because of the death or the life (birth) of anyone. But they are from amongst the signs of Allah, with which Allah frightens His slaves. So when you see their eclipse, celebrate Allah till they become bright."

7-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered (for the eclipse prayer) six bowings and four prostrations.

[2] Mentioning the grave punishment in the eclipse prayer

8-(903) Amra narrated that a Jewess came to ask A'isha "Allah be pleased with her" about something. She said to her: "May Allah give you refuge from the punishment of the grave." So A'isha "Allah be pleased with her" asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. I came out with some women through the rear of the dwellings (of The Prophet's wives) in the mosque. The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and reached his praying place. He stood for the (eclipse) prayer, with people standing behind him. He stood up for a long period and then performed a long bowing. Then he raised (his head) and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and (at that time) the sun became bright. Then, he said (after finishing the prayer): "I see that you would be put to trial in the graves like that (trial) of Ad-Dajjal." Afterwards, I used to listen to The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the torment of the fire (of Hell) and from the punishment of the grave.

(...) The same Hadith transmitted by Sulaiman Ibn Bilal was also narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

أُصَدِّقُ ـ حَسِبْتُهُ يُرِيدُ عَائِشَةَ ـ أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ قِيَاماً شَدِيداً: يَقُومُ قَائِماً ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ: رَكْعَتَيْنِ فِي ثَلاثِ رَكَعَاتٍ وَأَرْبَعِ سَجَدَاتٍ، فَانْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ. وَكَانَ إِذَا رَكَعَ قَالَ: «اللَّهُ أَكْبَرُ» ثُمَّ يَرْكَعُ. وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَكْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ كُسُوفاً، فَاذْكُرُوا اللَّهَ حَتَّىٰ يَنْجَلِيَا».

٧ ـ (...) ـ **وحدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّىٰ سِتَّ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ.

٢ ـ بَابُ ذِكْرِ عَذَابِ الْقَبْرِ فِي صَلاةِ الْخُسُوفِ

٨ ـ (٩٠٣) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ، عَنْ عَمْرَةَ؛ أَنَّ يَهُودِيَّةً أَتَتْ عَائِشَةَ تَسْأَلُهَا. فَقَالَتْ: أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، يُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ قَالَتْ عَمْرَةُ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِذاً بِاللَّهِ». ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَباً، فَخَسَفَتِ الشَّمْسُ. قَالَتْ عَائِشَةُ: فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرَيِ الْحُجَرِ فِي الْمَسْجِدِ، فَأَتَىٰ رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ حَتَّى انْتَهَىٰ إِلَىٰ مُصَلاَّهُ الَّذِي كَانَ يُصَلِّي فِيهِ، فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ. قَالَتْ عَائِشَةُ: فَقَامَ قِيَاماً طَوِيلاً ثُمَّ رَكَعَ، فَرَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ، فَقَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ فَرَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ ذٰلِكَ الرُّكُوعِ ـ، ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ».

قَالَتْ عَمْرَةُ: فَسَمِعْتُ عَائِشَةَ تَقُولُ: فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذٰلِكَ، يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ.

[البخاري: كتاب الكسوف، باب التعوذ من عذاب القبر في الكسوف، رقم: ١٠٤٩].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، فِي هٰذَا الإِسْنَادِ. بِمِثْلِ مَعْنَىٰ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

[3] What was displayed before The Prophet during the eclipse prayer concerning the Paradise and the fire (of Hell)

9-(904) Jabir Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse on a very hot day. The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the (eclipse) prayer, in which he prolonged the standing to the extent that they (the companions) started to fall down. Then, he bowed for a long time. Then he raised (his head from bowing) and prolonged the standing. Then, he bowed for a long period. Then, he raised (his head from bowing) and stood for a long time. Then, he offered two prostrations. Then, he stood up and did the same (in the second Rak'a), in this way, it (the prayer) consisted of (two Rak'as, including) four bowings and four prostrations. Then, he said (after finishing the prayer): "Verily, everything you would enter (whether Paradise or Hell) was displayed to me. The Paradise was shown to me, (and it was so much near to me) that if I (stretched my hand and) picked a bunch (of grapes) from it, I could do, (or he said: I intended to pick a punch from it) but my hand was too short to take it. The fire (of Hell) was shown to me, in which I saw a woman from the children of Israel, who was tortured for the sake of a cat, which she tied (and imprisoned): She did neither feed it, nor did she (release and) let it eat from the insects of the earth. I also saw (in the Hell) Abu Thumama: Amr Ibn Malik, dragging his intestines in the fire. However, it is said (by some people) that both the sun and the moon do not eclipse except for the death of a great person. Verily, they are two of Allah's signs, which He shows you. So, if they eclipsed, then, you should pray until they become bright."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but here he mentioned (that The Prophet said): "I saw in the fire (of Hell) a tall black woman, from Himyar", and did not mention that she was from the children of Israel.

10-(...) Jabir "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed on the day when Ibrahim, the son of The Messenger of Allah "Allah's blessing and peace be upon him" died. The people said that it eclipsed only for the death of Ibrahim. Then, The Prophet "Allah's blessing and peace be upon him" stood up and led the people in the (eclipse) prayer, which consisted of six bowings and four prostrations (in two Rak'as). He started (the prayer) with magnification. Then, he recited, and prolonged the recitation. Then, he bowed for a long time equal to the duration of his

٣ ـ بابُ ما عُرِضَ على النَّبِيِّ ﷺ في صَلاةِ الكُسُوفِ من أمرِ الجنةِ والنَّارِ

٩ ـ (٩٠٤) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ. قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ حَتَّىٰ جَعَلُوا يَخِرُّونَ، ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ نَحْواً مِنْ ذَاكَ، فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَالَ: «إِنَّهُ عُرِضَ عَلَيَّ كُلُّ شَيْءٍ تُولَجُونَهُ، فَعُرِضَتْ عَلَيَّ الْجَنَّةُ حَتَّىٰ لَوْ تَنَاوَلْتُ مِنْهَا قِطْفاً أَخَذْتُهُ ـ أَوْ قَالَ: تَنَاوَلْتُ مِنْهَا قِطْفاً ـ فَقَصُرَتْ يَدِي عَنْهُ، وَعُرِضَتْ عَلَيَّ النَّارُ: فَرَأَيْتُ فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هِرَّةٍ لَهَا، رَبَطَتْهَا فَلَمْ تُطْعِمْهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ. وَرَأَيْتُ أَبَا ثُمَامَةَ عَمْرَو بْنَ مَالِكٍ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَإِنَّهُمْ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ. وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا، فَإِذَا خَسَفَا فَصَلُّوا حَتَّىٰ تَنْجَلِيَ».

(...) ـ وَحَدَّثَنِيهِ أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. إِلاَّ أَنَّهُ قَالَ: «وَرَأَيْتُ فِي النَّارِ امْرَأَةً حِمْيَرِيَّةً سَوْدَاءَ طَوِيلَةً». وَلَمْ يَقُلْ: «مِنْ بَنِي إِسْرَائِيلَ».

١٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ، قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ. قَالَ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّىٰ بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ، بَدَأَ فَكَبَّرَ، ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ نَحْواً مِمَّا قَامَ. ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الأُولَىٰ، ثُمَّ رَكَعَ نَحْواً مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ

standing. Then, he raised his head from bowing, and recited for a certain period shorter than the (duration of the) first recitation. Then, he bowed for a certain period, equal to the duration of his standing. Then, he raised his head from bowing, and recited for a certain time, shorter than the (duration of the) second recitation. Then, he bowed for a certain time, equal to the duration of his standing. Then, he raised his head from bowing. Then, he fell down in prostration, and offered two prostrations.

Then, he stood up, and offered three bowings, and there was none of them except that the preceding one was longer (in duration) than the subsequent. His bowing was also equal (in duration) to his prostration. Then, he went back, with the rows behind him moving back too, until we (or he, according to the narration of Abu Bakr) reached the women. Then, he proceeded, and the people moved forward with him, until he stood in his place (where he led the prayer). He did not finish the prayer before the sun had become bright.

Then, he said (addressing the people): "O people! Verily, both the sun and the moon are two of Allah's signs, and they never eclipse for the death of anyone (or human, according to the narration of Abu Bakr) of the people. So, if you saw such a thing (as the eclipse), then, you should pray until it becomes bright. However, there was nothing, which you have been promised (in the hereafter) but that I saw in this prayer of mine. The fire (of Hell) was brought, and that was when you saw me having gone back, for fear that its heat might hurt me. In it, I saw the man, famous for his hook, dragging his intestines in the fire. He used to steal the pilgrims with his hook. If he (the pilgrim) was attentive to it, he (the thief) would say: "No doubt, that (stolen thing) was caught unintentionally by my hook"; and if he was inattentive to it, he would take it. I saw in it also the woman, famous for the cat, which she tied (and imprisoned). She neither fed it, nor did she (release and) let it eat from the insects of the earth, until it died of hunger. Then, the Paradise was brought, and that was when you saw me having proceeded until I stood in my place (where I led the prayer). I stretched my hand, with the intention of picking some of its fruits in order to see them, but, it seemed to me not to do so. So, there was nothing which you have been promised (in the hereafter) except that I saw it in that prayer of mine."

11-(905) Asma Bint "daughter of" Abu Bakr "Allah be pleased with both" reported: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". I came to A'isha "Allah be pleased with her" while she was praying, and said to her: "What has happened to the people?" She pointed out with her head towards the sky. I

الثَّانِيَةِ. ثُمَّ رَكَعَ نَحواً مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ.

ثُمَّ قَامَ فَرَكَعَ أَيْضاً ثَلاثَ رَكَعَاتٍ: لَيْسَ فِيهَا رَكْعَةٌ إِلاَّ الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، وَرُكُوعُهُ نَحواً مِنْ سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ خَلْفَهُ، حَتَّى انْتَهَيْنَا ـ وَقَالَ أَبُو بَكْرٍ: حَتَّى انْتَهَى إِلَى النِّسَاءِ ـ ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ حَتَّى قَامَ فِي مَقَامِهِ، فَانْصَرَفَ حِينَ انْصَرَفَ، وَقَدْ آضَتِ الشَّمْسُ.

فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَتَانِ مِنْ آيَاتِ اللَّهِ. وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ ـ وَقَالَ أَبُو بَكْرٍ: لِمَوْتِ بَشَرٍ ـ فَإِذَا رَأَيْتُمْ شَيْئاً مِنْ ذٰلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ. مَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هٰذِهِ: لَقَدْ جِيءَ بِالنَّارِ، وَذٰلِكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ، كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ، فَإِنْ فُطِنَ لَهُ قَالَ: إِنَّمَا تَعَلَّقَ بِمِحْجَنِي، وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ. وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهِرَّةِ الَّتِي رَبَطَتْهَا فَلَمْ تُطْعِمْهَا. وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ جُوعاً.

ثُمَّ جِيءَ بِالْجَنَّةِ، وَذٰلِكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّى قُمْتُ فِي مَقَامِي. وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ. ثُمَّ بَدَا لِي أَنْ لاَ أَفْعَلَ. فَمَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هٰذِهِ».

١١ ـ (٩٠٥) ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ؛ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَدَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تُصَلِّي. فَقُلْتُ: مَا شَأْنُ النَّاسِ يُصَلُّونَ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. فَقُلْتُ: آيَةٌ؟ قَالَتْ: نَعَمْ، فَأَطَالَ رَسُولُ اللَّهِ ﷺ الْقِيَامَ جِدًّا حَتَّى تَجَلاَّنِي الْغَشْيُ، فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَى جَنْبِي، فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي أَوْ عَلَى وَجْهِي

said to her: "Is it a sign?" She said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" stood up for prayer for such a long time that I was about to fall unconscious. I caught hold of a water-skin lying by my side, and began to pour water over my head, or on my face. When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, the sun had become bright. The Messenger of Allah "Allah's blessing and peace be upon him" said, addressing the people, after he had praised and glorified Allah: "Just now at this place of mine, there was nothing which I have never seen before but that I saw it including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal (or nearly like it, I do not know which expression was used). You will be asked: "What do you know about this man (The Prophet Muhammad)?" Then the faithful believer (or the assuredly believer) will reply: "He is Muhammad Allah's Apostle "Allah's blessing and peace be upon him" who had come to us with clear evidences and guidance and so we accepted his teachings and followed him." He will repeat it thrice. Then the angels will say to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (I do not know which word was used) will reply: "I do not know, but I heard the people saying something and so I said it"."

12-(...) Asma "Allah be pleased with her" narrated: Once, I came to A'isha "Allah be pleased with her", while the people were standing (for prayer). She was also offering the prayer. I asked her: "What has happened to the people?"...and the rest is the same as narrated by Ibn Numair from Hisham.

13-(...) Az-Zuhri narrated that Urwa said: Do not say "The sun eclipsed" but say: "The sun was eclipsed."

14-(906) Asma' Bint Abu Bakr "Allah be pleased with both" narrated: One day (i.e. on the day when the sun eclipsed), The Messenger of Allah "Allah's blessing and peace be upon him" felt so much anxious that he (hurriedly) took hold of the outer garment (of one of his wives) and later, his (own) cloak was sent to him. He stood in prayer leading the people for such a long time that if a man came and did not know that The Messenger of Allah "Allah's blessing and peace be upon him" had bowed, he would not think that he had bowed, in view of his long standing.

15-(...) This Hadith was narrated on the authority of Abu Juraij, with the same chain of transmitters and added: "He (The Prophet) stood (in prayer) for a long period, after which he bowed." He added too: "I (Asma') looked at a woman who was older than me, and at another who was weaker than me."

مِنَ الْمَاءِ. قَالَتْ: فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ: فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هٰذَا، حَتَّى الْجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيباً أَوْ مِثْلَ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، ـ لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ ـ فَيُؤْتَىٰ أَحَدُكُمْ فَيُقَالُ: مَا عِلْمُكَ بِهٰذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ ـ لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ: هُوَ مُحَمَّدٌ، هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَىٰ، فَأَجَبْنَا وَأَطَعْنَا ـ ثَلاَثَ مِرَارٍ ـ، فَيُقَالُ لَهُ: نَمْ، قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ، فَنَمْ صَالِحاً. وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ ـ لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ ـ فَيَقُولُ: لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُ».

[البخاري: كتاب العلم، باب من أجاب الفتيا بإشارة اليد والرأس، رقم: ٨٦].

١٢ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ ـ وَإِذَا هِيَ تُصَلِّي ـ فَقُلْتُ: مَا شَأْنُ النَّاسِ؟. وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ هِشَامٍ.

١٣ ـ (...) ـ **أَخْبَرَنَا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ: لاَ تَقُلْ: كَسَفَتِ الشَّمْسُ، وَلٰكِنْ قُلْ: خَسَفَتِ الشَّمْسُ.

١٤ ـ (٩٠٦) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا قَالَتْ: فَزِعَ النَّبِيُّ ﷺ يَوْماً، ـ قَالَتْ: تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ ـ فَأَخَذَ دِرْعاً حَتَّىٰ أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَاماً طَوِيلاً. لَوْ أَنَّ إِنْسَاناً أَتَىٰ لَمْ يَشْعُرْ أَنَّ النَّبِيَّ ﷺ رَكَعَ، مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ طُولِ الْقِيَامِ.

١٥ ـ (...) ـ **وحدّثني** سَعِيدُ بْنُ يَحْيَىٰ الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: قِيَاماً طَوِيلاً. يَقُومُ ثُمَّ يَرْكَعُ. وَزَادَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَرْأَةِ أَسَنَّ مِنِّي، وَإِلَى الأُخْرَىٰ هِيَ أَسْقَمُ مِنِّي.

16-(...) Asma Bint Abu Bakr "Allah be pleased with both" narrated: The sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", who felt so much anxious that he (hastily) took, by mistake, an outer garment of one of his wives (instead of his own). Later on, his own cloak was sent to him. After I had answered the call of nature (and performed ablution) I came and entered the mosque, where I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing for prayer.

I stood (for prayer) with him. He prolonged the standing so much that I saw myself having the desire to sit down. But, I looked and found the weak woman, and said: "That woman is weaker than me (though she is still standing)." So, I kept standing. Then, he bowed and prolonged the bowing. Then, he raised his head (from bowing) and prolonged the standing to the extent that if a man came (and did not know that he had bowed), he would think that he (The Prophet) had not bowed.

17-(907) Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long time, equal to the period in which one could recite The Sura of Al-Baqara. Then he bowed for a long time and then stood up for a long period, shorter than that of the first standing, then bowed again for a long time, shorter than that of the first; then he prostrated (twice). Then he stood up (in the second Rak'a) for a long period , shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he raised his head and stood up for a long period, shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared.

The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of anybody. So when you see them, remember Allah." The people said: "O Allah's Apostle! We saw you taking something from your place and then we saw you having prevented yourself." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him"

١٦ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ، فَفَزِعَ، فَأَخْطَأَ بِدِرْعٍ، حَتَّىٰ أُدْرِكَ بِرِدَائِهِ بَعْدَ ذٰلِكَ. قَالَتْ: فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ وَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِماً، فَقُمْتُ مَعَهُ، فَأَطَالَ الْقِيَامَ حَتَّىٰ رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ.

ثُمَّ الْتَفِتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هٰذِهِ أَضْعَفُ مِنِّي، فَأَقُومُ. فَرَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ حَتَّىٰ لَوْ أَنَّ رَجُلاً جَاءَ خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ..

١٧ ـ (٩٠٧) ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ: فَقَامَ قِيَاماً طَوِيلاً قَدْرَ نَحْوِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً ـ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ـ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ـ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ـ ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ.

فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللَّهَ».

قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئاً فِي مَقَامِكَ هٰذَا، ثُمَّ رَأَيْنَاكَ كَفَفْتَ.

فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُوداً، وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا. وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَراً قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». قَالُوا: بِمَ يَا

replied: "Because of their ungratefulness." He was asked whether they are ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life, and (once) she sees anything (undesirable) in you, she will say: I have never had any good from you."

(...) The same was narrated on the authority of Zaid Ibn Aslam, with the same chain of transmitters, in which he mentioned that they (the companions) said: "Then, we saw you having kept back."

[4] What about him, who said that he (The Prophet) offered eight bowings and four prostrations(for the eclipse prayer)

18-(908) Ibn Abbas "Allah be pleased with both" narrated: When the sun eclipsed, The Messenger of Allah "Allah's blessing and peace be upon him" offered eight bowings and four prostrations (in two Rak'as). Ali narrated the same.

19-(909) Ibn Abbas "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered the eclipse prayer as follows: He recited (as standing) then bowed, then (raised his head from bowing and) recited (as standing), then bowed, then (raised his head and) recited (as standing), then bowed, then (raised his head and) recited (as standing) and then bowed. Then he prostrated (twice). He did the same in the other Rak'a.

[5] The call to the eclipse prayer: "(Come to) the congregational prayer"

20-(910) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: When the sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", it was called for the prayer: "(Come to) the congregational prayer!" The Messenger of Allah "Allah's blessing and peace be upon him" (offered the eclipse prayer, in which he) performed two bowings in one Rak'a. then, he stood up and offered two bowings in one Rak'a. by then, the sun (eclipse) cleared. A'isha "Allah be pleased with her" said: "I have never offered such bowing and prostration as longer than that (I offered in such a prayer)."

21-(911) Abu Mas'ud Al-Ansari "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon are two of Allah's signs, by whose (eclipse) Allah frightens His slaves. They never eclipse for the death of anyone of the people. If you see anything like that, offer (the eclipse) prayer, and invoke Allah until it (the eclipse) is over."

رَسُولَ اللَّهِ؟ قَالَ: «يَكْفُرْنَ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ: لَوْ أَحْسَنْتَ إِلَىٰ إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئاً قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْراً قَطُّ».

[البخاري: كتاب الكسوف، باب صلاة الكسوف جماعة، رقم: ١٠٥٢].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ عِيسَىٰ ـ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: ثُمَّ رَأَيْتَاكَ تَكَعْكَعْتَ.

٤ ـ بَابُ ذِكْرِ مَنْ قَالَ: إِنَّهُ رَكَعَ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ

١٨ ـ (٩٠٨) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ، حِينَ كَسَفَتِ الشَّمْسُ، ثَمَانَ رَكَعَاتٍ، فِي أَرْبَعِ سَجَدَاتٍ.

وَعَنْ عَلِيٍّ، مِثْلُ ذٰلِكَ.

١٩ ـ (٩٠٩) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَأَبُو بَكْرِ بْنُ خَلَّادٍ. كِلاَهُمَا عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، عَنْ سُفْيَانَ: قَالَ: حَدَّثَنَا حَبِيبٌ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ صَلَّىٰ فِي كُسُوفٍ: قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ سَجَدَ. قَالَ: وَالأُخْرَىٰ مِثْلُهَا.

٥ ـ بَابُ ذِكْرِ النِّدَاءِ بِصَلاةِ الْكُسُوفِ: الصَّلاةُ جَامِعَةٌ

٢٠ ـ (٩١٠) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ وَهُوَ شَيْبَانُ النَّحْوِيُّ ـ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ خَبَرِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ قَالَ: لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، نُودِيَ بِـ: الصَّلاَةَ جَامِعَةً، فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. فَقَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعاً قَطُّ، وَلاَ سَجَدْتُ سُجُوداً قَطُّ، كَانَ أَطْوَلَ مِنْهُ.

[البخاري: كتاب الكسوف، باب طول السجود في الكسوف، رقم: ١٠٥١].

٢١ ـ (٩١١) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئاً فَصَلُّوا وَادْعُوا اللَّهَ حَتَّىٰ يُكْشَفَ مَا بِكُمْ».

[البخاري: كتاب الكسوف، باب الصلاة في كسوف الشمس، رقم: ١٠٤١].

22-(...) Abu Mas'ud "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of anyone's death. But they are two signs of Allah (which He uses to frighten His slaves). So whenever you see these (eclipses), stand up and pray."

23-(...) The same was narrated on the authority of Isma'il, with the same chain of transmitters. In the narration of Sufyan and Waki, he (the narrator) said: The sun eclipsed on the day when Ibrahim (the son of The Prophet) died. The people said: "It eclipsed for the death of Ibrahim."

24-(912) Abu Musa "Allah be pleased with him" narrated: The sun eclipsed during the lifetime of The Prophet "Allah's blessing and peace be upon him". He got up, prompted by the fear that it might be the doomed Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration, which I had never seen him doing in any prayer else. Then he said: "These signs which Allah sends do not occur because of the death or life of somebody, but Allah sends them in order to make His worshipers afraid by them (or in order to frighten His slaves, according to the narration of Ibn Al-Ala). So when you see anything thereof, take refuge to remembering Allah, invoking Him and asking for His forgiveness."

25-(913) Abd Ar-Rahman Ibn Samura narrated: While I was practicing archery during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed. I threw my arrows away and said (to myself): "I'm going to see what The Messenger of Allah "Allah's blessing and peace be upon him" would do as regards the sun eclipse today. I reached him, while he was raising his hand, invoking (Allah), magnifying and praising (Him), and uttering (the phrase): "There is no God but Allah", until the sun (eclipse) was over. He recited two Suras and offered two Rak'as.

26-(...) Abd Ar-Rahman Ibn Samura, who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", narrated: I was shooting with some arrows of mine in Medina during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", when the sun eclipsed. I threw them away and said (to myself): "By Allah! I'm going to see what The Messenger of Allah "Allah's blessing and peace be upon him" would do, concerning the sun eclipse." I came to him, while he was standing in prayer, raising his hands. He started glorifying, praising, magnifying (Allah), saying: "There is no god but Allah", and supplicating until it (the sun) brightened. When it brightened, he recited two Suras, and offered two Rak'as.

٢٢ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَيَحْيَىٰ بْنُ حَبِيبٍ. قَالاَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَيْسَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا».

٢٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ وَمَرْوَانُ. كُلُّهُمْ عَنْ إِسْمَاعِيلَ؛ بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ سُفْيَانَ وَوَكِيعٍ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ.

٢٤ ـ (٩١٢) ـ حدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ عَبْدُ اللَّهِ بْنُ بَرَّادٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ. قَالَ: خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ ﷺ، فَقَامَ فَزِعاً يَخْشَىٰ أَنْ تَكُونَ السَّاعَةُ حَتَّىٰ أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَةٍ قَطُّ، ثُمَّ قَالَ: «إِنَّ هٰذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللَّهُ، لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئاً فَافْزَعُوا إِلَىٰ ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

وَفِي رِوَايَةِ ابْنِ الْعَلاَءِ: كَسَفَتِ الشَّمْسُ. وَقَالَ: «يُخَوِّفُ عِبَادَهُ».

[البخاري: كتاب الكسوف، باب الذكر في الكسوف، رقم: ١٠٥٩].

٢٥ ـ (٩١٣) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ. قَالَ: بَيْنَمَا أَنَا أَرْمِي بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذِ انْكَسَفَتِ الشَّمْسُ، فَنَبَذْتُهُنَّ. وَقُلْتُ: لأَنْظُرَنَّ إِلَىٰ مَا يَحْدُثُ لِرَسُولِ اللَّهِ ﷺ فِي انْكِسَافِ الشَّمْسِ الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ، يَدْعُو وَيُكَبِّرُ وَيَحْمَدُ وَيُهَلِّلُ، حَتَّىٰ جُلِّيَ عَنِ الشَّمْسِ، فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكْعَتَيْنِ.

٢٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ قَالَ: كُنْتُ أَرْتَمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ. إِذْ كَسَفَتِ الشَّمْسُ، فَنَبَذْتُهَا، فَقُلْتُ: وَاللَّهِ! لأَنْظُرَنَّ إِلَىٰ مَا حَدَثَ لِرَسُولِ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ. قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلاَةِ، رَافِعٌ يَدَيْهِ، فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَدْعُو حَتَّىٰ حُسِرَ عَنْهَا. قَالَ: فَلَمَّا حُسِرَ عَنْهَا، قَرَأَ سُورَتَيْنِ وَصَلَّىٰ رَكْعَتَيْنِ.

27-(...) Abd Ar-Rahman Ibn Samura narrated: While I was practicing archery during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed...and the rest is the same.

28-(914) Abdullah Ibn Umar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of someone's death or life. But they are two signs of Allah (which He uses to frighten his slaves). So whenever you see these (eclipses) pray and invoke (Allah till the eclipse is over)."

29-(915) Al-Mughira Ibn Shu'ba narrated: The sun eclipsed in the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" on the day when (his son) Ibrahim died. (When the people said that the sun had eclipsed because of the death of Ibrahim) Allah's Apostle "Allah's blessing and peace be upon him" said: "The sun and the moon do not eclipse because of the death or life of someone. When you see this (eclipse), pray and invoke Allah until it is over."

٢٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ. قَالَ: بَيْنَمَا أَنَا أَتَرَمَّىٰ بِأَسْهُمٍ لِي عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذْ خَسَفَتِ الشَّمْسُ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا.

٢٨ ـ (٩١٤) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ كَانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[البخاري: كتاب الكسوف، باب في صلاة كسوف الشمس، رقم: ١٠٤٢].

٢٩ ـ (٩١٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُصْعَبٌ ـ وَهُوَ ابْنُ الْمِقْدَامِ ـ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ: ـ وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: قَالَ زِيَادُ بْنُ عِلاَقَةَ ـ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ. لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّىٰ يَنْكَشِفَ».

[البخاري: كتاب الكسوف، باب الصلاة في كسوف الشمس، رقم: ١٠٤٣].

(11) The Book Of Funerals

[1] Reminding the dying person to utter "There is no god but Allah"

1-(916) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remind your dying person to utter "There is no god but Allah" (by reciting it aloud before him)."

(...) The same was narrated on the authority of Sulaiman Ibn Bilal, with the same chain of transmitters.

2-(917) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remind your dying person to utter "There is no god but Allah" (by reciting it aloud before him)."

[2] What is said at the time of calamity

3-(918) Umm Salama "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim befallen by a calamity, because of which he says what Allah commanded him to say: "We are to Allah, to Whom we shall return; O Allah! Give me a reward for (my patience on) my calamity, and recompense me with something better in substitution for it", but that Allah would recompense him with something better than it, in substitution for it." When (my husband) Abu Salama died, I said: "Who of the Muslims is better than Abu Salama! (He with) his family was the first to emigrate to The Messenger of Allah "Allah's blessing and peace be upon him"." When I said it, Allah recompensed me with The Messenger of Allah "Allah's blessing and peace be upon him" (as a husband in substitution for Abu Salama). The Messenger of Allah "Allah's blessing and peace be upon him" sent Hatib Ibn Abu Balta'a to demand my hand on his behalf. I said: "I have a daughter (as my dependent), and I'm a jealous (woman)." He replied: "As for her daughter, we supplicate to Allah to cause her to become independent from her. I also supplicate to Allah to take away the jealousy."

4-(...) Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no slave befallen by a calamity, because of which he says: "We are to Allah, to Whom we shall return; O Allah! Give me a reward for (my patience on) my calamity, and recompense me with something better in substitution for it", but that Allah would give him a reward for his (patience

١١ ـ كِتَابُ الجَنَائِز

١ ـ بابُ تلقين المَوْتَى: لا إله إلاَّ الله

١ ـ (٩١٦) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. كِلاَهُمَا عَنْ بِشْرٍ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنَا يَحْيَىٰ بْنُ عُمَارَةَ: قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لاَ إِلَهَ إِلاَّ اللَّهُ».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. جَمِيعاً، بِهٰذَا الإِسْنَادِ.

٢ ـ (٩١٧) ـ وحدّثنا أَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ. قَالُوا جَمِيعاً: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لاَ إِلَهَ إِلاَّ اللَّهُ».

٢ ـ بابُ ما يُقال عند المُصِيبَة

٣ ـ (٩١٨) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنِ ابْنِ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: ﴿إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾ [البقرة: ١٥٦] اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا، إِلاَّ أَخْلَفَ اللَّهُ لَهُ خَيْراً مِنْهَا».

قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟ أَوَّلُ بَيْتٍ هَاجَرَ إِلَىٰ رَسُولِ اللَّهِ ﷺ. ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ ﷺ.

قَالَتْ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ، فَقُلْتُ: إِنَّ لِي بِنْتاً وَأَنَا غَيُورٌ. فَقَالَ: «أَمَّا ابْنَتُهَا فَنَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا، وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ».

٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرِ بْنِ أَفْلَحَ. قَالَ: سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾، اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا، إِلاَّ أَجَرَهُ اللَّهُ فِي

on such a) calamity, and give him something better, in substitution for it." When (my husband) Abu Salama died, I said what The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to say. So, Allah gave me a substitute, better than him, i.e. The Messenger of Allah "Allah's blessing and peace be upon him".

5-(...) Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same Hadith narrated by Abu Usama, in which he added: She said: When Abu Salama died, I said: "Who of the Muslims is better than Abu Salama, the companion of The Messenger of Allah "Allah's blessing and peace be upon him"!" Allah determined for me (to say it), and I said it. Then, I was married to The Messenger of Allah "Allah's blessing and peace be upon him".

[3] What is said beside the sick and the dead

6-(919) Umm Salama "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are present by the side of a sick or a dead person, you should say good, for the angels confirm by uttering "amen" to what you said." She added: When Abu Salama died, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Abu Salama died." He said: "You should say: O Allah! Forgive for me and him, and give me a substitute, better than him." I said so, and Allah gave me a better substitute, who was good for me, (The Prophet) Muhammad "Allah's blessing and peace be upon him".

[4] Closing the eyes of the dead, and invoking good upon him at the time of visiting him

7-(920) Umm Salama "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon Abu Salama (after he had died), with his eyes fixedly open . He closed them and said: "If one's soul is arrested (by the angels), the sight would follow it." Some of the people of his family went on weeping. He said: "Do not invoke upon yourselves anything but good, for angels say " Amen" in confirmation to what you say." He then said (invoking): "O Allah, forgive Abu Salama, raise his degree among those who are rightly guided, grant him a (good) successor in his remaining offspring. Forgive us and him, O Lord of the worlds, make spacious his grave, and endow him with light in it."

8-(...) The same was narrated on the authority of Khalid Al-Hadhdha, with the same chain of transmitters, including such changes as: "(O Allah)

مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْراً مِنْهَا».

قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْراً مِنْهُ: رَسُولَ اللَّهِ ﷺ.

٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عُمَرُ ـ يَعْنِي ابْنَ كَثِيرٍ ـ عَنِ ابْنِ سَفِينَةَ، مَوْلَىٰ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ.

وَزَادَ: قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ قُلْتُ: مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ؟ ثُمَّ عَزَمَ اللَّهُ لِي فَقُلْتُهَا. قَالَتْ: فَتَزَوَّجْتُ رَسُولَ اللَّهِ ﷺ.

٣ ـ باب ما يُقال عند المَرِيض والمَيِّت

٦ ـ (٩١٩) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمُ الْمَرِيضَ، أَوِ الْمَيِّتَ، فَقُولُوا خَيْراً، فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ. قَالَ: «قُولِي: اللَّهُمَّ، اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَىٰ حَسَنَةً». قَالَتْ: فَقُلْتُ، فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ، مُحَمَّداً ﷺ.

٤ ـ باب في إغْمَاضِ المَيِّت والدعاءِ له إذا حُضر

٧ ـ (٩٢٠) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ. ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ». فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لاَ تَدْعُوا عَلَىٰ أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ، فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَىٰ مَا تَقُولُونَ». ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ».

٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا الْمُثَنَّى بْنُ مُعَاذِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: «وَاخْلُفْهُ فِي تَرِكَتِهِ» وَقَالَ: «اللَّهُمَّ أَوْسِعْ لَهُ فِي قَبْرِهِ»،

Let You be a Guardian of what he left...O Allah! Make large his grave." Khalid Al-Hadhdha said: There is a seventh invocation, which I forgot.

[5] The dead's sight is fixedly open, following the soul

9-(921) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did you not see that whenever one died, his eyes would be fixedly open?" they said: "Yes." He (The Prophet) said: "That is because when (the soul is taken away) his eyesight follows the soul."

(...) The same was narrated on the authority of Al-Ala, with the same chain of transmitters.

[6] Weeping for the dead

10-(922) Umm Salama "Allah be pleased with her" narrated: When (my husband) Abu Salama died, I said: "What a stranger he was, who died in a strange land! (She meant that he died in Medina, though he belonged to the dwellers of Mecca) Verily, I'm going to weep for him so much that the people would talk about it." I was getting myself ready to weep for him, when a woman came from the upper part of Medina, in order to support me (in weeping for him). At this time, The Messenger of Allah "Allah's blessing and peace be upon him" received her and said: "Do you want to cause Satan to enter a house, from which Allah drove him away twice?" I kept myself from weeping. In this way, I did not wail (on him).

11-(923) Usama Ibn Zaid "Allah be pleased with both" narrated: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a messenger) to The Prophet "Allah's blessing and peace be upon him" requesting him to come as her child (or son) was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" told the messenger: "Return and say to her: Whatever Allah takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So tell her to be patient and hope for Allah's reward." The messenger came back (to him once again) and said to him: "She swore that you should come to her." The Prophet "Allah's blessing and peace be upon him" got up accompanied by Sa'd Ibn Ubada, Mu'adh Ibn Jabal, and I went with them. The child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest as if it was a leather water-skin. On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in

وَلَمْ يَقُلِ: «افْسَحْ لَهُ». وَزَادَ: قَالَ خَالِدٌ الْحَذَّاءُ: وَدَعْوَةٌ أُخْرَىٰ سَابِعَةٌ نَسِيتُهَا.

٥ ـ باب في شُخوص بصرِ المَيِّت يَتْبَعُ نفسَه

٩ ـ (٩٢١) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْعَلاَءِ بْنِ يَعْقُوبَ، قَالَ: أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا الإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصَرُهُ؟» قَالُوا: بَلَىٰ. قَالَ: «فَذٰلِكَ حِينَ يَتْبَعُ بَصَرُهُ نَفْسَهُ».

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ الْعَلاَءِ، بِهٰذَا الإِسْنَادِ.

٦ ـ باب البُكَاء على المَيِّت

١٠ ـ (٩٢٢) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: غَرِيبٌ وَفِي أَرْضِ غُرْبَةٍ، لأَبْكِيَنَّهُ بُكَاءً يُتَحَدَّثُ عَنْهُ. فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَاءِ عَلَيْهِ، إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي، فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَتُرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتاً أَخْرَجَهُ اللَّهُ مِنْهُ؟» ـ مَرَّتَيْنِ ـ فَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ أَبْكِ.

١١ ـ (٩٢٣) ـ **حدّثنا** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَرْسَلَتْ إِلَيْهِ إِحْدَىٰ بَنَاتِهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا ـ أَوِ ابْناً لَهَا ـ فِي الْمَوْتِ. فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا: إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَىٰ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَعَادَ الرَّسُولُ فَقَالَ: إِنَّهَا قَدْ أَقْسَمَتْ لَتَأْتِيَنَّهَا. قَالَ: فَقَامَ النَّبِيُّ ﷺ. وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، وَانْطَلَقْتُ مَعَهُمْ، فَرُفِعَ إِلَيْهِ الصَّبِيُّ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّهَا فِي شَنَّةٍ، فَفَاضَتْ عَيْنَاهُ. فَقَالَ لَهُ سَعْدٌ:

the hearts of His slaves, and Allah is merciful only to those among His slaves who are merciful (to others)."

(...) The same was narrated on the authority of Asim Al-Ahwal, with the same chain of transmitters, but the Hadith narrated by Hammad is more complete and much longer.

12-(924) Abdullah Ibn Umar "Allah be pleased with both" narrated: Once, Sa'd Ibn Ubada complained of a certain disease, for which The Messenger of Allah "Allah's blessing and peace be upon him", accompanied by Abd Ar-Rahman Ibn Awf and Abdullah Ibn Mas'ud, came to visit him (and inquire about his health). When he entered upon him, he found him unconscious (or surrounded by his household, according to another interpretation). He asked: "Has he died?" they replied: "No, O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" wept. When the people (who were present there) saw the weeping of The Messenger of Allah "Allah's blessing and peace be upon him", they all wept. Upon this, he said: "Do you not listen? Verily, Allah never punishes (His slaves) because of the eye-tears, nor does He do for the grief of the heart. But He punishes or turns in mercy for that (and he pointed to the tongue)."

[7] Visiting the sick persons

13-(925) Abdullah Ibn Umar "Allah be pleased with both" narrated: We were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when a man from the Ansar came and greeted him. Then, he turned back. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O brother of Ansar! How is (the health of) my brother (in the religion of Allah) Sa'd Ibn Ubada?" the man replied: "He is fine." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who of you would (go and) visit him (with me to inquire about his health)?" he got up, and we got up with him. We were over ten persons, having neither sandals nor leather socks, neither turbans nor shirts. We walked across this salty land until we reached his house. His companions who were around him moved backward in order that The Messenger of Allah "Allah's blessing and peace be upon him" and his companions who came with him could approach him.

[8] The patience is to be at the first stroke of the calamity

14-(926) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The patience is to be (only rewardable when it occurs) at the first stroke (of the calamity)."

مَا هٰذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله»، رقم: ١٢٨٤].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. جَمِيعاً عَنْ عَاصِمٍ الأَحْوَلِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ حَمَّادٍ أَتَمُّ وَأَطْوَلُ.

١٢ ـ (٩٢٤) ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ الْحَارِثِ الأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَى رَسُولُ اللَّهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشْيَةٍ. فَقَالَ: «أَقَدْ قَضَى؟» قَالُوا: لاَ يَا رَسُولَ اللَّهِ، فَبَكَى رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللَّهِ ﷺ. بَكَوْا. فَقَالَ: «أَلاَ تَسْمَعُونَ؟ إِنَّ اللَّهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا ـ وَأَشَارَ إِلَى لِسَانِهِ ـ أَوْ يَرْحَمُ».

[البخاري: كتاب الجنائز، باب البكاء عند المريض، رقم: ١٣٠٤].

٧ ـ باب في عِيَادَةِ المَرْضَى

١٣ ـ (٩٢٥) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عُمَارَةَ ـ يَعْنِي ابْنَ غَزِيَّةَ ـ عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كُنَّا جُلُوساً مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الأَنْصَارِيُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَخَا الأَنْصَارِ، كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ؟» فَقَالَ: صَالِحٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلاَ خِفَافٌ وَلاَ قَلاَنِسُ وَلاَ قُمُصٌ، نَمْشِي فِي تِلْكَ السِّبَاخِ حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ.

٨ ـ بابٌ في الصَّبْرِ على المُصِيبَةِ عند الصَّدْمَةِ الأُولَى

١٤ ـ (٩٢٦) ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

[البخاري: كتاب الجنائز، باب قول الرجل للمرأة عند القبر: اصبري، رقم: ١٢٥٢].

15-(...) Anas Ibn Malik "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" happened to come across a woman, who was weeping for (the death of) a child of hers. He said to her: "Fear Allah and be patient." She said: "What do you have to do with my calamity?" when he went away, it was said to her that he was The Messenger of Allah "Allah's blessing and peace be upon him". As a result, she was taken by a state (of unconsciousness as terrible) as death. She came to the door (of his house) and found no porters. She said: "O Messenger of Allah! I did not recognize you." He said: "The patience is to be (only rewardable) at the first stroke (of the calamity)."

(...) Shu'ba narrated a Hadith like that narrated by Uthman Ibn Umar, with the same chain of transmitters. In the narration of Abd As-Samad, the narrator said: The Prophet "Allah's blessing and peace be upon him" passed by a woman near a grave.

[9] The dead would be punished for his family's wailing on him

16-(927) Nafi narrated from Abdullah (Ibn Umar) "Allah be pleased with both" that Hafsa (daughter of Umar) wept for Umar (when he was dying). Upon this, Umar said (addressing her): "Keep rest, O daughter! Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead would be punished (in the grave) for his family's wailing over him"?"

17-(...) Sa'id Ibn Al-Musaiyyab narrated from Ibn Umar from Umar that The Prophet "Allah's blessing and peace be upon him" said: "The dead is to be punished in his grave for (his family's) wailing over him."

(...) Sa'id Ibn Al-Musaiyyab narrated from Ibn Umar from Umar that The Prophet "Allah's blessing and peace be upon him" said: "The dead is to be punished in his grave for (his family's) wailing over him."

18-(...) Ibn Umar "Allah be pleased with both" narrated: When Umar was stabbed to death, he felt unconscious, with the people crying for him. When he recovered, he said: "Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is to be punished for the wailing of the living ones over him"?"

19-(...) Abu Burda narrated from his father that when Umar "Allah be pleased with him" was fatally wounded, Suhaib started (crying and) saying: "Alas brother!" upon this, Umar said to him: "O Suhaib! Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead would be punished because of the wailing of the living ones over him"?"

١٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيٍّ لَهَا. فَقَالَ لَهَا: «اتَّقِي اللَّهَ وَاصْبِرِي». فَقَالَتْ: وَمَا تُبَالِي بِمُصِيبَتِي، فَلَمَّا ذَهَبَ قِيلَ لَهَا: إِنَّهُ رَسُولُ اللَّهِ ﷺ، فَأَخَذَهَا مِثْلُ الْمَوْتِ، فَأَتَتْ بَابَهُ. فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ»، أَوْ قَالَ: «عِنْدَ أَوَّلِ الصَّدْمَةِ».

(...) ـ وحدّثناه يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ، بِقِصَّتِهِ.

وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرٍ.

٩ ـ بابٌ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عليه»

١٦ ـ (٩٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. جَمِيعاً عَنِ ابْنِ بِشْرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ. فَقَالَ: مَهْلاً يَا بُنَيَّةُ، أَلَمْ تَعْلَمِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ؟».

١٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[البخاري: كتاب الجنائز، باب ما يكره من النياحة على الميت، رقم: ١٢٩٢].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

١٨ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: لَمَّا طُعِنَ عُمَرُ أُغْمِيَ عَلَيْهِ، فَصِيحَ عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟

١٩ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا أُصِيبَ عُمَرُ، جَعَلَ صُهَيْبٌ يَقُولُ: وَاأَخَاهُ! فَقَالَ لَهُ عُمَرُ: يَا صُهَيْبُ، أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله...»، رقم: ١٢٩٠].

20-(...) Abu Burda Ibn Abu Musa narrated from Abu Musa "Allah be pleased with him": When Umar "Allah be pleased with him" was fatally injured, Suhaib came from his house and entered upon him. He stood by his side, and started wailing (for him). Umar asked him: "For what are you weeping? Are you weeping for me?" he (Suhaib) replied: "Yes, by Allah! It is for you that I'm weeping, o Commander of The Believers." He said: "By Allah! You learnt that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He (i.e. the dying person), who is wailed upon (by the people) would be punished"." I mentioned it to Musa Ibn Talha who told that A'isha "Allah be pleased with her" used to say: "That applied only to the Jews."

21-(...) Anas narrated that When Umar was stabbed to death, Hafsa started lamenting upon him. He said: "O Hafsa! Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who is lamented upon would be punished"?" when Suhaib started lamenting upon him, he said to him: "O Suhaib! Did you not know that the one, who is lamented upon, would be punished?"

22-(928) Abdullah Ibn Abu Mulaika reported: I was sitting beside Ibn Umar "Allah be pleased with both", waiting for the funeral of Umm Aban, the daughter of Uthman. (With us) there was Amr Ibn Uthman. At the same time there came Ibn Abbas "Allah be pleased with both" led by a guide. I think he was informed (by his guide) of the place where Ibn Umar was sitting. He came till he sat beside me. While I was between them (Ibn Abbas and Ibn Umar) there came a voice (of wailing) from the house. Ibn Umar said (as if he was hinting to Amr to stand and forbid them): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The dead is punished for the wailing of his family (upon him)." Abdullah made it general (without restricting it to any particular occasion).

(927) Ibn Abbas "Allah be pleased with both" said: We were with the Commander of The Believers, Umar Ibn Al-Khattab "Allah be pleased with him", when we reached Al-Baida, where there was a man under the shadow of the tree. He said to me: "Go and tell me who is that man." I went and (found out) that he was Suhaib. I returned to him and said: "You ordered me to (go and then) tell you who that was, and he is Suhaib. He said: "Tell him to join us." I said: "He has his family with him." He said: "Even if he has his family with him (tell him to join us, perhaps Aiyyub, a sub-narrator said)."

When we came (to Medina), it was not after a long time that the Commander of The Believers was fatally wounded. Suhaib came weeping and crying: "Alas for the brother! alas for the companion!" Upon this, Umar said: "Did you not know, or did you not hear that The Messenger of

٢٠ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو يَحْيَىٰ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَىٰ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: لَمَّا أُصِيبَ عُمَرُ أَقْبَلَ صُهَيْبٌ مِنْ مَنْزِلِهِ حَتَّىٰ دَخَلَ عَلَىٰ عُمَرَ، فَقَامَ بِحِيَالِهِ يَبْكِي، فَقَالَ عُمَرُ: عَلاَمَ تَبْكِي؟ أَعَلَيَّ تَبْكِي؟ قَالَ: إِي وَاللَّهِ، لَعَلَيْكَ أَبْكِي يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُبْكَىٰ عَلَيْهِ يُعَذَّبُ».

قَالَ: فَذَكَرْتُ ذٰلِكَ لِمُوسَىٰ بْنِ طَلْحَةَ. فَقَالَ: كَانَتْ عَائِشَةُ تَقُولُ: إِنَّمَا كَانَ أُولٰئِكَ الْيَهُودَ.

٢١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ، عَوَّلَتْ عَلَيْهِ حَفْصَةُ. فَقَالَ: يَا حَفْصَةُ، أَمَا سَمِعْتِ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ»؟ وَعَوَّلَ عَلَيْهِ صُهَيْبٌ. فَقَالَ عُمَرُ: يَا صُهَيْبُ، أَمَا عَلِمْتَ أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ؟

٢٢ ـ (٩٢٨) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: كُنْتُ جَالِساً إِلَىٰ جَنْبِ ابْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ، وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدٌ، فَأَرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّىٰ جَلَسَ إِلَىٰ جَنْبِي، فَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ. فَقَالَ ابْنُ عُمَرَ ـ كَأَنَّهُ يَعْرِضُ عَلَىٰ عَمْرٍو أَنْ يَقُومَ فَيَنْهَاهُمْ ـ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ». قَالَ: فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً.

(٩٢٧) ـ فَقَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّىٰ إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ. فَقَالَ لِي: اذْهَبْ فَاعْلَمْ لِي مَنْ ذَاكَ الرَّجُلُ. فَذَهَبْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ مَنْ ذَاكَ، وَإِنَّهُ صُهَيْبٌ. قَالَ: مُرْهُ فَلْيَلْحَقْ بِنَا، فَقُلْتُ: إِنَّ مَعَهُ أَهْلَهُ. قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ ـ وَرُبَّمَا قَالَ أَيُّوبُ: مُرْهُ فَلْيَلْحَقْ بِنَا ـ. فَلَمَّا قَدِمْنَا لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيبَ. فَجَاءَ صُهَيْبٌ يَقُولُ: وَاأَخَاهُ، وَاصَاحِبَاهُ، فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ، أَوْ لَمْ

Allah "Allah's blessing and peace be upon him" said:" The dead would be punished for a certain kind of his family's wailing (on him)"?" Abdullah made it general (without restricting it to any particular type of wailing), though Umar restricted it to certain type (of wailing).

(929) I (the narrator Abdullah Ibn Abu Mulaika) stood up and went to A'isha whom I told of what Ibn Umar had said. She said: "No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" never said that "the dead would be punished for his family's wailing (over him)." But, he said that "Allah would increase the torment of the unbeliever for his family's wailing on him." Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear the burden of another." Ibn Abu Mulaika told that Al-Qasim Ibn Muhammad said that when the statement of both Umar and Ibn Umar was reported to A'isha, she said: "You are narrating it to me from those who are neither liars nor suspected of lying, but one's hearing might mislead (him)."

23-(928) Abdullah Ibn Abu Mulaika reported: A daughter of Uthman died in Mecca, and we came to follow her funeral procession, which was attended by both Ibn Umar and Ibn Abbas. While I was sitting between them (or I was sitting by the side of one of them, and then the other came and sat beside me), (there came a voice of wailing from the house and) Ibn Umar said to Amr Ibn Uthman, who was facing him: "Do you not forbid (them) from wailing? No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished for the wailing of his family (upon him)"."

(927) Ibn Abbas "Allah be pleased with both" said: "Umar used to say some of that." Then, he narrated: I set out with Umar from Mecca. When we reached Al-Baida, there was a group of people under the shadow of a tree. He said to me: "Go and tell me who are those people." I (went and) found out that he was Suhaib (and his family). I (returned and) told him. He said: "Invite him to me." I returned to Suhaib and told him: "Set out and join the Commander of the believers." When Umar was fatally wounded, Suhaib entered (upon him) weeping and saying: "Alas for the brother! alas for the companion!" Upon this, Umar said: "O Suhaib! Are you wailing for me? No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" said:" The dead would be punished for a certain kind of his family's wailing on him"."

(929) Ibn Abbas "Allah be pleased with both" said: I mentioned that to A'isha. She said: "Allah's mercy be upon Umar! No, by Allah! The Messenger of Allah "Allah's blessing and peace be upon him" never said

تَسْمَعْ ـ قَالَ أَيُّوبُ: أَوْ قَالَ: أَوَلَمْ تَعْلَمْ، أَوَلَمْ تَسْمَعْ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ».

قَالَ: فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً. وَأَمَّا عُمَرُ فَقَالَ: بِبَعْضٍ.

(٩٢٩) ـ فَقُمْتُ فَدَخَلْتُ عَلَىٰ عَائِشَةَ، فَحَدَّثْتُهَا بِمَا قَالَ ابْنُ عُمَرَ. فَقَالَتْ: لاَ، وَاللَّهِ، مَا قَالَ رَسُولُ اللَّهِ ﷺ قَطُّ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَحَدٍ»، وَلٰكِنَّهُ قَالَ: «إِنَّ الْكَافِرَ يَزِيدُهُ اللَّهُ بِبُكَاءِ أَهْلِهِ عَذَاباً، وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَىٰ، ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: ١٨].

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله...»، رقم: ١٢٨٦].

قَالَ أَيُّوبُ: قَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا بَلَغَ عَائِشَةَ قَوْلُ عُمَرَ وَابْنِ عُمَرَ، قَالَتْ: إِنَّكُمْ لَتُحَدِّثُونِي عَنْ غَيْرِ كَاذِبَيْنِ وَلاَ مُكَذَّبَيْنِ، وَلٰكِنَّ السَّمْعَ يُخْطِىءُ.

٢٣ ـ (٩٢٨) ـ حدثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، قَالَ: تُوُفِّيَتِ ابْنَةٌ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ، قَالَ: فَجِئْنَا لِنَشْهَدَهَا، قَالَ: فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ، قَالَ: وَإِنِّي لَجَالِسٌ بَيْنَهُمَا، قَالَ: جَلَسْتُ إِلَىٰ أَحَدِهِمَا ثُمَّ جَاءَ الآخَرُ فَجَلَسَ إِلَىٰ جَنْبِي. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ، وَهُوَ مُوَاجِهُهُ: أَلاَ تَنْهَىٰ عَنِ الْبُكَاءِ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

(٩٢٧) ـ فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ يَقُولُ بَعْضَ ذٰلِكَ، ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ، حَتَّىٰ إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ شَجَرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هٰؤُلاَءِ الرَّكْبُ؟ فَنَظَرْتُ فَإِذَا هُوَ صُهَيْبٌ. قَالَ: فَأَخْبَرْتُهُ، فَقَالَ: ادْعُهُ لِي. قَالَ: فَرَجَعْتُ إِلَىٰ صُهَيْبٍ، فَقُلْتُ: ارْتَحِلْ فَالْحَقْ أَمِيرَ الْمُؤْمِنِينَ، فَلَمَّا أَنْ أُصِيبَ عُمَرُ، دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَاأَخَاهُ، وَاصَاحِبَاهُ، فَقَالَ عُمَرُ: يَا صُهَيْبُ، أَتَبْكِي عَلَيَّ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

(٩٢٩) ـ فَقَالَ ابْنُ عَبَّاسٍ: فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذٰلِكَ لِعَائِشَةَ. فَقَالَتْ: يَرْحَمُ اللَّهُ عُمَرَ، لاَ وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَحَدٍ»،

that "Allah would punish the (dying) believer for anyone's wailing (on him)." But, he said that "Allah would increase the torment of the (dying) unbeliever for his family's wailing on him." It is enough for you (to recite the following Verse from) The Qur'an: "No bearer of a burden will bear the burden of another." (The Originator of Creation "Fatir" 18) at this point, Ibn Abbas "Allah be pleased with both" said: "Verily it is Allah Who has caused laughter and weeping." Ibn Abu Mulaika said: By Allah! Ibn Umar never said anything.

(...) Amr narrated from Ibn Abu Mulaika: We were attending the funeral of Umm Aban, the daughter of Uthman...(and the rest is the same, without tracing it to The Prophet "Allah's blessing and peace be upon him" through Umar, as did both Aiyyub and Ibn Juraij, whose narration is more complete than that narrated by Amr).

24-(930) Salim narrated from Abdullah Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished for the wailing of the living (humans on him)."

25-(931) Hisham Ibn Urwa narrated from his father that once, it was mentioned before A'isha "Allah be pleased with her" the state of Ibn Umar "The dead is punished for his family's wailing on him." Upon this, she said: "Allah's mercy be upon Abu Abd Ar-Rahman! He heard something, which he did not keep well. What really happened was that once, a bear of a Jew came across The Prophet "Allah's blessing and peace be upon him", and they (the members of his family) were wailing on him. Upon this, he (The Prophet) said: "You are wailing, and no doubt, he is being punished"."

26-(932) Hisham Ibn Urwa narrated from his father: It was mentioned in the presence of A'isha "Allah be pleased with her" that Ibn Umar "Allah be pleased with both" narrated the following statement, tracing it to The Messenger of Allah "Allah's blessing and peace be upon him": "The dead is punished for the wailing of his family on him." Upon this, she said: "He is mistaken. What The Messenger of Allah "Allah's blessing and peace be upon him" said was that "He (the dead) is punished for his sin or guilt, and the members of his family are now weeping for him." That (what Ibn Umar said) is like what he said, i.e. that on the day of (the holy battle of) Badr, The Messenger of Allah "Allah's blessing and peace be upon him" stood up beside the well of Qalib, in which there were the killed unbelievers of Badr. When he said to them what he had said, he commented: "They are hearing what I'm saying." However, he (Ibn Umar) is mistaken (concerning this matter too). What he (The Prophet) said was that "They know well that what I used to say to them (before their death) was true." Then, she recited:

وَلٰكِنْ قَالَ: «إِنَّ اللَّهَ يَزِيدُ الْكَافِرَ عَذَاباً بِبُكَاءِ أَهْلِهِ عَلَيْهِ». قَالَ: وَقَالَتْ عَائِشَةُ: حَسْبُكُمُ الْقُرْآنُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: ١٨] قَالَ: وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذٰلِكَ: وَاللَّهُ «أَضْحَكَ وَأَبْكَى».

قَالَ ابْنُ أَبِي مُلَيْكَةَ: فَوَاللَّهِ مَا قَالَ ابْنُ عُمَرَ مِنْ شَيْءٍ.

(...) ـ **وحدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حَدَّثَنَا سُفْيَانُ. قَالَ عَمْرٌو، عَنِ ابْنِ أَبِي مُلَيْكَةَ: كُنَّا فِي جِنَازَةِ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ. وَسَاقَ الْحَدِيثَ. وَلَمْ يَنُصَّ رَفْعَ الْحَدِيثِ عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، كَمَا نَصَّهُ أَيُّوبُ وَابْنُ جُرَيْجٍ، وَحَدِيثُهُمَا أَتَمُّ مِنْ حَدِيثِ عَمْرٍو.

٢٤ ـ (٩٣٠) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ سَالِماً حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ».

٢٥ ـ (٩٣١) ـ **وحدّثنا** خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. جَمِيعاً عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ. قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عُمَرَ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَقَالَتْ: رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمٰنِ، سَمِعَ شَيْئاً فَلَمْ يَحْفَظْهُ، إِنَّمَا مَرَّتْ عَلَىٰ رَسُولِ اللَّهِ ﷺ جَنَازَةُ يَهُودِيٍّ، وَهُمْ يَبْكُونَ عَلَيْهِ، فَقَالَ: «أَنْتُمْ تَبْكُونَ وَإِنَّهُ لَيُعَذَّبُ».

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٧٨].

٢٦ ـ (٩٣٢) ـ **حدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ؛ أَنَّ ابْنَ عُمَرَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ». فَقَالَتْ: وَهِلَ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ أَوْ بِذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ». وَذَاكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلِيبِ يَوْمَ بَدْرٍ. وَفِيهِ قَتْلَىٰ بَدْرٍ مِنَ الْمُشْرِكِينَ. فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ» وَقَدْ

"Truly thou canst not cause the Dead to listen, nor canst thou cause the Deaf to hear the call, (especially) when they turn back in retreat." (the Ants "An-Naml" 80) and: "but thou canst not make those to hear who are (buried) in graves." (the Originator of Creation "Fatir" 22) when they occupied their places in the fire (of Hell).

(...) Hisham Ibn Urwa narrated the like of the Hadith narrated by Abu Usama, with the same chain of transmitters, and the Hadith of Abu Usama is more complete.

27-(...) Amra Bint Abd Ar-Rahman narrated that she heard A'isha "Allah be pleased with her" saying, when it was mentioned to her that Abdullah Ibn Umar said that the dead would be punished for the wailing of the living (persons on him): May Allah pardon Abu Abd Ar-Rahman! No doubt, he did not intend to tell a lie, but, perhaps he forgot or committed a mistake. It was that The Messenger of Allah "Allah's blessing and peace be upon him" happened to pass by a Jewess, who was being wailed on (because of her death). Upon this, he said: "They (the members of her family) are wailing for her, and she is being punished in her grave."

28-(933) Ali Ibn Rabie'a narrated: The dead who was wailed upon in Kufa was Qaraza Ibn Ka'b. Al-Mughira Ibn Shu'ba said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who was wailed upon, would be punished for such a wailing on him on The Day of Judgement."

(...) Ali Ibn Rabie'a narrated from Al-Mughira Ibn Shu'ba from The Prophet "Allah's blessing and peace be upon him" the same, through another chain of transmitters.

(...) Ali Ibn Rabie'a narrated the same from Al-Mughira Ibn Shu'ba from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters.

[10] The grievous punishment for the wailing (on the dead)

29-(934) Abu Malik Al-Ash'ari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are, in my nation, four characteristics belonging to the pre-Islamic period of ignorance, which they (my people) would not give up: Vying in glory with high ranks, abusing the genealogies of others, seeking for rain by (the help of) stars, and wailing (for the dead)." He (The Prophet) said: "If the wailing woman does not repent before her death, she will be made to stand on The Day of Judgement, wearing a garment of pitch and a shirt of mange."

وَهِلَ، إِنَّمَا قَالَ: «إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ»، ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾ [النمل: ٨٠]. ﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾﴾ [فاطر: ٢٢].

يَقُولُ: حِينَ تَبَوَّؤُا مَقَاعِدَهُمْ مِنَ النَّارِ.

[البخاري: كتاب المغازي، باب قتل أبي جهل، رقم: ٣٩٧٩].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهٰذَا الإِسْنَادِ. بِمَعْنَىٰ حَدِيثِ أَبِي أُسَامَةَ، وَحَدِيثُ أَبِي أُسَامَةَ أَتَمُّ.

٢٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ، وَذُكِرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ. فَقَالَتْ عَائِشَةُ: يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمٰنِ، أَمَا إِنَّهُ لَمْ يَكْذِبْ، وَلٰكِنَّهُ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَىٰ يَهُودِيَّةٍ يُبْكَىٰ عَلَيْهَا، فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

[البخاري: كتاب الجنائز، باب قول النبي ﷺ: «يعذب الميت ببعض بكاء أهله...»، رقم: ١٢٨٩].

٢٨ ـ (٩٣٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِيِّ وَمُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: أَوَّلُ مَنْ نِيحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةُ بْنُ كَعْبٍ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ، بِمَا نِيحَ عَلَيْهِ، يَوْمَ الْقِيَامَةِ».

(...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

١٠ ـ بَابُ التَّشْدِيدِ فِي النِّيَاحَةِ

٢٩ ـ (٩٣٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا حِبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَىٰ؛ أَنَّ زَيْداً حَدَّثَهُ؛ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ؛ أَنَّ أَبَا مَالِكٍ الأَشْعَرِيَّ حَدَّثَهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ، لاَ يَتْرُكُونَهُنَّ: الْفَخْرُ فِي الأَحْسَابِ، وَالطَّعْنُ فِي الأَنْسَابِ، وَالاسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ». وَقَالَ: «النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ».

30-(935) Amra narrated that A'isha "Allah be pleased with her" said: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far Ibn Abu Talib and Abdullah Ibn Rawaha came to The Prophet "Allah's blessing and peace be upon him", he sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They overpowered us O Messenger of Allah!" she (Amra) said that she (A'isha) told: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! By Allah! You could neither (get the women) comply with the order of Allah's Apostle "Allah's blessing and peace be upon him" nor did you relieve Allah's Apostle from trouble!"

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters. In the narration of Abd Al-Aziz, the words (of A'isha) are: "Nor did you relieve The Messenger of Allah "Allah's blessing and peace be upon him" from fatigue."

31-(936) Umm Atiyya narrated: At the time of giving the pledge of allegiance The Messenger of Allah "Allah's blessing and peace be upon him" took a covenant from us not to wail (for the dead). But that was not fulfilled at that time except by five women: Umm Sulaim, Umm Al-Ala, the daughter of Abu Sabra, the wife of Mu'adh, (and two other women), or the daughter of Abu Sabra and the wife of Mu'adh (and another woman).

32-(...) Umm Atiyya narrated: At the pledge of allegiance (we gave to The Prophet), The Messenger of Allah "Allah's blessing and peace be upon him" took from us a covenant that we should not wail (on the dead). But, no woman fulfilled such a condition (by then) except five, including Umm Sulaim.

33-(937) Umm Atiyya narrated: When the following Verse was revealed: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah... and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful" (Al-Mumtahina 12), it involved not to wail (on the dead). I said: "O Messenger of Allah! Except for the family of so-and-so, because they supported me (in wailing) during the pre-Islamic period of ignorance, and I should support

٣٠ ـ (٩٣٥) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَتْنِي عَمْرَةُ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ رَسُولَ اللَّهِ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ، جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ. قَالَتْ: وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ ـ شَقِّ الْبَابِ ـ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ، فَأَتَاهُ فَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ. ثُمَّ أَتَاهُ فَقَالَ: وَاللَّهِ لَقَدْ غَلَبْنَنَا يَا رَسُولَ اللَّهِ. قَالَتْ: فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اذْهَبْ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ». قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، وَاللَّهِ مَا تَفْعَلُ مَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [البخاري: كتاب الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، رقم: ١٣٠٥].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ. (ح) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ: وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعِيِّ.

٣١ ـ (٩٣٦) ـ حدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَعَ الْبَيْعَةِ، أَلاَّ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ إِلاَّ خَمْسٌ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلاَءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ، أَوِ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ.

[البخاري: كتاب الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، رقم: ١٣٠٦].

٣٢ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطٌ: حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ. قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْبَيْعَةِ، أَلاَّ نَنُحْنَ، فَمَا وَفَتْ مِنَّا غَيْرُ خَمْسٍ، مِنْهُنَّ أُمُّ سُلَيْمٍ.

٣٣ ـ (٩٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ حَازِمٍ: حَدَّثَنَا عَاصِمٌ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿يُبَايِعْنَكَ عَلَىٰ أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ﴾ [الممتحنة: ١٢] قَالَتْ: كَانَ مِنْهُ النِّيَاحَةُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِلاَّ آلَ فُلاَنٍ، فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ، فَلاَ بُدَّ لِي

them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Except for the family of so-and-so."

[11] Forbidding women to follow the funeral processions

34-(938) Umm Atiyya narrated: We (women) were forbidden to follow the funeral processions, but that was not made absolute for us.

35-(...) Umm Atiyya narrated: We (women) were forbidden to follow the funeral processions, but that was not made absolute for us.

[12] Washing the dead body

36-(939) Umm Atiyya reported: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing (the dead body of) his daughter. He said: "Wash her thrice or five times or more, if you see it necessary, with water and fused leaves of lote. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

37-(...) Umm Atiyya narrated: We combed her hair, and entwined it in three braids.

38-(...) Umm Atiyya reported: One of the daughters of The Messenger of Allah "Allah's blessing and peace be upon him" died. In the Hadith narrated by Ibn Ulaiyya (she said): The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were washing (the dead body of) his daughter. In the Hadith narrated by Malik (she said): The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house) when his daughter died. The rest of the Hadith is the same as narrated by Yazid Ibn Zurai from Aiyyub from Muhammad from Umm Atiyya.

39-(...) Umm Atiyya narrated the same Hadith, with this addition: He (The Prophet) said: "Wash her three times, five times, seven times, or more, if you see it necessary." Hafsa narrated from Umm Atiyya: We entwined (the hair of) her head in three braids.

(...) Hafsa narrated from Umm Atiyya (that The Prophet said): "Wash her odd number of times: three, five or seven times." Umm Atiyya said: We combed her hair and entwined it in three braids.

40-(...) Umm Atiyya narrated: When Zainab, daughter of The Messenger of Allah "Allah's blessing and peace be upon him" died, He said: "Wash her odd number of times: three or five times. Then apply camphor or some of it at the fifth (washing). When you finish, notify me."

مِنْ أَنْ أُسْعِدَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلاَّ آلَ فُلاَنٍ».

١١ ـ بابُ نَهْيِ النِّساء عن اتِّباعِ الجَنائز

٣٤ ـ (٩٣٨) ـ **حدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ. قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُنْهَىٰ عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

٣٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا. [البخاري: كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، رقم: ٣١٣].

١٢ ـ بابٌ في غَسْلِ المَيِّت

٣٦ ـ (٩٣٩) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ. فَقَالَ: «اغْسِلْنَهَا ثَلاَثاً، أَوْ خَمْساً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُوراً ـ أَوْ شَيْئاً مِنْ كَافُورٍ ـ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَىٰ إِلَيْنَا حِقْوَهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». [البخاري: كتاب الجنائز، باب غسل الميت ووضوئه بالماء والسدر، رقم: ١٢٥٣].

٣٧ ـ (...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

٣٨ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: تُوُفِّيَتْ إِحْدَىٰ بَنَاتِ النَّبِيِّ ﷺ. وَفِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ. وَفِي حَدِيثِ مَالِكٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ. بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ.

٣٩ ـ (...) ـ **وَحَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، بِنَحْوِهِ. غَيْرَ أَنَّهُ قَالَ: «ثَلاَثاً، أَوْ خَمْساً، أَوْ سَبْعاً، أَوْ أَكْثَرَ مِنْ ذٰلِكَ، إِنْ رَأَيْتُنَّ ذٰلِكَ». فَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلاَثَةَ قُرُونٍ. [البخاري: كتاب الجنائز، باب ما يستحب ان يغسل وتراً، رقم: ١٢٥٤].

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: وَأَخْبَرَنَا أَيُّوبُ، قَالَ: وَقَالَتْ حَفْصَةُ: عَنْ أُمِّ عَطِيَّةَ، قَالَتِ: اغْسِلْنَهَا وِتْراً: ثَلاَثاً، أَوْ خَمْساً، أَوْ سَبْعاً. قَالَ: وَقَالَتْ أُمُّ عَطِيَّةَ: مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ. [البخاري: كتاب الجنائز، باب ما يستحب ان يغسل وتراً، رقم: ١٢٥٤].

٤٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ عَمْرٌو: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ

So (when we finished), we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

41-(...) Umm Atiyya narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were washing (the dead body of) one of his daughters. He said: "Wash her odd number of times: five times or more. The rest is the same as narrated by Aiyyub and Asim. In this narration, she said: We braided her hair in three plaits: (two) on the sides of her head, and one on her forehead.

42-(...) Umm Atiyya narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to wash (the dead body of) his daughter, he said: "Start with the parts of her right side, and particularly with the parts of ablution of her body."

43-(...) Umm Atiyya narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to them as regards washing (the dead body of) his daughter: "Start with the parts of her right side, and particularly with the parts of ablution of her body."

[13] The shroud of the dead

44-(940) Khabbab Ibn Al-Aratt reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Umair ; and others got their rewards. Mus'ab Ibn Umair was martyred on the day of Uhud battle, and we could get nothing except his short garment to shroud him in. When we covered his head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet. On the other hand, there is one amongst us for whom the fruit (of reward) has become ripe which he plucks.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

45-(941) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was shrouded in three Yemenite white pieces of cotton cloth, in which there was neither a shirt nor a turban. As regards the cloak, the people had a doubt as to the fact that it was bought for him to be shrouded in it. However, it was left, and he (The Prophet) was shrouded in three Yemenite white pieces of cotton cloth. It (the cloak) was taken by Abdullah Ibn Abu Bakr, who said: "I'm going to keep it, so that I would be shrouded in it." But later, he said (to himself): "If Allah Almighty

أُمِّ عَطِيَّةَ، قَالَتْ: لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ، قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اغْسِلْنَهَا وِتْراً: ثَلاثاً أَوْ خَمْساً، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافوراً ـ أَوْ شَيْئاً مِنْ كَافُورٍ ـ، فَإِذَا غَسَلْتُنَّهَا فَأَعْلِمْنَنِي». قَالَتْ: فَأَعْلَمْنَاهُ، فَأَعْطَانَا حِقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

٤١ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ إِحْدَى بَنَاتِهِ، فَقَالَ: «اغْسِلْنَهَا وِتْراً: خَمْساً أَوْ أَكْثَرَ مِنْ ذَلِكَ» بِنَحْوِ حَدِيثِ أَيُّوبَ وَعَاصِمٍ.

وَقَالَ فِي الْحَدِيثِ: قَالَتْ: فَضَفَرْنَا شَعْرَهَا ثَلاثَةَ أَثْلاثٍ: قَرْنَيْهَا، وَنَاصِيَتَهَا.

[البخاري: كتاب الجنائز، باب يلقي شعر المرأة خلفها، رقم: ١٢٦٣].

٤٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابْنَتَهُ قَالَ لَهَا: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

[البخاري: كتاب الوضوء، باب التيمن في الوضوء والغسل، رقم: ١٦٧].

٤٣ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ. كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُنَّ فِي غَسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

١٣ ـ بابٌ في كَفَنِ المَيِّت

٤٤ ـ (٩٤٠) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِيَحْيَى ـ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ ـ نَبْتَغِي وَجْهَ اللَّهِ ـ فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يُوجَدْ لَهُ شَيْءٌ يُكَفَّنُ فِيهِ إِلاَّ نَمِرَةٌ، فَكُنَّا إِذَا وَضَعْنَاهَا عَلَى رَأْسِهِ خَرَجَتْ رِجْلاهُ، وَإِذَا وَضَعْنَاهَا عَلَى رِجْلَيْهِ، خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ضَعُوهَا مِمَّا يَلِي رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلَيْهِ الإِذْخِرَ» وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا. [البخاري: كتاب الجنائز، باب لم يجد كفناً إلا ما يواري راسه...، رقم: ١٢٧٦].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

٤٥ ـ (٩٤١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِيَحْيَى ـ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ. أَمَّا الْحُلَّةُ فَإِنَّمَا شُبِّهَ عَلَى النَّاسِ فِيهَا، أَنَّهَا اشْتُرِيَتْ لَهُ لِيُكَفَّنَ فِيهَا،

admitted it (as a shroud) to His Prophet, He would have caused him to be shrouded in it." So, he sold it and gave its price in charity.

46-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in a Yemenite cloak, which was owned by Abdullah Ibn Abu Bakr. But, it was taken off from him, and (instead) he was shrouded in three Yemenite pieces of cotton cloth, having neither a turban nor a shirt. Then, Abdullah Ibn Abu Bakr took the cloak and said: "I would be shrouded in it." But (later) he said (to himself): "Since The Messenger of Allah "Allah's blessing and peace be upon him" was not shrouded in it, how would I be shrouded in it?" so, he gave it in charity.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but there is no mention of the story of Abdullah Ibn Abu Bakr.

47-(...) Abu Salama narrated: I asked A'isha "Allah be pleased with her": "How many (pieces of cloth) was The Messenger of Allah "Allah's blessing and peace be upon him" shrouded in?" she replied: "Three Yemenite pieces of cotton cloth."

[14] Covering the dead body with a cloth

48-(942) Abu Salama Ibn Abd Ar-Rahman narrated: A'isha, the Mother of the believers "Allah be pleased with her" said: When The Messenger of Allah "Allah's blessing and peace be upon him" died, his body was covered with a Hibra mantle.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[15] Making well the shroud of the dead

49-(943) Jabir Ibn Abdullah "Allah be pleased with both" narrated that once, The Prophet "Allah's blessing and peace be upon him" was delivering a speech when he mentioned one of his companions who died. He was shrouded in a badly incomplete shroud (too short to cover the whole of his body), and then he was buried at night. The Prophet "Allah's blessing and peace be upon him" scolded (the people for the fact) that a man should be buried at night before offering the funeral prayer on him, except in case one is forced to do so. The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you shrouded his brother, he should shroud him well."

فَتُرِكَتِ الْحُلَّةُ، وَكُفِّنَ فِي ثَلاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ. فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لأَحْبِسَنَّهَا حَتَّىٰ أُكَفِّنَ فِيهَا نَفْسِي. ثُمَّ قَالَ: لَوْ رَضِيَهَا اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ لَكَفَّنَهُ فِيهَا. فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا.

٤٦ ـ (...) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: أُدْرِجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ يَمَنِيَّةٍ كَانَتْ لِعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ. ثُمَّ نُزِعَتْ عَنْهُ. وَكُفِّنَ فِي ثَلاثَةِ أَثْوَابٍ سُحُولٍ يَمَانِيَةٍ، لَيْسَ فِيهَا عِمَامَةٌ وَلاَ قَمِيصٌ، فَرَفَعَ عَبْدُ اللَّهِ الْحُلَّةَ فَقَالَ: أُكَفَّنُ فِيهَا. ثُمَّ قَالَ: لَمْ يُكَفَّنْ فِيهَا رَسُولُ اللَّهِ ﷺ وَأُكَفَّنُ فِيهَا! فَتَصَدَّقَ بِهَا.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَابْنُ عُيَيْنَةَ، وَابْنُ إِدْرِيسَ، وَعَبْدَةُ، وَوَكِيعٌ. (ح) وَحَدَّثَنَاهُ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ.

٤٧ ـ (...) ـ **وحدّثني** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ، فَقُلْتُ لَهَا: فِي كَمْ كُفِّنَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: فِي ثَلاثَةِ أَثْوَابٍ سَحُولِيَّةٍ.

١٤ ـ باب تَسْجِيَةِ الْمَيِّتِ

٤٨ ـ (٩٤٢) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: سُجِّيَ رَسُولُ اللَّهِ ﷺ حِينَ مَاتَ بِثَوْبٍ حِبَرَةٍ.

[البخاري: كتاب اللباس، باب البرود والحبر والشملة، رقم: ٥٨١٤].

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، سَوَاءً.

١٥ ـ بابٌ فِي تَحْسِينِ كَفَنِ الْمَيِّتِ

٤٩ ـ (٩٤٣) ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْماً، فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ، وَقُبِرَ لَيْلاً، فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّىٰ يُصَلَّىٰ عَلَيْهِ، إِلاَّ أَنْ يُضْطَرَّ إِنْسَانٌ إِلَىٰ ذٰلِكَ. وَقَالَ النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ».

[16] Hastening in the funeral

50-(944) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Hurry up with the dead body for if it was (of a person who was) righteous, then it would be good (Perhaps he said "to which you would forward it"); and if it was otherwise, then you would put off an evil thing down your necks."

(...) The same was narrated on the authority of Az-Zuhri, from Sa'id, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him". But, in the narration of Ma'mar, he said: I do not know except that he traced the Hadith.

51-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Hurry up with the dead body for if it was (of a person who was) righteous, you would forward it to welfare; otherwise, you would put off an evil thing down your necks."

[17] The excellence of the funeral prayer and of following the funeral procession

52-(945) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies the funeral procession and remains with it till the funeral prayer is offered will have (a reward equal to) one Qirat. If he waits till it (the dead body) is buried, he will have (a reward equal to) two Qirats." They asked: "What are the two Qirats?" he said: "They are as huge as two Mountains." To this point, the narration of Abu Tahir ended. There is an addition, narrated from Salim Ibn Abdullah Ibn Umar that Ibn Umar used to offer the funeral prayer and then go away. When he was informed of the Hadith narrated by Abu Huraira, he said: "No doubt, we wasted a lot of Qirats."

(...) The same was narrated by Ma'mar, from Az-Zuhri, from Sa'id, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him", to the words "Two huge mountains", and what follows was not mentioned. In the narration of Abd Al-A'la, he said: "until the burial ceremonies are over." In the narration of Abd Ar-Razzaq he said: "until it (the dead body) is put in the grave."

(...) The same as transmitted by Ma'mar was narrated on the authority of Abu Huraira "Allah be pleased with him" from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, in which he said: "and whoever followed it (the funeral procession) until it (the dead body) is buried."

١٦ ـ باب الإسْرَاعِ بالجنازة

٥٠ ـ (٩٤٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ ـ لَعَلَّهُ قَالَ ـ تُقَدِّمُونَهَا عَلَيْهِ، وَإِنْ تَكُنْ غَيْرَ ذٰلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». [البخاري: كتاب الجنائز، باب السرعة بالجنازة، رقم: ١٣١٥].

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ قَالَ: لاَ أَعْلَمُهُ إِلاَّ رَفَعَ الْحَدِيثَ.

٥١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذٰلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

١٧ ـ باب فَضْلِ الصَّلاة على الجَنَازة واتِّباعَها

٥٢ ـ (٩٤٥) ـ وحدّثني أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لِهَارُونَ وَحَرْمَلَةَ ـ ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ الأَعْرَجُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّىٰ يُصَلَّىٰ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّىٰ تُدْفَنَ فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». انْتَهَىٰ حَدِيثُ أَبِي الطَّاهِرِ. [البخاري: كتاب الجنائز، باب من انتظر حتى تدفن، رقم: ١٣٢٥].

وَزَادَ الآخَرَانِ: قَالَ ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ، فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَّعْنَا قَرَارِيطَ كَثِيرَةً.

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ. كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ إِلَىٰ قَوْلِهِ: «الْجَبَلَيْنِ الْعَظِيمَيْنِ». وَلَمْ يَذْكُرَا مَا بَعْدَهُ. وَفِي حَدِيثِ عَبْدِ الأَعْلَىٰ: حَتَّىٰ يُفْرَغَ مِنْهَا. وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: حَتَّىٰ تُوضَعَ فِي اللَّحْدِ. [البخاري: كتاب الجنائز، باب من انتظر حتى تدفن، رقم: ١٣٢٥].

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: حَدَّثَنِي رِجَالٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ

53-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the funeral prayer, and did not follow it (the funeral procession), would have (a reward equal to) a Qirat; and if he followed it, he would have (a reward equal to) two Qirats." He was asked: "What are two Qirats?" he said: "The smaller among them is as huge as (the mountain of) Uhud."

54-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the funeral prayer, would have (a reward equal to) a Qirat; and if he followed it (the funeral procession), until it (the dead body) is placed in the grave, he would have (a reward equal to) two Qirats." I (Abu Hazim) asked: "O Abu Huraira! What is the Qirat?" he said: "It is as huge as (the mountain of) Uhud."

55-(...) Nafi narrated: It was said to Ibn Umar "Allah be pleased with both" that Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who followed a funeral procession, would have a reward equal to one Qirat." Upon this, Ibn Umar said: "Abu Huraira exaggerates." Then, he sent to A'isha "Allah be pleased with her" and asked her about that. She confirmed what Abu Huraira had said. Ibn Umar then said: "No doubt, we wasted a lot of Qirats."

56-(...) Dawud Ibn Amir Ibn Sa'd Ibn Abu Waqqas narrated from his father that he was sitting in the company of Abdullah Ibn Umar "Allah be pleased with both" when Khabbab, the man of Maqsura came and said: "O Abdullah Ibn Umar! Would you not listen to what Abu Huraira "Allah be pleased with him" said? He heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who accompanied a funeral procession (of a dead) from his house, offered the prayer on it, and followed it until it (the dead body) is buried, would have a reward equal to two Qirats, each of which is (as huge) as (the mountain of) Uhud; and if he offered the funeral prayer and then returned (without waiting), he would have a reward equal to (one Qirat which is as huge as the mountain of) Uhud."

Ibn Umar sent Khabbab to A'isha, in order to ask her about the narration of Abu Huraira, and then return and tell him of what she would say. Ibn Umar took a handful of pebbles from the mosque, which he was turning over in his hand until the envoy returned. (When he returned) he said: A'isha "Allah be pleased with her" said (confirming): "Abu Huraira has

النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَعْمَرٍ. وَقَالَ: «وَمَنِ اتَّبَعَهَا حَتَّىٰ تُدْفَنَ».

٥٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ وَلَمْ يَتْبَعْهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «أَصْغَرُهُمَا مِثْلُ أُحُدٍ».

٥٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ فَلَهُ قِيرَاطٌ، وَمَنِ اتَّبَعَهَا حَتَّىٰ تُوضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ». قَالَ: قُلْتُ: يَا أَبَا هُرَيْرَةَ، وَمَا الْقِيرَاطُ؟ قَالَ: مِثْلُ أُحُدٍ.

٥٥ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ: حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ مِنَ الأَجْرِ» فَقَالَ ابْنُ عُمَرَ: أَكْثَرَ عَلَيْنَا أَبُو هُرَيْرَةَ. فَبَعَثَ إِلَى عَائِشَةَ فَسَأَلَهَا فَصَدَّقَتْ أَبَا هُرَيْرَةَ. فَقَالَ ابْنُ عُمَرَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[البخاري: كتاب الجنائز، باب فضل اتباع الجنائز، رقم: ١٣٢٣].

٥٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي حَيْوَةُ: حَدَّثَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ؛ أَنَّهُ حَدَّثَهُ؛ أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ، عَنْ أَبِيهِ؛ أَنَّهُ كَانَ قَاعِداً عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، إِذْ طَلَعَ خَبَّابٌ ـ صَاحِبُ الْمَقْصُورَةِ ـ فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، أَلاَ تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ؟ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّىٰ عَلَيْهَا. ثُمَّ تَبِعَهَا حَتَّىٰ تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ مِنْ أَجْرٍ. كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ. وَمَنْ صَلَّىٰ عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُحُدٍ»؟. فَأَرْسَلَ ابْنُ عُمَرَ خَبَّاباً إِلَىٰ عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ، وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصَى الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ حَتَّىٰ

told the truth." Ibn Umar threw the pebbles he had in his hand on the ground and said: "No doubt, we wasted a lot of Qirats."

57-(946) Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the funeral prayer, would have (a reward equal to) one Qirat; and if he attended its (the dead's) burial, he would have (a reward equal to) two Qirats, each of which is (as huge) as (the mountain of) Uhud."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, and in the Hadith narrated by Sa'id and Hisham, The Prophet "Allah's blessing and peace be upon him" was asked about the Qirat, and he said: "It is (as huge) as (the mountain of) Uhud."

[18] If one hundred (Muslims) offered the funeral prayer for a dead, (and they all interceded for him) their intercession would be accepted

58-(947) A'isha "Allah be pleased with her" narrated from The Prophet "Allah's blessing and peace be upon him": "There is no dead, for whom a group of Muslims amounting one hundred offers the funeral prayer and all of them intercedes for him (in the hereafter), but that their intercession will be accepted (by Allah)." Salam Ibn Abu Muti said: I narrated it to Shu'aib Ibn Al-Habhab, who said: Anas Ibn Malik narrated it to me from The Prophet "Allah's blessing and peace be upon him".

[19] If forty persons offered the funeral prayer for a dead, (and all of them interceded for him) their intercession would be accepted

59-(948) Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" narrated that one of Ibn Abbas's sons died in Qudaid or Usfan. He said: "O Kuraib! Get out and see how many people gathered to attend his funeral." I went out and found that a lot of people had gathered. I returned and told him. He asked: "Do you guess that they are (no less than) forty persons?" I replied in the affirmative. He then said: "Take him (the dead) out, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No Muslim person who died, and (no less than) forty men, associating none with Allah (in worship) attended his funeral (prayer), but that Allah would accept their intercession for him."

[20] what about the dead who is either praised or condemned

60-(949) Anas Ibn Malik "Allah be pleased with him" narrated: A funeral procession came across The Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet

رَجَعَ إِلَيْهِ الرَّسُولُ، فَقَالَ: قَالَتْ عَائِشَةُ: صَدَقَ أَبُو هُرَيْرَةَ. فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الأَرْضَ، ثُمَّ قَالَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

٥٧ ـ (٩٤٦) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّىٰ عَلَىٰ جَنَازَةٍ فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أُحُدٍ».

(...) ـ وحدّثني ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ. كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَفِي حَدِيثِ سَعِيدٍ وَهِشَامٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْقِيرَاطِ؟ فَقَالَ: «مِثْلُ أُحُدٍ».

١٨ ـ باب مَنْ صَلَّى عليه مِائَةٌ شُفِّعُوا فِيهِ

٥٨ ـ (٩٤٧) ـ حدّثنا الْحَسَنُ بْنُ عِيسَىٰ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ـ رَضِيعِ عَائِشَةَ ـ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِئَةً ـ كُلُّهُمْ يَشْفَعُونَ لَهُ ـ إِلاَّ شُفِّعُوا فِيهِ».

قَالَ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبْحَابِ، فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

١٩ ـ بابٌ من صَلَّى عليه أربعونَ شُفِّعُوا فيه

٥٩ ـ (٩٤٨) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ ـ قَالَ الْوَلِيدُ: حَدَّثَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ. فَقَالَ: يَا كُرَيْبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ. قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ. فَقَالَ: تَقُولُ هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَىٰ جَنَازَتِهِ أَرْبَعُونَ رَجُلاً، لاَ يُشْرِكُونَ بِاللَّهِ شَيْئاً، إِلاَّ شَفَّعَهُمُ اللَّهُ فِيهِ».

وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ: عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

٢٠ ـ بابٌ فيمن يُثنى عليه خَيْرٌ أو شَرٌّ مِنَ المَوْتَى

٦٠ ـ (٩٤٩) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ:

"Allah's blessing and peace be upon him" said: "It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him." Then another funeral procession passed and the people condemned the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Hell) has been affirmed to him. It (Hell) has been affirmed to him. It (Hell) has been affirmed to him." Umar (Ibn Al-Khattab) said: "O Messenger of Allah! Let my father and mother be sacrificed for you! A funeral procession passed by, with the people praising the deceased; and you said: "It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him. It (Paradise) has been affirmed to him." Another funeral procession passed, with the people criticizing the deceased; and you said: "It (Hell) has been affirmed to him. It (Hell) has been affirmed to him. It (Hell) has been affirmed to him"." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you praised, Paradise has been affirmed to him; and whomever you criticized, Hell has been affirmed to him. You people are Allah's witnesses on earth. You people are Allah's witnesses on earth. You people are Allah's witnesses on earth."

(...) Anas "Allah be pleased with him" narrated: Once, a funeral procession passed by The Prophet "Allah's blessing and peace be upon him"...(and the rest is like the Hadith narrated by Abd Al-Aziz from Anas, but the narration of Abd Al-Aziz is more complete.

[21] What about the one who would be relieved, and the one from whom others would be relieved

61-(950) Abu Quatada Ibn Rib'i narrated: Once, a funeral procession passed by The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let him be relieved and from whom others be relieved!" they asked: "O Messenger of Allah! What is the one who would be relieved and the one from whom others would be relieved?" he said: "The believing slave would be relieved from this world troubles, and the wicked slave would cause the people, towns, trees and beasts to be relieved from him."

(...) Abu Quatada narrated the same from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters. In the Hadith narrated by Yahya Ibn Sa'id he (The Prophet) said: "He (the believer) would get relief from the world's damages and troubles (and enters) into the mercy of Allah."

أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ». وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرًّا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ». قَالَ عُمَرُ: فِدًى لَكَ أَبِي وَأُمِّي، مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا. فَقُلْتَ: وَجَبَتْ وَجَبَتْ وَجَبَتْ، وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرًّا. فَقُلْتَ: وَجَبَتْ وَجَبَتْ وَجَبَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ. أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ».

(...) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ. قَالَ: مُرَّ عَلَى النَّبِيِّ ﷺ بِجَنَازَةٍ. فَذَكَرَ بِمَعْنَى حَدِيثِ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، غَيْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَتَمُّ.

[البخاري: كتاب الشهادات، باب تعديل كم يجوز، رقم: ٢٦٤٢].

٢١ ـ بابُ ما جَاءَ في مُسْتَرِيحٍ ومُسْتَرَاحٍ منه

٦١ ـ (٩٥٠) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ؛ أَنَّهُ كَانَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مُرَّ عَلَيْهِ بِجَنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ». قَالُوا: يَا رَسُولَ اللَّهِ، مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ».

[البخاري: كتاب الرقاق، باب سكرات الموت، رقم: ٦١٥٢].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ.

وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ: «يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا وَنَصَبِهَا إِلَى رَحْمَةِ اللَّهِ».

[22] Reciting Takbir for the funeral (prayer)

62-(951) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" announced to the people the death of Negus on the day he died. He took them out to the praying place, where he offered four Takbirs.

63-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" announced to us (the death of) the Negus of Ethiopia on the day he died and said: "Ask for Allah's forgiveness for your brother." Ibn Shihab narrated that Sa'id Ibn Al-Musaiyyab told him that Abu Huraira "Allah be pleased with him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" made them align in the praying place, where he offered prayer and recited four Takbirs for him.

(...) The same was narrated through another chain of transmitters.

64-(952) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered the (funeral) prayer for Ashama, the Negus, and recited four Takbirs for him.

65-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Today, a righteous one of Allah's slaves died, i.e. Ashama (the Negus of Ethiopia)." He stood up and led us in a funeral prayer for him.

66-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: (When the Negus died) The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "One of your brothers died. So, stand up and offer the (funeral) prayer for him." We got up, and he drew us in two rows (to offer the funeral prayer for him).

67-(953) Imran Ibn Husain narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "One of your brothers (or your brother, according to the narration of Zuhair) died. (He meant the Negus). So, stand up and offer the (funeral) prayer for him."

[23] Offering the prayer on the grave

68-(954) Ash-Sha'bi narrated that The Prophet "Allah's blessing and peace be upon him" offered the (funeral) prayer on a grave and recited four Takbirs after the deceased was buried. Ash-Shaibani said: I asked Ash-Sha'bi: "Who narrated that to you?" he said: "The reliable one, i.e. Ibn Abbas. That is the wording of a good tradition." According to the narration of Ibn Numair, he (the narrator) said: The Messenger of Allah "Allah's

٢٢ ـ بابٌ في التَّكْبِيرِ على الجَنَازَةِ

٦٢ ـ (٩٥١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَىٰ لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّىٰ، وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

[البخاري: كتاب الجنائز، باب الرجل ينعي إلى أهل الميت نفسه، رقم: ١٢٤٥].

٦٣ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُمَا حَدَّثَاهُ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: نَعَىٰ لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ. فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لأَخِيكُمْ».

[البخاري: كتاب الجنائز، باب الصلاة على الجنائز بالمصلى والمسجد، رقم: ١٣٢٧].

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ بِالْمُصَلَّىٰ، فَصَلَّىٰ، فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

(...) ـ وحدّثني عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. كَرِوَايَةِ عُقَيْلٍ، بِالإِسْنَادَيْنِ جَمِيعاً.

٦٤ ـ (٩٥٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَلِيمِ بْنِ حَيَّانَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ عَلَىٰ أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ عَلَيْهِ أَرْبَعاً. [البخاري: كتاب الجنائز، باب التكبير على الجنازة أربعاً، رقم: ١٣٣٤].

٦٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ الْيَوْمَ عَبْدٌ لِلَّهِ صَالِحٌ، أَصْحَمَةُ». فَقَامَ فَأَمَّنَا وَصَلَّىٰ عَلَيْهِ.

[البخاري: كتاب الجنائز، باب الصفوف على الجنازة، رقم: ١٣٢٠].

٦٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخاً لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» قَالَ: فَقُمْنَا فَصَفَّنَا صَفَّيْنِ.

٦٧ ـ (٩٥٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخاً لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ». يَعْنِي النَّجَاشِيَّ. وَفِي رِوَايَةِ زُهَيْرٍ: «إِنَّ أَخَاكُمْ».

٢٣ ـ بابُ الصَّلاةِ على القَبْرِ

٦٨ ـ (٩٥٤) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ عَلَىٰ قَبْرٍ بَعْدَمَا دُفِنَ، فَكَبَّرَ عَلَيْهِ، أَرْبَعاً. قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ بِهٰذَا؟ قَالَ: الثِّقَةُ، عَبْدُ اللَّهِ بْنُ عَبَّاسٍ. هٰذَا لَفْظُ حَدِيثِ

blessing and peace be upon him" reached a fresh grave on which he offered the (funeral) prayer. They (his companions) aligned behind him and he (led them in the prayer in which he) recited four Takbirs. I (a sub-narrator) asked Amir : "Who narrated it to you?" he said: "The reliable one, who attended it, i.e. Ibn Abbas."

(...) The same was narrated on the authority of Ash-Shaibani, from Ash-Sha'bi, from Ibn Abbas, through another chain of transmitters. No narration mentioned that he (The Prophet) recited four Takbirs on it.

69-(...) The same as narrated by Ash-Shaibani was transmitted from Ash-Sha'bi from Ibn Abbas, as regards the (funeral) prayer of The Prophet "Allah's blessing and peace be upon him" on the grave. But this narration did not mention that he recited four Takbirs.

70-(955) Anas "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" offered the (funeral) prayer on a grave.

71-(956) Abu Huraira "Allah be pleased with him" reported: A black person, a male or a female used to clean the Mosque and then died. The Prophet "Allah's blessing and peace be upon him" missed her (or him). He asked about her (or him). The people replied: "He died." He said: "Why did you not inform me?" They said: "(His story was so-and-so) as if they regarded her (or him) as something little." He said: "Show me his grave." He then went to his grave and offered the funeral prayer. Then he said: "No doubt, those graves are full of darkness upon its inhabitants, and Allah make them light for their inhabitants because of my prayer on them."

72-(957) Abd Ar-Rahman Ibn Abu Laila narrated: Zaid used to recite four Takbirs on our funerals. Once, he recited five Takbirs on a certain funeral. I asked him about that, and he said that The Messenger of Allah "Allah's blessing and peace be upon him" used to do it (sometimes).

[24] One's standing up to the funeral procession

73-(958) Amir Ibn Rabie'a narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you saw a (passing by) funeral procession (and he did not accompany it), he should stand up to it until it leaves him behind, or until it is put down."

74-(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, and in the narration of Yunus, he (the narrator) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying... on the other hand, Abdullah Ibn Umar "Allah be pleased

حَسَنٍ. وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ: انْتَهَى رَسُولُ اللَّهِ ﷺ إِلَى قَبْرٍ رَطْبٍ، فَصَلَّى عَلَيْهِ. وَصَفُّوا خَلْفَهُ وَكَبَّرَ أَرْبَعاً. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ: الثِّقَةُ، مَنْ شَهِدَهُ، ابْنُ عَبَّاسٍ. [البخاري: كتاب الاذان، باب في وضوء الصبيان ومتى يجب عليهم الغسل والطهور، رقم: ٨٥٧].

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ. كُلُّ هٰؤُلاَءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: أَنَّ النَّبِيَّ ﷺ كَبَّرَ عَلَيْهِ أَرْبَعاً.

٦٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. جَمِيعاً عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا يَحْيَى بْنُ الضُّرَيْسِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي حَصِينٍ. كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ فِي صَلاَتِهِ عَلَى الْقَبْرِ. نَحْوَ حَدِيثِ الشَّيْبَانِيِّ. لَيْسَ فِي حَدِيثِهِمْ: وَكَبَّرَ أَرْبَعاً.

٧٠ ـ (٩٥٥) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرٍ.

٧١ ـ (٩٥٦) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ ـ وَاللفظ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ ـ أَوْ شَابًّا ـ فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ. فَسَأَلَ عَنْهَا ـ أَوْ عَنْهُ ـ فَقَالُوا: مَاتَ. قَالَ: «أَفَلاَ كُنْتُمْ آذَنْتُمُونِي». قَالَ: فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا ـ أَوْ أَمْرَهُ ـ فَقَالَ: «دُلُّونِي عَلَى قَبْرِهِ» فَدَلُّوهُ، فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هٰذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلاَتِي عَلَيْهِمْ».

[البخاري: كتاب الصلاة، باب كنس المسجد والتقاط الخرق...، رقم: ٤٥٨].

٧٢ ـ (٩٥٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ ـ وَقَالَ أَبُو بَكْرٍ: عَنْ شُعْبَةَ ـ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ زَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعاً، وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْساً، فَسَأَلْتُهُ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا.

٢٤ ـ بَابُ الْقِيَامِ لِلْجَنَازَةِ

٧٣ ـ (٩٥٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا، حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ».

[البخاري: كتاب الجنائز، باب القيام للجنازة، رقم: ١٣٠٧].

٧٤ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنِي حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. جَمِيعاً عَنِ ابْنِ شِهَابٍ، بِهٰذَا

with both" narrated from Amir Ibn Rabie'a: The Prophet "Allah's blessing and peace be upon him" said: "If any of you saw the funeral procession, and did not accompany it he should stand up till he becomes behind it, or till it leaves him behind, or till it is put down before going ahead of him."

75-(...) Nafi narrated a Hadith like that narrated by Al-Laith Ibn Sa'd, with the same chain of transmitters. But, in the Hadith narrated by Ibn Juraij, The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you saw the funeral, he should stand up on seeing it until it leaves him behind, in case he did not accompany it."

76-(959) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you accompanied a funeral procession, do not sit down until it is put down."

77-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you saw a funeral procession, you should stand up (to it); and he, who accompanied it, should not sit down until it is put down."

78-(960) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A funeral procession passed by, and The Prophet "Allah's blessing and peace be upon him" stood up and we too stood up. We said: "O Allah's Apostle! This is the funeral procession of a Jewess." He said: "No doubt, death is (a matter of) anxiety. Whenever you see a funeral procession, you should stand up."

79-(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" stood up to a funeral procession which passed by him until it disappeared.

80-(...) Ibn Juraij narrated: Abu Az-Zubair told me too that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Prophet "Allah's blessing and peace be upon him" and his companions stood up to a funeral procession of a Jew until it disappeared.

81-(961) Abd Ar-Rahman Ibn Abu Laila reported: Qais Ibn Sa'd and Sahl Ibn Hunaif were sitting in the city of Al-Qadisiyya. A funeral procession passed in front of them and they stood up. They were told that the funeral procession was for one of the inhabitants of the land (i.e. of a non-believer, under the protection of Muslims). They said: A funeral procession passed in front of the Prophet "Allah's blessing and peace be upon him", and he stood up. When he was told that it was the coffin of a Jew, he said: "Is it not a living being (soul)?"

الإِسْنَادِ. وَفِي حَدِيثِ يُونُسَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ، فَإِنْ لَمْ يَكُنْ مَاشِياً مَعَهَا، فَلْيَقُمْ حَتَّى تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

٧٥ ـ (...) ـ **وحدّثني** أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ. جَمِيعاً عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

غَيْرَ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ: قَالَ النَّبِيُّ ﷺ: «إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا، حَتَّى تُخَلِّفَهُ إِذَا كَانَ غَيْرَ مُتَّبِعِهَا».

٧٦ ـ (٩٥٩) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اتَّبَعْتُمْ جَنَازَةً فَلاَ تَجْلِسُوا حَتَّى تُوضَعَ».

٧٧ ـ (...) ـ **وحدّثني** سُرَيْجُ بْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلاَ يَجْلِسْ حَتَّى تُوضَعَ».

[البخاري: كتاب الجنائز، باب من تبع جنازة فلا يقعد حتى توضع...، رقم: ١٣١٠].

٧٨ ـ (٩٦٠) ـ **وحدّثني** سُرَيْجُ بْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: مَرَّتْ جَنَازَةٌ، فَقَامَ لَهَا رَسُولُ اللَّهِ ﷺ وَقُمْنَا مَعَهُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّهَا يَهُودِيَّةٌ. فَقَالَ: «إِنَّ الْمَوْتَ فَزَعٌ، فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا».

[البخاري: كتاب الجنائز، باب من قام لجنازة يهودي، رقم: ١٣١١].

٧٩ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: قَامَ النَّبِيُّ ﷺ لِجَنَازَةٍ، مَرَّتْ بِهِ، حَتَّى تَوَارَتْ.

٨٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضاً؛ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ حَتَّى تَوَارَتْ.

٨١ ـ (٩٦١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى؛ أَنَّ قَيْسَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُنَيْفٍ كَانَا بِالْقَادِسِيَّةِ، فَمَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الأَرْضِ. فَقَالاَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ. فَقِيلَ: إِنَّهُ يَهُودِيٌّ. فَقَالَ: «أَلَيْسَتْ نَفْساً».

[البخاري: كتاب الجنائز، باب من قام لجنازة يهودي، رقم: ١٣١٢].

(...) The same was narrated on the authority of Amr Ibn Murra, with the same chain of transmitters, with the following slight change: They said: We were in the company of The Prophet "Allah's blessing and peace be upon him", when a funeral procession passed by us...

[25] Abrogating (the order of) standing up to the funeral

82-(962) Waqid Ibn Amr Ibn Sa'd Ibn Mu'adh narrated: Nafi Ibn Jubair saw me standing in a funeral, while he was sitting, waiting it to be put down. He asked me: "Why are you standing?" I said: "I'm waiting the bear to be put down, depending upon the narration of Abu Sa'id Al-Khudri "Allah be pleased with him" (concerning this matter)." Upon this, he said: "Mas'ud Ibn Al-Hakam narrated to me that Ali Ibn Abu Talib said: "The Messenger of Allah "Allah's blessing and peace be upon him" stood up (to the funeral) and (later) he sat down (before the bier was put down)."

83-(...) Waqid Ibn Amr Ibn Sa'd Ibn Mu'adh narrated that Nafi Ibn Jubair told him that Mas'ud Ibn Al-Hakam told him that Ali Ibn Abu Talib said to him, concerning the matter of the funerals: "The Messenger of Allah "Allah's blessing and peace be upon him" stood up (at first) to the funeral, but (later) he sat down (before the bier was put down)." He narrated this (Hadith) because Nafi Ibn Jubair saw Amr Ibn Waqid standing to a certain funeral (and he did not sit down) until the bear was put down.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

84-(...) Mas'ud Ibn Al-Hakam narrated from Ali Ibn Abu Talib: We saw The Messenger of Allah "Allah's blessing and peace be upon him" having stood (at first to the funeral procession) and so we stood. Then, he sat down (later), and so, we sat down to the funerals.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

[26] Invoking good upon the dead in the prayer

85-(963) Awf Ibn Malik narrated: The Prophet "Allah's blessing and peace be upon him" offered (the funeral) prayer on a dead body, and I kept from his supplication the following: "O Allah! forgive him, bestow mercy upon him, give him peace and release him (from evil things)! (O Allah!) Receive him with honour and make large his grave, and wash him with water, snow and hail! Cleanse him from sins as You have cleansed a white garment from impurity. Recompense him with an abode better than his abode (he had in the world), with a family better than his family (he had in

(...) ـ وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، بِهٰذَا الإِسْنَادِ. وَفِيهِ: فَقَالاَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّتْ عَلَيْنَا جَنَازَةٌ.

٢٥ ـ بَابُ نَسْخِ الْقِيَامِ لِلْجَنَازَةِ

٨٢ ـ (٩٦٢) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ؛ أَنَّهُ قَالَ: رَآنِي نَافِعُ بْنُ جُبَيْرٍ، وَنَحْنُ فِي جَنَازَةٍ، قَائِماً وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ. فَقَالَ لِي: مَا يُقِيمُكَ؟ فَقُلْتُ: أَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ. لِمَا يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ. فَقَالَ نَافِعٌ: فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَعَدَ.

٨٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ: قَالَ: أَخْبَرَنِي وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ الأَنْصَارِيُّ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ؛ أَنَّ مَسْعُودَ بْنَ الْحَكَمِ الأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ فِي شَأْنِ الْجَنَائِزِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ ثُمَّ قَعَدَ.

وَإِنَّمَا حَدَّثَ بِذٰلِكَ لأَنَّ نَافِعَ بْنَ جُبَيْرٍ رَأَىٰ وَاقِدَ بْنَ عَمْرٍو قَامَ حَتَّىٰ وُضِعَتِ الْجَنَازَةُ.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

٨٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ عَلِيٍّ؛ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ، فَقُمْنَا. وَقَعَدَ، فَقَعَدْنَا ـ يَعْنِي فِي الْجَنَازَةِ ـ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

٢٦ ـ بَابُ الدُّعَاءِ لِلْمَيِّتِ فِي الصَّلاَةِ

٨٥ ـ (٩٦٣) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، سَمِعَهُ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَىٰ جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً

the world), and with a spouse better than his spouse (he had in the world). Admit him in Paradise, and save him from the torture of the grave (or from the torture of the Fire)." I (Awf Ibn Malik) said: I wished I had been this dead body.

(...) Abd Ar-Rahman Ibn Jubair narrated this Hadith from his father from Awf Ibn Malik from The Prophet "Allah's blessing and peace be upon him".

(...) Mu'awiya Ibn Salih narrated the same Hadith transmitted by Ibn Wahb through another chain of transmitters.

86-(...) Awf Ibn Malik narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying, while he was offering (the funeral) prayer on a dead body: "O Allah! forgive him, bestow mercy upon him, give him peace and release him (from evil things)! (O Allah!) Receive him with honour and make large his grave, and wash him with water, snow and hail! Cleanse him from sins as You have cleansed a white garment from impurity. Recompense him with an abode better than his abode (he had in the world), with a family better than his family (he had in the world), and with a spouse better than his spouse (he had in the world). Admit him in Paradise, and save him from the affliction of the grave and from the torture of the Fire." I (Awf Ibn Malik) said: I wished I had been this dead body because of the supplication of The Messenger of Allah "Allah's blessing and peace be upon him" for him.

[27] Where would the imam stand to offer the funeral prayer on a dead body

87-(964) Samura Ibn Jundub narrated: I offered the funeral prayer behind The Prophet "Allah's blessing and peace be upon him" for (a woman called) Umm Ka'b, who had died in a state of delivery. The Messenger of Allah "Allah's blessing and peace be upon him" stood up by the middle of her body to offer the funeral prayer on (the dead body of) her.

(...) The same was narrated on the authority of Husain, with the same chain of transmitters, but no mention was made of Umm Ka'b.

88-(...) Samura Ibn Jundub told: I was a young boy in the lifetime of the Prophet "Allah's blessing and peace be upon him" and I kept in my mind (all that I learnt from him), but, nothing prevented me from speaking except that there were men, older than me. I offered (the funeral) prayer behind The Messenger of Allah "Allah's blessing and peace be upon him" on (the dead body of) a woman who had died in the state of delivery. The Messenger of Allah "Allah's blessing and peace be upon him" stood up by the middle of her body to offer the prayer. According to the Hadith narrated

مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ ـ أَوْ مِنْ عَذَابِ النَّارِ ـ.

قَالَ: حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذٰلِكَ الْمَيِّتَ.

(...) ـ قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرٍ: حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هٰذَا الْحَدِيثِ أَيْضاً.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، بِالإِسْنَادَيْنِ جَمِيعاً، نَحْوَ حَدِيثِ ابْنِ وَهْبٍ.

٨٦ ـ (...) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ، عَنْ أَبِي حَمْزَةَ الْحِمْصِيِّ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لأَبِي الطَّاهِرِ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ـ وَصَلَّى عَلَى جَنَازَةٍ ـ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ».

قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ لِدُعَاءِ رَسُولِ اللَّهِ ﷺ عَلَى ذٰلِكَ الْمَيِّتِ.

٢٧ ـ بَابُ أَيْنَ يَقُومُ الإِمَامُ مِنَ الْمَيِّتِ لِلصَّلاَةِ عَلَيْهِ

٨٧ ـ (٩٦٤) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ ذَكْوَانَ؛ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ؛ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَصَلَّى عَلَى أُمِّ كَعْبٍ ـ مَاتَتْ وَهِيَ نُفَسَاءُ ـ فَقَامَ رَسُولُ اللَّهِ ﷺ لِلصَّلاَةِ عَلَيْهَا وَسَطَهَا.

[البخاري: كتاب الحيض، باب الصلاة على النفساء وسنتها، رقم: ٣٣٢].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَيَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى. كُلُّهُمْ عَنْ حُسَيْنٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرُوا: أُمَّ كَعْبٍ.

٨٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ؛ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ غُلاَماً، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلاَّ أَنَّ هَاهُنَا رِجَالاً هُمْ أَسَنُّ مِنِّي، وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فِي الصَّلاَةِ وَسَطَهَا.

by Ibn Al-Muthanna, he (the narrator) said: He (The Prophet) stood by the middle of her body to offer (the funeral) prayer for her.

[28] The one who offered the funeral prayer could ride (for departure) when the prayer is over

89-(965) Jabir Ibn Samura narrated that an unsaddled horse was brought to the Prophet "Allah's blessing and peace be upon him" on which he rode when he finished from the funeral prayer of Ibn Ad-Dahdah, and we were walking around him.

(...)Jabir Ibn Samura narrated: the Prophet "Allah's blessing and peace be upon him" offered the funeral prayer on Ibn Ad-Dahdah. Then, an unsaddled horse, hobbled by somebody, was brought to him, on which he (The Prophet) rode. It was jumping and we were following and running after it. One of the people said: The Prophet "Allah's blessing and peace be upon him" said: "How much hanging bunches in Paradise are for Ibn Ad-Dahdah!"

[29] The niche in the grave, and putting the bricks over the dead body

90-(966) Amir Ibn Sa'd Ibn Abu Waqqas narrated that his father said in his fatal illness: "Make a niche in the side of the grave, and set up bricks over my body, as was done to The Messenger of Allah "Allah's blessing and peace be upon him"."

[30] Putting a (piece of) valve in the grave

91-(967) Ibn Abbas "Allah be pleased with both" narrated: A red (piece of) valve was put in the grave of The Prophet "Allah's blessing and peace be upon him".

[31] The order to level the grave

92-(968) Thumama Ibn Shafayy narrated: We were with Fadala Ibn Ubaid at (the island of) Rudis in the state of the Romans when a companion of ours died. Fadala Ibn Ubaid ordered that a grave should be prepared for him and then leveled. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" ordering to level the grave.

93-(969) Abu l-Haiyyaj Al-Asadi narrated: Ali (Ibn Abu Talib) said to me: "Would I not send you on the same (principles) as The Messenger of Allah "Allah's blessing and peace be upon him" had sent me? Do not leave a statue but that you should destroy it, or a high grave but that you should level It."

وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: فَقَامَ عَلَيْهَا لِلصَّلاَةِ وَسَطَهَا.

٢٨ ـ بابُ رُكُوبِ المُصَلِّي على الجَنَازَةِ إذا انْصَرَفَ

٨٩ ـ (٩٦٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ ـ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: أُتِيَ النَّبِيُّ ﷺ بِفَرَسٍ مُعْرَوْرًى، فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ وَنَحْنُ نَمْشِي حَوْلَهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أُتِيَ بِفَرَسٍ عُرْيٍ، فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَتْبَعُهُ، نَسْعَىٰ خَلْفَهُ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَمْ مِنْ عِذْقٍ مُعَلَّقٍ ـ أَوْ مُدَلًّى ـ فِي الْجَنَّةِ لابْنِ الدَّحْدَاحِ». أَوْ قَالَ شُعْبَةُ: «لأَبِي الدَّحْدَاحِ».

٢٩ ـ باب في اللحْدِ ونَصْبِ اللَّبِن على المَيِّت

٩٠ ـ (٩٦٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمِسْوَرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُوا لِي لَحْداً، وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْباً، كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ.

٣٠ ـ بابُ جَعْلِ القَطِيفَةِ في القبر

٩١ ـ (٩٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ وَوَكِيعٌ. جَمِيعاً عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ. قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ. وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ. مَاتَا بِسَرَخْسَ.

٣١ ـ بابُ الأمرِ بتسْوِيَةِ القَبْرِ

٩٢ ـ (٩٦٨) ـ وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ ـ فِي رِوَايَةِ أَبِي الطَّاهِرِ ـ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ ـ وَفِي رِوَايَةِ هَارُونَ ـ؛ أَنَّ ثُمَامَةَ بْنَ شُفَيٍّ حَدَّثَهُ. قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ. بِرُودِسَ، فَتُوُفِّيَ صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ بْنُ عُبَيْدٍ بِقَبْرِهِ فَسُوِّيَ. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

٩٣ ـ (٩٦٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ ـ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ الأَسَدِيِّ، قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: أَلاَ أَبْعَثُكَ عَلَىٰ مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ، وَلاَ قَبْراً مُشْرِفاً إِلاَّ سَوَّيْتَهُ.

(...) The same was narrated on the authority of Habib, with the same chain of transmitters, according to which he said: "(Do not let) an image but that you should obliterate it."

[32] The forbiddance to plaster or build over the grave

94-(970) Abu Az-Zubair narrated that Jabir "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade anyone to plaster, to sit down or to build anything over the grave.

(...) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I heard The Prophet "Allah's blessing and peace be upon him" saying (the same).

95-(...) Abu Az-Zubair narrated that Jabir said: It was forbidden to plaster the graves.

[33] The forbiddance to sit over and pray towards the grave

96-(971) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to sit over a piece of fire, which might burn his garment and touch his skin, than to sit over a grave."

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters.

97-(972) Abu Marthad Al-Ghanawi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither sit over the graves, nor should you pray towards them."

98-(...) Abu Marthad Al-Ghanawi narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should neither pray towards the graves, nor should you sit over them."

[34] Offering the funeral prayer in the mosque

99-(973) Abbad Ibn Abdullah Ibn Az-Zubair narrated that A'isha "Allah be pleased with her" ordered that the bier of Sa'd Ibn Abu Waqqas should be brought in the mosque, so that she could offer the funeral prayer. When the people denied that (command) of hers, she commented: "How soon the people forgot that The Messenger of Allah "Allah's blessing and peace be upon him" did not offer the funeral prayer of Suhail Ibn Al-Baida except in the mosque."

100-(...) Abbad Ibn Abdullah Ibn Az-Zubair narrated that when Sa'd Ibn Abu Waqqas died, the wives of The Messenger of Allah "Allah's blessing

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي حَبِيبٌ، بِهٰذَا الإِسْنَادِ. وَقَالَ: وَلاَ صُورَةً إِلاَّ طَمَسْتَهَا.

٣٢ ـ بَابُ النَّهْيِ عن تَجْصِيصِ القَبْرِ والبِنَاءِ عليه

٩٤ ـ (٩٧٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَىٰ عَلَيْهِ.

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، بِمِثْلِهِ.

٩٥ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نُهِيَ عَنْ تَقْصِيصِ الْقُبُورِ.

٣٣ ـ بابُ النَّهْيِ عن الجُلُوسِ على القَبْرِ والصَّلاة إليه

٩٦ ـ (٩٧١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَىٰ جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَىٰ جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَىٰ قَبْرٍ».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ. (ح) وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٩٧ ـ (٩٧٢) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ وَاثِلَةَ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا».

٩٨ ـ (...) ـ وحدّثنا حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُصَلُّوا إِلَى الْقُبُورِ، وَلاَ تَجْلِسُوا عَلَيْهَا».

٣٤ ـ بابُ الصلاة على الجَنَازة في المَسْجد

٩٩ ـ (٩٧٣) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لإِسْحَاقَ ـ. قَالَ عَلِيٌّ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ـ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يُمَرَّ بِجَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ، فَتُصَلِّيَ عَلَيْهِ، فَأَنْكَرَ النَّاسُ ذٰلِكَ عَلَيْهَا. فَقَالَتْ: مَا أَسْرَعَ مَا نَسِيَ النَّاسُ! مَا صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَىٰ سُهَيْلِ بْنِ الْبَيْضَاءِ إِلاَّ فِي الْمَسْجِدِ.

١٠٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَىٰ بْنُ

and peace be upon him" required that his bier should be brought in the mosque so that they could offer the funeral prayer for him. They (the carriers of the bier) did so, and it was put in front of their chambers and they offered the funeral prayer for him. Then, it was taken out through the Gate of Funerals, which was towards the direction of (the place of) Maqa'id. Then, they (the wives of the Prophet) were informed that the people denied this (bringing the bier into the mosque) saying: "the biers were not to be brought into the mosque." When A'isha "Allah be pleased with her" knew that, she said: "How rapidly the people criticized that of which they have no knowledge! They criticize us for bringing the bier into the mosque. However, The Messenger of Allah "Allah's blessing and peace be upon him" did not offer the funeral prayer of Suhail Ibn Baida except inside the mosque."

101-(...) Abu Salama Ibn Abd Ar-Rahman narrated that when Sa'd Ibn Abu Waqqas died, A'isha "Allah be pleased with her" said: "Bring his bier into the mosque, so that I could offer the funeral prayer for him." When this (command) of hers was criticized, she said: "By Allah! The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer of the sons of Baida, i.e. Suhail and his brother, in the mosque."

[35] What is said on entering the graveyards, and the supplication for their inhabitants

102-(974) A'isha "Allah be pleased with her" narrated that whenever it was her turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with her, he would go out towards the end of the night to Al-Baqi' and say: "Peace be upon you, abode of believing people. What you have been promised would come to you in the near future, which you would receive after some delay. Allah willing, we shall join you. O Allah! Forgive the dwellers of Baqi Al-Gharqad." Qutaiba did not mention: "would come to you."

103-(...) Mohammad Ibn Qais Ibn Makhrama Ibn Al-Muttalib said (to the people): Would I not narrate to you (something) from me and from my mother? We thought that he meant the mother who begot him. He said: A'isha "Allah be pleased with her" said: Would I not narrate to you about myself and about The Messenger of Allah "Allah's blessing and peace be upon him"? We said: Yes. She said: When it was my turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with me, he turned his side, put off his mantle and took off his shoes which he put near his feet, and spread the corner of his shawl on his bed and then lay down. He kept lying until he thought that I slept. He took his

عُقْبَةَ عَنْ عَبْدِ الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهَا لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ أَنْ يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا، فَوُقِفَ بِهِ عَلَىٰ حُجَرِهِنَّ يُصَلِّينَ عَلَيْهِ: أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ. وَقَالُوا: مَا كَانَتِ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ. فَبَلَغَ ذَلِكَ عَائِشَةَ، فَقَالَتْ: مَا أَسْرَعَ النَّاسَ إِلَىٰ أَنْ يَعِيبُوا مَا لاَ عِلْمَ لَهُمْ بِهِ، عَابُوا عَلَيْنَا أَنْ يُمَرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ! وَمَا صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَىٰ سُهَيْلِ بْنِ بَيْضَاءَ إِلاَّ فِي جَوْفِ الْمَسْجِدِ.

١٠١ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ، لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَتِ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّىٰ أُصَلِّيَ عَلَيْهِ، فَأُنْكِرَ ذٰلِكَ عَلَيْهَا، فَقَالَتْ: واللَّهِ لَقَدْ صَلَّىٰ رَسُولُ اللَّهِ ﷺ عَلَى ابْنَيْ بَيْضَاءَ فِي الْمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدٍ وَهُوَ ابْنُ الْبَيْضَاءِ، أُمُّهُ بَيْضَاءُ.

٣٥ ـ بابُ ما يُقال عند دخولِ القُبُور والدعاء لأهلها

١٠٢ ـ (٩٧٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ عَنْ شَرِيكٍ ـ وَهُوَ ابْنُ أَبِي نَمِرٍ ـ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ ـ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ ـ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ. فَيَقُولُ: «السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ غَداً ـ مُؤَجَّلُونَ ـ وَإِنَّا ـ إِنْ شَاءَ اللَّهُ ـ بِكُمْ لاَحِقُونَ. اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ» ـ وَلَمْ يُقِمْ قُتَيْبَةُ قَوْلَهُ: «وَأَتَاكُمْ» ـ.

١٠٣ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ؛ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ فَقَالَتْ: أَلاَ أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ وَعَنِّي؟ قُلْنَا: بَلَىٰ. (ح) وَحَدَّثَنِي مَنْ سَمِعَ حَجَّاجاً الأَعْوَرَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ـ رَجُلٌ مِنْ قُرَيْشٍ ـ عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ بْنِ الْمُطَّلِبِ؛ أَنَّهُ قَالَ يَوْماً: أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي؟ قَالَ: فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ. قَالَ: قَالَتْ عَائِشَةُ: أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ؟ قُلْنَا: بَلَىٰ. قَالَ: قَالَتْ: لَمَّا كَانَتْ لَيْلَتِيَ الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي، انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَىٰ فِرَاشِهِ، فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلاَّ رَيْثَمَا

garment slowly, put on the shoes slowly, opened the door, went out and then closed it lightly. I covered my head, put on my veil , tightened my waist sheet, and then followed him until he reached Baqi, where he stood for a long time. He then raised his hands thrice. Then, he returned and I also returned. He hastened his steps and I also hastened mine. He ran and so did I. He came (to the house) and so did I. I preceded him and entered (the house)

As soon as I had lain down, he entered (the house) and said: "What is the reason O A'isha, that you are out of breath?" I said: "There is nothing." He said: "Either you should tell me or (Allah) the Clever, the Well-Aware would tell me." I said: "O Messenger of Allah! Let my father and mother be sacrificed for you!" I told him (what had happened). He said: "Were you that person I saw in front of me?" I answered in the affirmative. He pushed me in my chest, which pained me. Then he said: "Did you think that Allah and His Messenger would wrong you?" She said: "Whatever people conceal, Allah will know it."

He said: "Gabriel came to me when you saw me. He called me and he hid it from you. I answered him, and I hid it from you (for he was not to enter into you) since you put off your dress. I thought that you had slept, and I disliked to awaken you, for fear that you may be frightened. He (Gabriel) said: "Your Lord orders you to go to the inhabitants of (the graves of) Baqi and ask for (Allah's) forgiveness for them"."

I said: "O Messenger of Allah! how could I invoke (Allah) for them?" He said: "You could say: "Peace be upon the inhabitants of these abodes from among the Believers and the Muslims. May Allah bestow mercy upon those who preceded us, and those who would come later. Allah willing, we will join you."

104-(975) Sulaiman Ibn Buraida narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" used to instruct them to say whenever they came out to the graveyards: "Peace be upon the inhabitants of these abodes! (according to the narration of Abu Bakr, or, according to the narration of Zuhair): "Peace be upon you, the inhabitants of these abodes from amongst the believers and the Muslims! We, Allah willing, would join you later. I ask Allah to grant us and you peace."

[36] The Prophet asks for Allah's permission to visit his mother's grave

105-(976) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I asked for the permission of my Lord to beg pardon for my mother, but He

ظَنَّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْداً، وَانْتَعَلَ رُوَيْداً، وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْداً، فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَتَقَنَّعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَىٰ إِثْرِهِ حَتَّىٰ جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، فَسَبَقْتُهُ فَدَخَلْتُ.

فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ، فَقَالَ: «مَا لَكِ يَا عَائِشُ؟ حَشْيَا رَابِيَةً!» قَالَتْ: قُلْتُ: لاَ شَيْءَ. قَالَ: «لَتُخْبِرِينِي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي! فَأَخْبَرْتُهُ. قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي. ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ؟» قَالَتْ: مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللَّهُ، نَعَمْ.

قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ، فَنَادَانِي، فَأَخْفَاهُ مِنْكِ، فَأَجَبْتُهُ، فَأَخْفَيْتُهُ مِنْكِ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ، وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ. فَكَرِهْتُ أَنْ أُوقِظَكِ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي. فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ: قُلْتُ: كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُولِي: السَّلاَمُ عَلَىٰ أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا ـ إِنْ شَاءَ اللَّهُ ـ بِكُمْ لَلاَحِقُونَ».

١٠٤ ـ (٩٧٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ. فَكَانَ قَائِلُهُمْ يَقُولُ (فِي رِوَايَةِ أَبِي بَكْرٍ): السَّلاَمُ عَلَىٰ أَهْلِ الدِّيَارِ. (وَفِي رِوَايَةِ زُهَيْرٍ): «السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ، مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لَلاَحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ».

٣٦ ـ بابُ استئذانِ النبي ﷺ ربَّه عز وجل في زِيارَةِ قَبْرِ أمِّه

١٠٥ ـ (٩٧٦) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَمُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لأُمِّي فَلَمْ يَأْذَنْ لِي،

did not give me permission. I asked for His permission to visit her grave, and He gave me permission."

108-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" visited his mother's grave and wept so much that he caused the people around him to weep. Then, he said: "I asked for the permission of my Lord to beg pardon for her, but I was not given permission. I asked for His permission to visit her grave, and I was given permission. So, Visit the graves, for that makes you attentive to death."

106-(977) Ibn Buraida narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I forbade you to visit graves, but you may now visit them. I forbade you to eat the flesh of sacrificial animals after three days, but you may keep it as long as you wish. I also forbade you (to prepare) the drink (of dates and other fruits) except in a water-skin, but you may (now) drink it from all sorts of containers, but you should not drink any intoxicant."

[37] Abandoning the prayer on the one who committed suicide

107-(978) Jabir Ibn Samura narrated: Once, (the dead body of) a man who committed suicide with a broad bladed-arrow was brought to The Prophet "Allah's blessing and peace be upon him", but he did not offer the funeral prayer for him.

وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي».

١٠٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ، فَقَالَ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي، وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُ الْمَوْتَ».

١٠٦ ـ (٩٧٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ ـ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ ـ وَهُوَ ضِرَارُ بْنُ مُرَّةَ ـ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِراً».

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، أُرَاهُ عَنْ أَبِيهِ ـ الشَّكُّ مِنْ أَبِي خَيْثَمَةَ ـ عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ؛ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. كُلُّهُمْ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ.

٣٧ ـ بابُ تَرْكِ الصلاة على القَاتِلِ نفسه

١٠٧ ـ (٩٧٨) ـ حدّثنا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: أَخْبَرَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ، فَلَمْ يُصَلِّ عَلَيْهِ.

(12) The Book Of Obligatory Charity

1-(979) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "There is no obligatory charity to be taken from (a property) less than five Wasaqs (one equals sixty Sa's); there is also no obligatory charity to be taken from (a property) less than five camels; and there is no obligatory charity to be taken from (a property) less than five ounces (one equals forty Dirhams)."

2-(...) The same was narrated on the authority of Amr Ibn Yahya, with the same chain of transmitters.

(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, while pointing with his five fingers...(and he narrated the same Hadith transmitted by Ibn Uyaina).

3-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no obligatory charity to be taken from (a property) less than five Wasaqs (one equals sixty Sa's), less than five camels, or less than five ounces (of silver)."

4-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity to be taken from (a property) less than five Wasaqs (one equals sixty Sa's)of dates or grains."

5-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "There is no obligatory charity to be taken from dates or grain less than five Wasaqs (one equals sixty Sa's); there is also no obligatory charity on (a property) less than five camels, or less than five ounces (of silver)."

(...) A Hadith like that transmitted by Ibn Mahdi was narrated on the authority of Isma'il Ibn Umaiyya, with the same chain of transmitters.

(...) A Hadith like that transmitted by Ibn Mahdi and Yahya Ibn Adam was narrated on the authority of Isma'il Ibn Umaiyya, with the same chain of transmitters, substituting the word (fruits) for (dates).

6-(980) Jabir Ibn Abdullah "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "There is no obligatory charity to be taken from (a property) less than five ounces of silver; there is also no obligatory charity to be taken from (a property) less

١٢ ـ كِتَابُ الزَّكَاةِ

١ ـ (٩٧٩) ـ وحدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: سَأَلْتُ عَمْرَو بْنَ يَحْيَىٰ بْنِ عُمَارَةَ، فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[البخاري: كتاب الزكاة، باب ما أدي زكاته فليس بكنز، رقم: ١٤٠٥].

٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِيهِ، يَحْيَىٰ بْنِ عُمَارَةَ؛ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ وَأَشَارَ النَّبِيُّ ﷺ بِكَفِّهِ بِخَمْسِ أَصَابِعِهِ ـ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

٣ ـ (...) ـ وحدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ؛ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ وَلاَ حَبٍّ صَدَقَةٌ».

٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي حَبٍّ وَلاَ تَمْرٍ صَدَقَةٌ حَتَّىٰ يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

(...) ـ وحدّثني عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ وَمَعْمَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ وَيَحْيَىٰ بْنِ آدَمَ. غَيْرَ أَنَّهُ قَالَ ـ بَدَلَ التَّمْرِ ـ: تَمْرٍ.

٦ ـ (٩٨٠) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ،

than five camels; and there is no obligatory charity to be taken from (a property) less than five Wasaqs of dates."

[1] The property from which one-tenth or one-twentieth is taken

7-(981) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "One-tenth should be taken (as charity) from what is watered by rivers and rain, and one-twentieth is to be taken from what is watered by camels."

[2] There is no obligatory charity on a Muslim for his slave or horse

8-(982) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no charity to be taken from a Muslim for his slave or horse."

9-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no charity to be taken from a Muslim for his slave or horse."

(...) The same was narrated on the authority of Abu Huraira, from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

10-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "There is no obligatory charity due from a slave other than the charity of breaking fast "Zakat Al-Fitr"."

[3] Giving and withholding the obligatory charity

11-(983) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" sent Umar to collect the obligatory charity (Zakat). He was told that Ibn Jamil, Khalid Ibn Al-Walid, and Al-Abbas Ibn Abd Al-Muttalib had refused to give Zakat. The Prophet "Allah's blessing and peace be upon him" said: "Nothing made Ibn Jamil feel angry except that he was a poor man, and was made wealthy by Allah. But you are unfair in asking Zakat from Khalid as he is keeping his armours and war equipment in Allah's Cause (for Jihad). As for Al-Abbas, I'm responsible to pay it in addition to the like of it." Then he said: "O Umar! Do you not know that one's paternal uncle is like his father?"

[4] The Charity of breaking fast "Zakat Al-Fitr" on Muslims from dates and parley

12-(984) Nafi narrated from Abdullah Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" enjoined

وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ».

١ ـ بابُ ما فيه العُشْر أو نِصْفُ العُشْر

٧ ـ (٩٨١) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَعَمْرُو بْنُ سَوَّادٍ وَالْوَلِيدُ بْنُ شُجَاعٍ. كُلُّهُمْ عَنِ ابْنِ وَهْبٍ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «فِيمَا سَقَتِ الأَنْهَارُ وَالْغَيْمُ الْعُشُورُ، وَفِيمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

٢ ـ بابٌ لا زَكَاةَ على المُسلِمِ في عَبْدِهِ وفَرَسِهِ

٨ ـ (٩٨٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ». [البخاري: كتاب الزكاة، باب ليس على المسلم في فرسه صدقة، رقم: ١٤٦٣].

٩ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، ـ قَالَ عَمْرٌو ـ: عَنِ النَّبِيِّ ﷺ ـ وَقَالَ زُهَيْرٌ: يَبْلُغُ بِهِ ـ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ».

ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. كُلُّهُمْ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

١٠ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى. قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلاَّ صَدَقَةُ الْفِطْرِ».

٣ ـ بَابٌ في تَقْدِيمِ الزَّكَاةِ ومَنْعِهَا

١١ ـ (٩٨٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عُمَرَ عَلَى الصَّدَقَةِ. فَقِيلَ: مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيراً فَأَغْنَاهُ اللَّهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِداً، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ، وَمِثْلُهَا مَعَهَا». ثُمَّ قَالَ: «يَا عُمَرُ، أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ؟».

٤ ـ بابُ زَكَاةِ الفِطْرِ على المُسْلِمِينَ من التَّمْرِ والشَّعِيرِ

١٢ ـ (٩٨٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛

the payment of one Sa of dates or one Sa of barley as the charity of breaking fast "Zakat Al-Fitr" on every Muslim, male or female.

13-(...) Nafi narrated from Abdullah Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" enjoined the payment of one Sa of dates or one Sa of barley as the charity of breaking fast "Zakat Al-Fitr" on every Muslim, slave or free, young or old he might be.

14-(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" enjoined upon (every Muslim) slave or free, male or female to give one Sa of dates or one Sa of barley as the charity of Ramadan. But, people rewarded half a Sa of wheat as equal to that.

15-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered (Muslims) to give one Sa of dates or one Sa of barley as the charity of breaking fast "Zakat Al-Fitr." People rewarded two Mudds of wheat as equal to that.

16-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" enjoined the payment of one Sa of dates or one Sa of barley as the charity of breaking fast of Ramadan "Zakat Al-Fitr" on every Muslim, slave or free, male or female, young or old he might be.

17-(985) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: We used to give one Sa of meal or one Sa of barley or one Sa of dates, or one Sa of cottage cheese or one Sa of Raisins (dried grapes) as the charity of breaking fast "Zakat Al-Fitr".

18-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give on every Muslim, young or old, free or slave, one Sa of food or one Sa of cottage cheese or one Sa of barley or one Sa of dates or one Sa of raisins (as the charity of Al-Fitr). We kept doing that until Mu'awiya Ibn Abu Sufyan (became the Caliph and he) came as a pilgrim. He spoke to the people on the pulpit. From among what he said to them was his statement: "I think that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of dates (or any of those mentioned above)." The people adopted that opinion. Abu Sa'id said: As for me, I still give it as I used to give it (during the lifetime of The Prophet, and I would keep doing that) as long as I live.

أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ: صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَىٰ كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَىٰ مِنَ الْمُسْلِمِينَ.

[البخاري: كتاب الزكاة، باب صدقة الفطر على العبد وغيره من المسلمين، رقم: ١٥٠٤].

١٣ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، عَلَىٰ كُلِّ عَبْدٍ أَوْ حُرٍّ، صَغِيرٍ أَوْ كَبِيرٍ.

١٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالأُنْثَىٰ، صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ.

قَالَ: فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

[البخاري: كتاب الزكاة، باب صدقة الفطر على الحُرّ والمملوك، رقم: ١٥١١].

١٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ، صَاعٍ مِنْ تَمْرٍ، أَوْ صَاعٍ مِنْ شَعِيرٍ. قَالَ ابْنُ عُمَرَ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[البخاري: كتاب الزكاة، باب صدقة الفطر صاعاً من تمر، رقم: ١٥٠٧].

١٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَىٰ كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ، حُرٍّ أَوْ عَبْدٍ، أَوْ رَجُلٍ أَوِ امْرَأَةٍ، صَغِيرٍ أَوْ كَبِيرٍ، صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ شَعِيرٍ.

١٧ ـ (٩٨٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ أَقِطٍ، أَوْ صَاعاً مِنْ زَبِيبٍ. [البخاري: كتاب الزكاة، باب صدقة الفطر صاعاً من الطعام، رقم: ١٥٠٦].

١٨ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ قَيْسٍ ـ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كُنَّا نُخْرِجُ، إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ أَوْ مَمْلُوكٍ، صَاعاً مِنْ طَعَامٍ، أَوْ صَاعاً مِنْ أَقِطٍ، أَوْ صَاعاً مِنْ شَعِيرٍ، أَوْ صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ زَبِيبٍ. فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّىٰ قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا، أَوْ مُعْتَمِراً، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَىٰ أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعاً مِنْ تَمْرٍ. فَأَخَذَ النَّاسُ بِذَلِكَ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ، كَمَا كُنْتُ أُخْرِجُهُ أَبَداً، مَا عِشْتُ.

19-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give the charity of breaking fast "Zakat Al-Fitr" on every (Muslim): young or old, free or slave, from three things: one Sa of dates or one Sa of cottage cheese or one Sa of barley. We kept giving it as such until Mu'awiya became the Caliph, he adopted the opinion that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of dates (or any of those three things). Abu Sa'id said: As for me, I still give it as such (i.e. as I used to do during the lifetime of The Prophet: One Sa of dates, or of cottage cheese, or of parley).

20-(...) Abu Sa'id narrated: We used to give the charity of breaking fast "Zakat Al-Fitr" from three things: cottage cheese, dates or parley.

21-(...) Iyad Ibn Abdullah Ibn Abu Sarh narrated that when Mu'awiya made half a Sa of wheat equal to a Sa of dates (as the charity of Al-Fitr), Abu Sa'id Al-Khudri "Allah be pleased with him" denied that and said: I should not give it from anything other than I used to give during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. one Sa of dates, or one Sa of raisins, or one Sa of parley, or one Sa of cottage cheese.

[5] The order to give the charity of Al-Fitr before the prayer

22-(986) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the charity of breaking fast "Zakat Al-Fitr" should be given before the people's coming out for the prayer.

23-(...) Nafi narrated from Abdullah Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the charity of Al-Fitr should be given before the people's coming out for the prayer.

[6] The sin of the one who refuses to give the charity

24-(987) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of gold or silver does not pay what is right on him (as charity), except that on The Day of Judgement, plates of fire would be beaten out for him ,and then they would be heated in the fire of Hell, with which, his sides, his forehead and his back would be cauterized. Whenever these cool down, (the heating of them) would be repeated during a day, that would be as long as fifty thousand years, until it is judged among the slaves (of

١٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. قَالَ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ، وَرَسُولُ اللَّهِ ﷺ فِينَا، عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ، مِنْ ثَلاَثَةِ أَصْنَافٍ: صَاعاً مِنْ تَمْرٍ، صَاعاً مِنْ أَقِطٍ، صَاعاً مِنْ شَعِيرٍ. فَلَمْ نَزَلْ نُخْرِجُهُ كَذٰلِكَ حَتَّىٰ كَانَ مُعَاوِيَةُ، فَرَأَىٰ أَنَّ مُدَّيْنِ مِنْ بُرٍّ تَعْدِلُ صَاعاً مِنْ تَمْرٍ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ كَذٰلِكَ.

٢٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي ذُبَابٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ؛ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ مِنْ ثَلاَثَةِ أَصْنَافٍ: الأَقِطِ، وَالتَّمْرِ، وَالشَّعِيرِ.

٢١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ؛ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ مُعَاوِيَةَ لَمَّا جَعَلَ نِصْفَ الصَّاعِ مِنَ الْحِنْطَةِ عَدْلَ صَاعٍ مِنْ تَمْرٍ، أَنْكَرَ ذٰلِكَ أَبُو سَعِيدٍ. وَقَالَ: لاَ أُخْرِجُ فِيهَا إِلاَّ الَّذِي كُنْتُ أُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ: صَاعاً مِنْ تَمْرٍ، أَوْ صَاعاً مِنْ زَبِيبٍ، أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ أَقِطٍ.

٥ ـ بابُ الأَمْرِ بِإِخْرَاجِ زَكَاةِ الفِطْرِ قبل صلاة العِيد

٢٢ ـ (٩٨٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ، أَنْ تُؤَدَّىٰ، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

[البخاري: كتاب الزكاة، باب الصدقة قبل العيد، رقم: ١٥٠٩].

٢٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ، أَنْ تُؤَدَّىٰ قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

٦ ـ بابُ إِثْمِ مَانِعِ الزَّكَاة

٢٤ ـ (٩٨٧) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ؛ أَنَّ أَبَا صَالِحٍ ذَكْوَانَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلاَ فِضَّةٍ، لاَ يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَىٰ بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ

Allah). By then, he would be shown his path whether to take him to Paradise or to Hell."

It was asked: "O Messenger of Allah! what about the (owner of) camels?" He said: "No owner of the camels does not pay what is due upon him, and one of the rights due upon him in these (camels) is to milk them on the day they come down to water, but that on The Day of Judgement, a soft sandy plain would be set for them, as extensive as possible. No single young one of them would be missing, and they all would trample him with their hoofs and bite him with their mouths. The more the first of them passes over him, the more the last of them would be made to return during a day that would be as long as fifty thousand years, until it is judged among the slaves (of Allah). By then, he would be shown his path whether to take him to Paradise or to Hell."

It was asked: "O Messenger of Allah! what about (the owner of) cattle and sheep?" He said: "No owner of the cattle and sheep does not pay what is due upon them, but that on The Day of Judgement, a soft sandy plain would be spread for them, and none of them would be missing, with twisted horns, without horns or with a broken horn. They all would gore him with their horns and trample him with their hoofs. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years, until it is judged among the slaves. By then, he would be shown his path, whether to take him to Paradise or to Hell."

It was asked: "O Messenger of Allah! What about the (owner of) horses?" He said: "The horses are of three kinds: (They are) to one a burden, and to another a covering, and to a third a source of reward. The one for whom they are a burden is the person who rears them as showing off, for vainglory and for opposing the Muslims. So they are burden for him. The one for whom they are a covering is the person who rears them in the cause of Allah but does not forget the right of Allah concerning their backs and their necks. For that reason, they are a covering for him. As for him, for whom they are a (source of) reward, he is the person who rears them in meadow and field, in the cause of Allah to be used for Muslims. There is nothing they eat from that meadow and field, but that the amount of it would be recorded as good deeds for him, and that applies to their dung and urine. They would not break their halters and run a course or two but that he (their owner) would have the amount of their hoof marks and their dung recorded as good deeds for him. Their owner does not pass along with them by a river from which they drink, though he did not have the

يُقْضَىٰ بَيْنَ الْعِبَادِ، فَيَرَىٰ سَبِيلَهُ. إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ، فَالإِبِلُ؟ قَالَ: «وَلاَ صَاحِبُ إِبِلٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ، لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً، تَطَؤُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ يُقْضَىٰ بَيْنَ الْعِبَادِ، فَيَرَىٰ سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ، فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلاَ صَاحِبُ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، لاَ يَفْقِدُ مِنْهَا شَيْئاً، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ وَلاَ عَضْبَاءُ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّىٰ يُقْضَىٰ بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ. إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ، فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلاَثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ، فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْراً وَنِوَاءً عَلَىٰ أَهْلِ الإِسْلاَمِ، فَهِيَ لَهُ وِزْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي ظُهُورِهَا وَلاَ رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ: فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لأَهْلِ الإِسْلاَمِ فِي مَرْجٍ وَرَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذٰلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ إِلاَّ كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ، وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَاتٌ، وَلاَ تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ إِلاَّ كَتَبَ اللَّهُ لَهُ عَدَدَ آثَارِهَا وَأَرْوَاثِهَا حَسَنَاتٍ، وَلاَ مَرَّ بِهَا صَاحِبُهَا عَلَىٰ نَهْرٍ فَشَرِبَتْ مِنْهُ وَلاَ يُرِيدُ أَنْ يَسْقِيَهَا إِلاَّ كَتَبَ اللَّهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ».

intention to quench their thirst (at that time), except that Allah would record the amount of what they drink as good deeds for him."

It was asked: "O Messenger of Allah! what about donkeys?" He said: "Nothing has been revealed to me concerning donkeys (particularly) except the following uniquely comprehensive verse: " He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it ." (The Earthquake "Az-Zalzala" 7:8)

25-(...) A Hadith like that narrated by Hafs Ibn Maisara was transmitted by Zaid Ibn Aslam, to its end, but here he (The Prophet) said: "There is no owner of amels does not give what is due...." He also said: "And no young one would be missing..." and: "With which his sides, forehead and back would be cauterized."

26-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of treasure does not pay its obligatory charity except that on The Day of Judgement, it would be heated in the fire of Hell, and made into plates of fire ,with which, his sides and his back would be cauterized until Allah judges among His slaves on a day, that would be as long as fifty thousand years,. By then, he would be shown his path whether to take him to Paradise or to Hell. No owner of the camels does not pay their obligatory charity, but that on The Day of Judgement, a soft sandy plain would be set for them, as extensive as possible, and they all would trample him. The more the last of them passes over him, the more the first of them would be made to return until Allah judges among His slaves on a day that would be as long as fifty thousand years. By then, he would be shown his path whether to take him to Paradise or to Hell. No owner of sheep does not pay their obligatory charity, but that on The Day of Judgement, a soft sandy plain, would be spread for them. They would gore him with their horns and trample him with their hoofs. There would be no one missing, with twisted horns, or without horns. The more the last of them passes over him, the more the first of them would be made to return to him until Allah judges among His slaves on a day which would be as long as fifty thousand years,. By then, he would be shown his path, whether to take him to Paradise or to Hell."

Suhail said: I do not know whether he mentioned the cattle. They (the companions) said: "O Messenger of Allah! What about the horses?" He said: "The horses have goodness in their foreheads (or "goodness is embedded in the foreheads of the horses" Suhail said: I am in doubt as to the expression he really said) up to the Day of Judgement. The horses are of three kinds. They are a (source of) reward to one, a covering to another, and

قِيلَ: يَا رَسُولَ اللَّهِ، فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ إِلاَّ هٰذِهِ الآيَةُ الْفَاذَّةُ الْجَامِعَةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨﴾ [الزلزلة: ٧ ـ ٨].

[البخاري: كتاب المساقاة، باب شرب الناس وسقي الدواب من الأنهار، رقم: ٢٣٧١].

٢٥ ـ (...) ـ وحدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَىٰ آخِرِهِ، غَيْرَ أَنَّهُ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي حَقَّهَا» وَلَمْ يَقُلْ: «مِنْهَا حَقَّهَا» وَذَكَرَ فِيهِ: «لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً» وَقَالَ: «يُكْوَىٰ بِهَا جَنْبَاهُ وَجَبْهَتُهُ وَظَهْرُهُ».

٢٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبِ كَنْزٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُجْعَلُ صَفَائِحَ، فَيُكْوَىٰ بِهَا جَنْبَاهُ وَجَبِينُهُ حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.

وَمَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ ـ تَسْتَنُّ عَلَيْهِ ـ كُلَّمَا مَضَىٰ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ.

وَمَا مِنْ صَاحِبِ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ، فَتَطَؤُهُ بِأَظْلاَفِهَا وَتَنْطِحُهُ بِقُرُونِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ، كُلَّمَا مَضَىٰ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قَالَ سُهَيْلٌ: فَلاَ أَدْرِي أَذَكَرَ الْبَقَرَ أَمْ لاَ. قَالُوا: فَالْخَيْلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا ـ أَوْ قَالَ ـ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا ـ قَالَ سُهَيْلٌ: أَنَا أَشُكُّ ـ الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلاَثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَلِرَجُلٍ وِزْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ وَيُعِدُّهَا لَهُ، فَلاَ تُغَيِّبُ

a burden to a third. As for the one, for whom they are a (source of) reward, it is he, who rears them in the cause of Allah and prepares them for Him. Nothing disappears in their stomachs but that Allah would record for him a good deed (because of it). If he brought them to graze in the meadow, nothing they would eat but that Allah would record for him a good deed. If he brought them to drink water from a river, then with every drop (of water) which would disappear in their stomachs, he would have a reward." He went on describing till a reward was mentioned for their urine and dung. "If they run a course or two, a reward would be recorded for him with every pace they cover.

As for one for whom they are a covering, he is the person who rears them for honour and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity. As for one for whom they are a burden, he is the man who rears them for vainglory and showing off to the people. For that reason, they are a burden to him." They said: "O Messenger of Allah! what about donkeys?" He said: "Nothing has been revealed to me by Allah concerning that except this uniquely comprehensive verse: "He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it"." (The Earthquake "Az-Zalzala" 7:8).

(...) The same was narrated by Suhail, with the same chain of narrators.

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters, and mentioned here: "His sides and back would be cauterized" and did not mention "his forehead."

(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one did not give Allah's right (or the obligatory charity) of his camels..." and the rest is the same as narrated by Suhail from his father.

27-(988) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No owner of camels does not pay what is right on them but that on the Day of Judgement they would come, more numerous than they have ever been, and he (their owner) would be seated on a soft sandy plain, in order that they would trample him with their feet and hooves. No owner of the cattle does not pay what is right on them but that on the Day of Judgement, they would come more numerous than they have ever been, and he (the owner) would be seated on the soft sandy plain

شَيْئاً فِي بُطُونِهَا إِلاَّ كَتَبَ اللَّهُ لَهُ أَجْراً، وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ مِنْ شَيْءٍ إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا أَجْراً. وَلَوْ سَقَاهَا مِنْ نَهْرٍ، كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ ـ حَتَّى ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا ـ، وَلَوِ اسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ كُتِبَ لَهُ بِكُلِّ خَطْوَةٍ تَخْطُوهَا أَجْرٌ. وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ، فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّماً وَتَجَمُّلاً، وَلاَ يَنْسَى حَقَّ ظُهُورِهَا وَبُطُونِهَا فِي عُسْرِهَا وَيُسْرِهَا. وَأَمَّا الَّذِي عَلَيْهِ وِزْرٌ فَالَّذِي يَتَّخِذُهَا أَشَراً وَبَطَراً وَبَذَخاً وَرِيَاءَ النَّاسِ، فَذَاكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ». قَالُوا: فَالْحُمُرُ، يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئاً إِلاَّ هٰذِهِ الآيَةَ الْجَامِعَةَ الْفَاذَّةَ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨﴾» [الزلزلة: ٧ ـ ٨].

(...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ، وَسَاقَ الْحَدِيثَ.

(...) ـ **وَحَدَّثَنِيهِ** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ بَدَلَ «عَقْصَاءُ» «عَضْبَاءُ»، وَقَالَ: «فَيُكْوَى بِهَا جَنْبُهُ وَظَهْرُهُ» وَلَمْ يَذْكُرْ: جَبِينَهُ.

(...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْراً حَدَّثَهُ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا لَمْ يُؤَدِّ الْمَرْءُ حَقَّ اللَّهِ أَوِ الصَّدَقَةَ فِي إِبِلِهِ» وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُهَيْلٍ، عَنْ أَبِيهِ.

[البخاري: كتاب الزكاة، باب زكاة البقر، رقم: ١٤٦٠].

٢٧ ـ (٩٨٨) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ صَاحِبِ إِبِلٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ قَطُّ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَسْتَنُّ عَلَيْهِ بِقَوَائِمِهَا وَأَخْفَافِهَا، وَلاَ صَاحِبِ بَقَرٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ،

in order that they would gore him with their horns and trample him with their feet. No owner of the goats and sheep does not pay what is right on them but that on the Day of Judgement, they would come more numerous than they have ever been, and he (the owner) would be seated on a soft sandy plain so that they would gore him with their horns and trample him with their hooves, even those without horns or with broken horns. No owner of a treasure does not pay what is right on it but that on the Day of Judgement his treasure would come like a bald-headed snake which would pursue him, with its mouth open. When it comes near he would flee away from it. He would be called: "Take your treasure which you hid, for I'm not in need of it." When he finds no alternative, he would put his hand in its mouth and it would chew it like a camel."

Abu Az-Zubair said: We heard Ubaid Ibn Umair narrating this. We asked Jabir Ibn Abdullah "Allah be pleased with both" about it And he narrated the same as Ubaid Ibn Umair. Abu Az-Zubair said: I heard Ubaid Ibn Umair saying: A man said: "O Messenger of Allah! what is the right of camels?" He said: "Milking them beside water, lending the bucket (used for drawing water for them), lending their males (for mating with she-camels), and providing them as mounts in the way of Allah."

28-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of camels, cattle, sheep or goats does not pay what is right on them but that he would be seated on the Day of Judgement on a soft sandy plain, where the hoofed animals would trample him with their hoofs, and the horned animals would gore him with their horns. On this day, there would be none without horns, or with broken horns."

We said: "O Messenger of Allah! What is right on them?" He said: "Lending the male (for mating with the she-camel), lending the bucket (used for drawing water for them), milking them beside water and providing them as mounts in the way of Allah. (Moreover) no owner of a property does not pay the obligatory charity due on it but that it would turn into a bald-headed poisonous snake which would pursue its owner wherever he would go, from which he would flee away. It would be said to him: "That's your property with which you used to be miser." When he finds no alternative, he would put his hand in its mouth and it would gnaw it like a camel."

وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِقَوَائِمِهَا، وَلاَ صَاحِبِ غَنَمٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، لَيْسَ فِيهَا جَمَّاءُ وَلاَ مُنْكَسِرٌ قَرْنُهَا، وَلاَ صَاحِبِ كَنْزٍ لاَ يَفْعَلُ فِيهِ حَقَّهُ إِلاَّ جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ، يَتْبَعُهُ فَاتِحاً فَاهُ، فَإِذَا أَتَاهُ فَرَّ مِنْهُ، فَيُنَادِيهِ: خُذْ كَنْزَكَ الَّذِي خَبَأْتَهُ فَأَنَا عَنْهُ غَنِيٌّ. فَإِذَا رَأَى أَنْ لاَ بُدَّ مِنْهُ سَلَكَ يَدَهُ فِي فِيهِ فَيَقْضَمُهَا قَضْمَ الْفَحْلِ».

قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ هٰذَا الْقَوْلَ، ثُمَّ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ ذٰلِكَ فَقَالَ مِثْلَ قَوْلِ عُبَيْدِ بْنِ عُمَيْرٍ.

وَقَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا حَقُّ الإِبِلِ؟ قَالَ: «حَلَبُهَا عَلَى الْمَاءِ، وَإِعَارَةُ دَلْوِهَا، وَإِعَارَةُ فَحْلِهَا، وَمَنِيحَتُهَا، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ».

٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ، لاَ يُؤَدِّي حَقَّهَا، إِلاَّ أُقْعِدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ، تَطَؤُهُ ذَاتُ الظِّلْفِ بِظِلْفِهَا، وَتَنْطَحُهُ ذَاتُ الْقَرْنِ بِقَرْنِهَا، لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ وَلاَ مَكْسُورَةُ الْقَرْنِ».

قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا حَقُّهَا؟

قَالَ: «إِطْرَاقُ فَحْلِهَا، وَإِعَارَةُ دَلْوِهَا، وَمَنِيحَتُهَا، وَحَلَبُهَا عَلَى الْمَاءِ، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ، وَلاَ مِنْ صَاحِبِ مَالٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ، يَتْبَعُ صَاحِبَهُ حَيْثُمَا ذَهَبَ وَهُوَ يَفِرُّ مِنْهُ، وَيُقَالُ: هٰذَا مَالُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ، فَإِذَا رَأَى أَنَّهُ لاَ بُدَّ مِنْهُ أَدْخَلَ يَدَهُ فِي فِيهِ فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ».

[7] Pleasing the charity collectors

29-(989) Jarir Ibn Abdullah narrated: Some Bedouins came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Some people of the charity collectors come and wrong us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Please your charity collectors." Jarir said: "Since I heard that from The Messenger of Allah "Allah's blessing and peace be upon him", no charity collector (came and then) departed from me but that he became satisfied with me."

(...) The same was narrated on the authority of Muhammad Ibn Abu Isma'il, with the same chain of transmitters.

[8] The grievous punishment of him, who refuses to give Zakat

30-(990) Abu Dharr "Allah be pleased with him" narrated: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was sitting under the shade of the Ka'ba. When he saw me he said: "By the Lord of the Ka'ba! They are the losers." I came there until I sat. I could not stay (any more) and stood up. I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, behind them, on their right and on their left; and how a few they are! No owner of camels, cattle or goat and sheep does not give in charity but that those (animals) would come on the Day of Judgement, more fleshy, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

(...) Abu Dharr "Allah be pleased with him" narrated: I reached The Prophet "Allah's blessing and peace be upon him" while he was sitting in the shade of Ka'ba...(and mentioned the same narration of Waki, but here he said: "By Him, in Whose hand my soul is! There is no one, who died, letting camels, cows or sheep without paying what is due on them...").

31-(991) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would not be pleased to have gold as (much as the mountain of) Uhud but that before the third (day) comes I would have no Dinar of it except for a Dinar which I would set apart to fulfill my debt."

(...) Muhammad Ibn Ziyad narrated: I heard Abu Huraira "Allah be pleased with him" narrating the same from The Prophet "Allah's blessing and peace be upon him".

٧ ـ باب إرْضَاء السُّعَاة

٢٩ ـ (٩٨٩) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلاَلٍ الْعَبْسِيُّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ نَاساً مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضُوا مُصَدِّقِيكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدِّقٌ، مُنْذُ سَمِعْتُ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلاَّ وَهُوَ عَنِّي رَاضٍ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَبُو أُسَامَةَ. كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٨ ـ بابُ تَغْلِيظِ عُقُوبَةِ مَنْ لا يُؤَدِّي الزَّكَاةَ

٣٠ ـ (٩٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَآنِي قَالَ: «هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ». قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ، فَلَمْ أَتَقَارَّ أَنْ قُمْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فِدَاكَ أَبِي وَأُمِّي، مَنْ هُمْ؟ قَالَ: «هُمُ الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ـ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ـ، وَقَلِيلٌ مَا هُمْ، مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاَهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ».

[البخاري: كتاب الزكاة، باب زكاة البقر، رقم: ١٤٦٠].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. فَذَكَرَ نَحْوَ حَدِيثِ وَكِيعٍ: غَيْرَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا عَلَى الأَرْضِ رَجُلٌ يَمُوتُ فَيَدَعُ إِبِلاً أَوْ بَقَراً أَوْ غَنَماً، لَمْ يُؤَدِّ زَكَاتَهَا».

٣١ ـ (٩٩١) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا يَسُرُّنِي أَنَّ لِي أُحُداً ذَهَباً تَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلاَّ دِينَارٌ أُرْصِدُهُ لِدَيْنٍ عَلَيَّ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[9] Exhortation to give in charity

32-(94) Abu Dharr "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" at the middle of Medina in the evening, looking at the mountain of Uhud. The Prophet "Allah's blessing and peace be upon him" said: "O Abu Dharr!" I replied: "O Messenger of Allah! I'm responding to your call!" he said: "I would not like to have gold equal to (the mountain of) Uhud for me, of which no single Dinar remains with me for more than three days, except for a single Dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this (he pointed in front of him), like this (on his right), and like this (on his left)."

Then, we walked for sometime, after which he said: "O Abu Dharr!" I replied: "Here I'm responding to your call, O Allah's Apostle!" He said: "Those who have much wealth (in this world) will have the least reward (in the Hereafter) except those who do like this, like this and like this (i.e. spend their wealth in charity)." He did the same as he did in the first time.

Then we walked for some time, after which he said to me: "Remain at your place and do not leave it, O Abu Dharr till I come back." He went away until he disappeared from me. I heard some noise, and then I heard a voice and feared that something might have happened to The Messenger of Allah "Allah's blessing and peace be upon him". I intended to go (to detect the matter) but I remembered the statement of The Messenger of Allah "Allah's blessing and peace be upon him" not to leave my place, so I kept waiting.

When he came back, I mentioned to him what I had heard. The Prophet "Allah's blessing and peace be upon him" said: "That was Gabriel who came to me and said: "Whoever among your followers died without joining others in worship with Allah, would enter Paradise." I said: "Even if he had committed fornication and theft?" He said: "Even if he had committed fornication and theft."

33-(...) Abu Dharr "Allah be pleased with him" narrated: Once I went out at night and saw The Messenger of Allah "Allah's blessing and peace be upon him" walking alone with nobody in his company. I thought that he might have disliked anybody to accompany him. So I walked in the shade, away from the moonlight. But when The Prophet "Allah's blessing and peace be upon him" looked behind he saw me and said: "Who is that?" I replied: "Abu Dharr, let me be sacrificed for you!" He said: "O Abu Dharr! Come here!"

٩ ـ بابُ التَّرْغِيبِ في الصَّدَقَةِ

٣٢ ـ (٩٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً وَنَحْنُ نَنْظُرُ إِلَى أُحُدٍ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ»، قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ: «مَا أُحِبُّ أَنَّ أُحُداً ذَاكَ عِنْدِي ذَهَبٌ أَمْسَىٰ ثَالِثَةً عِنْدِي مِنْهُ دِينَارٌ، إِلاَّ دِينَاراً أُرْصِدُهُ لِدَيْنٍ، إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هٰكَذَا ـ حَثَا بَيْنَ يَدَيْهِ ـ وَهٰكَذَا ـ عَنْ يَمِينِهِ ـ وَهٰكَذَا ـ عَنْ شِمَالِهِ ـ». قَالَ: ثُمَّ مَشَيْنَا فَقَالَ: «يَا أَبَا ذَرٍّ» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ.

قَالَ: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الأُولَىٰ. قَالَ: ثُمَّ مَشَيْنَا. قَالَ: «يَا أَبَا ذَرٍّ، كَمَا أَنْتَ حَتَّىٰ آتِيَكَ» قَالَ: فَانْطَلَقَ حَتَّىٰ تَوَارَىٰ عَنِّي. قَالَ: سَمِعْتُ لَغَطاً وَسَمِعْتُ صَوْتاً. قَالَ: فَقُلْتُ: لَعَلَّ رَسُولَ اللَّهِ ﷺ عُرِضَ لَهُ. قَالَ: فَهَمَمْتُ أَنْ أَتْبَعَهُ. قَالَ: ثُمَّ ذَكَرْتُ قَوْلَهُ: «لاَ تَبْرَحْ حَتَّىٰ آتِيَكَ». قَالَ: فَانْتَظَرْتُهُ، فَلَمَّا جَاءَ ذَكَرْتُ لَهُ الَّذِي سَمِعْتُ. قَالَ: فَقَالَ: «ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ. قَالَ: قُلْتُ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ».

[البخاري: كتاب الاستقراض، باب اداء الديون، رقم: ٢٣٨٨].

٣٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ رُفَيْعٍ ـ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا رَسُولُ اللَّهِ ﷺ يَمْشِي وَحْدَهُ لَيْسَ مَعَهُ إِنْسَانٌ. قَالَ: فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ. قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَآنِي.

فَقَالَ: «مَنْ هٰذَا؟» فَقُلْتُ: أَبُو ذَرٍّ، جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ: «يَا أَبَا ذَرٍّ، تَعَالَهْ» قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً.

So I accompanied him for a while after which he said: "The rich people are in fact the poor (little rewarded) on the Day of Judgement except the person whom Allah gives wealth which he gives (in charity to whomever he finds) on his right, on his left, in front of him, and on his back, and with which he does good deeds." I walked with him sometime longer. Then he said to me: "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me: "Sit here till I come back to you." He went towards Al-Harra until I could not see him, where he stayed away for a long time.

Sometime later, while he was coming back, I heard him saying: "Even if he committed theft and fornication?" When he came, I could not keep patient and asked him: "O Allah's Prophet! Let Allah make me sacrificed for you! Whom were you talking to by the side of Al-Harra? I heard none responding to your talk." He said: "It was Gabriel who appeared to me beside Al-Harra and said: "Give the good tidings to your followers that whoever dies without having associated in worship anything with Allah, will enter Paradise." I said: "O Gabriel! Even if he committed theft or fornication?" He said: "Yes." I said: "Even if he committed theft or fornication?" He said: "Yes." I said: "Even if he committed theft or fornication?" He said: "Yes, and even if he committed the sin of drinking wine."

[10] What about the hoarders of wealth and their grievous punishment

34-(992) Al-Ahnaf Ibn Qais narrated: I came to Medina, and while I was in the company of some chiefs from Quraish, sitting in a (form of) circle, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said: "Inform those who bury wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts. The stone will be moving and hitting." After saying that, the people lowered their heads, and none replied to him. Then, he retreated and I followed him until he sat by the side of the pillar. I said to him: "I think the people disliked what you had said." He said: "These people do not understand anything. However, my friend (The Prophet) Abu Al-Qasim called me: "O Abu Dharr! Do you see the mountain of Uhud?" On that I started looking towards the sun to judge how much remained of the day as I thought that Allah's Apostle "Allah's blessing and peace be upon him" wanted to send me to do something for him. I said: "Yes! " He said: "I would not like to have gold equal to it (i.e. the mountain of Uhud) unless I spend it all (in Allah's cause) except for three Dinars." Then, those people do not

فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ أَعْطَاهُ اللَّهُ خَيْراً فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ، وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْراً» قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً. فَقَالَ: «اجْلِسْ هَاهُنَا».

قَالَ: فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ. فَقَالَ لِي: «اجْلِسْ هَاهُنَا حَتَّىٰ أَرْجِعَ إِلَيْكَ». قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّىٰ لاَ أَرَاهُ. فَلَبِثَ عَنِّي فَأَطَالَ اللَّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَنَىٰ» قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، جَعَلَنِي اللَّهُ فِدَاءَكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَداً يَرْجِعُ إِلَيْكَ شَيْئاً. قَالَ: «ذَاكَ جِبْرِيلُ، عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ فَقَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ، فَقُلْتُ: يَا جِبْرِيلُ، وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَىٰ؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ».

١٠ ـ بابٌ في الكنّازين للأموال والتّغليظ عليهم

٣٤ ـ (٩٩٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ. قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَيْنَا أَنَا فِي حَلْقَةٍ فِيهَا مَلأٌ مِنْ قُرَيْشٍ، إِذْ جَاءَ رَجُلٌ أَخْشَنُ الثِّيَابِ، أَخْشَنُ الْجَسَدِ، أَخْشَنُ الْوَجْهِ ،فَقَامَ عَلَيْهِمْ فَقَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَىٰ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُوضَعُ عَلَىٰ حَلَمَةِ ثَدْيِ أَحَدِهِمْ، حَتَّىٰ يَخْرُجَ مِنْ نُغْضِ كَتِفَيْهِ وَيُوضَعُ عَلَىٰ نُغْضِ كَتِفَيْهِ، حَتَّىٰ يَخْرُجَ مِنْ حَلَمَةِ ثَدْيَيْهِ يَتَزَلْزَلُ. قَالَ: فَوَضَعَ الْقَوْمُ رُؤُوسَهُمْ، فَمَا رَأَيْتُ أَحَداً مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئاً. قَالَ: فَأَدْبَرَ، وَاتَّبَعْتُهُ حَتَّىٰ جَلَسَ إِلَىٰ سَارِيَةٍ. فَقُلْتُ: مَا رَأَيْتُ هٰؤُلاَءِ إِلاَّ كَرِهُوا مَا قُلْتَ لَهُمْ. قَالَ: إِنَّ هٰؤُلاَءِ لاَ يَعْقِلُونَ شَيْئاً، إِنَّ خَلِيلِي أَبَا الْقَاسِمِ ﷺ دَعَانِي فَأَجَبْتُهُ. فَقَالَ: «أَتَرَىٰ أُحُداً؟» فَنَظَرْتُ مَا عَلَيَّ مِنَ الشَّمْسِ وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ. فَقُلْتُ: أَرَاهُ. فَقَالَ: «مَا يَسُرُّنِي أَنَّ لِي مِثْلَهُ ذَهَباً أُنْفِقُهُ كُلَّهُ، إِلاَّ ثَلاَثَةَ دَنَانِيرَ» ثُمَّ هٰؤُلاَءِ يَجْمَعُونَ الدُّنْيَا لاَ يَعْقِلُونَ شَيْئاً. قَالَ: قُلْتُ: مَا لَكَ وَلإِخْوَتِكَ مِنْ

understand and collect worldly wealth." I said: "Why do you not ask your brothers from Quraish and get something from them?" he said: "No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I join Allah and His Messenger."

35-(...) Al-Ahnaf Ibn Qais narrated: While I was sitting with some chiefs of Quraish, Abu Dharr "Allah be pleased with him" came and said: "Give glad tidings to the hoarders of wealth that their backs would be branded to the extent that it (the hot Iron) would come out of their sides, and when their napes would be branded, it would come out of their foreheads." He then went away and sat down. I asked about him. They said: "He is Abu Dharr." I went to him and said: "What is that which I heard from you?" He said: "I said nothing but only what I heard from their Prophet "Allah's blessing and peace be upon him"." I said: "What do you say about this gift?" He said: "Take it, for today it is a support. But when it becomes a price for your religion, then leave it."

[11] Exhortation to spend (in Allah's way) and giving the spender the glad tidings of having the compensation (for what he spent)

36-(993) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" related that Allah, the Most Blessed and Exalted, said: "O son of Adam, spend, I will spend on you." He said: "The right hand of Allah is full and overflowing; and nothing would diminish it, by overspending day and night."

37-(...) Hammam Ibn Munabbih, the brother of Wahb Ibn Munabbih, narrated: This is what Abu Huraira "Allah be pleased with him" told us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions, including the following). The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah said to me: "Spend, I will spend on you." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right hand of Allah is full and overflowing; and the overspending by day and night would not diminish it. Do you not see what He has spent since He created the heaven and the earth? No doubt, what is in His Right Hand has not decreased. His Throne is on the water. In His other hand is death, and He elevates and degrades (whomever He wills)."

[12] The virtue of spending on one's family and servants, and the sin of him, who neglects or withholds their sustenance

38-(994) Thawban narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best Dinar one spends is that, which one

قُرَيْشٍ، لاَ تَعْتَرِيهِمْ وَتُصِيبُ مِنْهُمْ. قَالَ: لاَ، وَرَبِّكَ لاَ أَسْأَلُهُمْ عَنْ دُنْيَا، وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْحَقَ بِاللَّهِ وَرَسُولِهِ.

[البخاري: كتاب الزكاة، باب ما ادي زكاته فليس بكنز، رقم: ١٤٠٧].

٣٥ ـ (...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ: حَدَّثَنَا خُلَيْدٌ الْعَصَرِيُّ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ قَالَ: كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ: بَشِّرِ الْكَانِزِينَ بِكَيٍّ فِي ظُهُورِهِمْ يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبِكَيٍّ مِنْ قِبَلِ أَقْفَائِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ. قَالَ: ثُمَّ تَنَحَّى فَقَعَدَ. قَالَ: قُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا أَبُو ذَرٍّ. قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: مَا شَيْءٌ سَمِعْتُكَ تَقُولُ قُبَيْلُ؟ قَالَ: مَا قُلْتُ إِلاَّ شَيْئاً قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ ﷺ. قَالَ: قُلْتُ: مَا تَقُولُ فِي هٰذَا الْعَطَاءِ؟ قَالَ: خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً، فَإِذَا كَانَ ثَمَناً لِدِينِكَ فَدَعْهُ.

١١ ـ بابُ الحَثِّ على النَّفَقَةِ وتَبْشِيرِ المُنْفِقِ بالخلف

٣٦ ـ (٩٩٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ، أَنْفِقْ أُنْفِقْ عَلَيْكَ». وَقَالَ: «يَمِينُ اللَّهِ مَلآى ـ وَقَالَ ابْنُ نُمَيْرٍ: مَلآنُ ـ سَحَّاءُ، لاَ يَغِيضُهَا شَيْءٌ اللَّيْلَ وَالنَّهَارَ».

٣٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ لِي: أَنْفِقْ أُنْفِقْ عَلَيْكَ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُ اللَّهِ مَلآى لاَ يَغِيضُهَا سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُذْ خَلَقَ السَّمَاءَ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ». قَالَ: «وَعَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الأُخْرَى الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ».

[البخاري: كتاب التوحيد، باب: ﴿وكان عرشه على الماء﴾، رقم: ٧٤١٩].

١٢ ـ بابُ فَضْلِ النَّفَقَةِ على العِيَالِ والمَمْلُوكِ وإثْمِ من ضَيَّعَهم أو حَبَسَ نَفَقَتَهُمْ عنهم

٣٨ ـ (٩٩٤) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ: دِينَارٌ

spends on his family, and that, which he spends on his animal in the cause of Allah, and that, which he spends on his companions for the sake of Allah." Abu Qilaba (a sub-narrator) said: "He started with the family." Then, he commented: "Which man would have more reward than him, who spends on young (members of a) family, in order to protect and save them, by which Allah would benefits them, and make them rich?"

39-(995) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(From among the Dinars you spent, i.e.) a Dinar which you spent in the way of Allah, a Dinar which you spent to emancipate a slave, a Dinar you gave in charity to a needy one, and a Dinar you spent on your family, the one for which you would have the greatest reward, is that, which you spent on your family."

40-(996) Khaithama narrated: While we were sitting with Abdullah Ibn Umar "Allah be pleased with both", there entered his warden, to whom he said: "Did you give the provision to the slaves?" He answered in the negative. He said: "Go and give it to them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is enough for a man to have a sin that he keeps from the one whom he owns his sustenance"."

[13] In spending, one should start with himself, then his family, and then his kith and kin

41-(997) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A person from (the tribe of) Banu Udhra emancipated a slave after his death. This news reached the Messenger of Allah "Allah's blessing and peace be upon him". Upon this he asked: "Do you have any property in addition to it?" He replied in the negative. He asked: "Who would buy (that slave) from me?" Nu'aim Ibn Abdullah Al-Adawi bought it for eight hundred Dirhams, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) gave the money to him (the owner) and said: "Start with yourself and spend on it. If anything is left, it should be spent on your family. If anything is left from your family it should be spent on your kith and kin. If anything is left from your kith and kin, it should be spent like this, and like this,, i.e. (on whomever you find) In front of you, on your right and on your left."

(...)Jabir "Allah be pleased with him" narrated that a man from the Ansar called Abu Madhkur manumitted a slave of his called Ya'qub (on condition that it would come into force) after death...(and the rest of the Hadith is the same as that of Al-Laith).

يُنْفِقُهُ عَلَىٰ عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَىٰ دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَىٰ أَصْحَابِهِ فِي سَبِيلِ اللَّهِ».

قَالَ أَبُو قِلاَبَةَ: وَبَدَأَ بِالْعِيَالِ، ثُمَّ قَالَ أَبُو قِلاَبَةَ: وَأَيُّ رَجُلٍ أَعْظَمُ أَجْراً مِنْ رَجُلٍ يُنْفِقُ عَلَىٰ عِيَالٍ صِغَارٍ يُعِفُّهُمْ، أَوْ يَنْفَعُهُمُ اللَّهُ بِهِ وَيُغْنِيهِمْ.

٣٩ ـ (٩٩٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُزَاحِمِ بْنِ زُفَرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَىٰ مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ، أَعْظَمُهَا أَجْراً الَّذِي أَنْفَقْتَهُ عَلَىٰ أَهْلِكَ».

٤٠ ـ (٩٩٦) ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ الْكِنَانِيُّ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ؛ قَالَ: كُنَّا جُلُوساً مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ فَقَالَ: أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ؟ قَالَ: لاَ، قَالَ: فَانْطَلِقْ فَأَعْطِهِمْ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَىٰ بِالْمَرْءِ إِثْماً أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ».

١٣ ـ بابُ الابْتِدَاءِ فِي النَّفَقَةِ بِالنَّفْسِ ثُمَّ أَهْلِهِ ثُمَّ الْقَرَابَةِ

٤١ ـ (٩٩٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْداً لَهُ عَنْ دُبُرٍ. فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَلَكَ مَالٌ غَيْرُهُ؟» فَقَالَ: لاَ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِ مِئَةِ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولَ اللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلأَهْلِكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا» يَقُولُ: «فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ».

(...) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ ـ يُقَالُ لَهُ: أَبُو مَذْكُورٍ ـ أَعْتَقَ غُلاَماً لَهُ عَنْ دُبُرٍ، يُقَالُ لَهُ: يَعْقُوبُ، وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

[14] The virtue of spending on, and giving in charity one's kith and kin, spouse, children, and parents, even if they are not believers

42-(998) Anas Ibn Malik "Allah be pleased with him" narrated: Abu Talha had more property of date-palm trees gardens than anyone amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and drink from its nice water. Anas added: When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu Talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is a profitable property. It is a profitable property. I heard what you said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin." Then Abu Talha distributed that garden amongst his relatives and his cousins."

43-(...) Anas Ibn Malik "Allah be pleased with him" narrated: When the following Verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92), Abu Talha said (to The Prophet): "I think that our Lord asks us (to give in charity) from our property. So, I make you witness, O Messenger of Allah, that I gave the garden of Bairuha (in charity) for the sake of Allah." He (The Prophet) said: "Then, give it to your kith and kin." So, he (Abu Talha) distributed it between Hassan Ibn Thabit and Ubai Ibn Ka'b.

44-(999) Kuraib narrated that Maimuna "Allah be pleased with her", daughter of Al-Harith, manumitted a slave-girl (for the sake of Allah) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". When she mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" he said: "Had you given her (in charity) to your maternal uncles, it would have been more yielding of your reward."

45-(1000) Zainab, the wife of Abdullah said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O women! Give in charity, even from your ornaments." I returned and said to Abdullah: "You

١٤ ـ بابُ فَضْلِ النَّفَقَةِ والصَّدَقَةِ على الأَقْرَبِينَ والزَّوْجِ والأَوْلادِ والوَالِدَيْنِ، ولو كَانُوا مُشْرِكِينَ

٤٢ ـ (٩٩٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالاً، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَىٰ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ.

قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَامَ أَبُو طَلْحَةَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرَحَىٰ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ. قَالَ رَسُولُ اللَّهِ ﷺ: «بَخٍ! ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ رَابِحٌ، قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَىٰ أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ» فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

[البخاري: كتاب الزكاة، باب الزكاة على الاقارب، رقم: ١٤٦١].

٤٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ. قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢]. قَالَ أَبُو طَلْحَةَ: أَرَىٰ رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا، فَأُشْهِدُكَ، يَا رَسُولَ اللَّهِ، أَنِّي قَدْ جَعَلْتُ أَرْضِي بَرِيحا لِلَّهِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا فِي قَرَابَتِكَ». قَالَ: فَجَعَلَهَا فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ.

٤٤ ـ (٩٩٩) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ؛ أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ».

[البخاري: كتاب الهبة، باب هبة المرأة لغير زوجها وعتقها...، رقم: ٢٥٩٢].

٤٥ ـ (١٠٠٠) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْنَ، يَا مَعْشَرَ النِّسَاءِ، وَلَوْ مِنْ حُلِيِّكُنَّ». قَالَتْ: فَرَجَعْتُ إِلَىٰ

are a man of little income, and The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give in charity. So, go and ask him whether it will be sufficient for me to spend it on you, otherwise, I would spend it on somebody else." Abdullah said to me: "No, you might go and ask him." Zainab added: So I went and found at the door of The Prophet "Allah's blessing and peace be upon him" an Ansari woman with a similar problem as mine. Since The Messenger of Allah "Allah's blessing and peace be upon him" was invested with awe (we disliked to knock at his door). At the same time, Bilal came out to us to whom we said: "Tell The Prophet "Allah's blessing and peace be upon him" that two women ask you whether it is sufficient for them to spend (the Zakat) on their husbands and on the orphans under their protection, and do not tell him who we are."

So Bilal went in and asked The Prophet "Allah's blessing and peace be upon him" regarding our problem. The Prophet "Allah's blessing and peace be upon him" asked: "Who are those two (women)?" Bilal replied: "A woman from the Ansar and Zainab." The Prophet "Allah's blessing and peace be upon him" said: "Which Zainab?" Bilal said: "The wife of Abdullah (Ibn Mas'ud)." The Prophet "Allah's blessing and peace be upon him" said: "Yes, (it is sufficient for them) and they will receive a double reward (for that): One for helping relatives, and the other for giving alms."

46-(...) A Hadith like this was narrated on the authority of Zainab the wife of Abdullah, according to which she said: I was in the mosque when The Prophet "Allah's blessing and peace be upon him" saw me and said: "Give alms even from your ornaments." The rest of the Hadith is the same as narrated by Abu Al-Ahwas.

47-(1001) Umm Salama "Allah be pleased with her" was reported to have asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, whom I'm going not to leave in that state (of helplessness) since they are also my offspring?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you will get a reward for what you spend on them."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

48-(1002) Abu Mas'ud Al-Badri narrated: The Prophet "Allah's blessing and peace be upon him" said: "If a Muslim spent anything on his family, expecting its reward from Allah, then, it would be regarded as a (rewardable) charity for him."

عَبْدِ اللَّهِ فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ. وَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ، فَأْتِهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذٰلِكَ يَجْزِي عَنِّي وَإِلاَّ صَرَفْتُهَا إِلَىٰ غَيْرِكُمْ. قَالَتْ: فَقَالَ لِي عَبْدُ اللَّهِ: بَلِ ائْتِيهِ أَنْتِ. قَالَتْ: فَانْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللَّهِ ﷺ حَاجَتِي حَاجَتُهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ. قَالَتْ: فَخَرَجَ عَلَيْنَا بِلاَلٌ فَقُلْنَا لَهُ: ائْتِ رَسُولَ اللَّهِ ﷺ فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلاَنِكَ: أَتَجْزِي الصَّدَقَةُ عَنْهُمَا عَلَىٰ أَزْوَاجِهِمَا، وَعَلَىٰ أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلاَ تُخْبِرْهُ مَنْ نَحْنُ. قَالَتْ: فَدَخَلَ بِلاَلٌ عَلَىٰ رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَنْ هُمَا؟» فَقَالَ: امْرَأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ الزَّيَانِبِ؟» قَالَ: امْرَأَةُ عَبْدِ اللَّهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ، وَأَجْرُ الصَّدَقَةِ».

[البخاري: كتاب الزكاة، باب الزكاة على الزوج والأيتام في الحجر، رقم: ١٤٦٦].

٤٦ ـ (...) ـ **حدّثني** أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ.

قَالَ: فَذَكَرْتُ لإِبْرَاهِيمَ، فَحَدَّثَنِي عَنْ أَبِي عُبَيْدَةَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سَوَاءً. قَالَ: قَالَتْ: كُنْتُ فِي الْمَسْجِدِ، فَرَآنِي النَّبِيُّ ﷺ فَقَالَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي الأَحْوَصِ.

٤٧ ـ (١٠٠١) ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ؟ أُنْفِقُ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هٰكَذَا وَهٰكَذَا، إِنَّمَا هُمْ بَنِيَّ. فَقَالَ: «نَعَمْ، لَكِ فِيهِمْ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ».

(...) ـ **وحدّثني** سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

[البخاري: كتاب الزكاة، باب الزكاة على الزوج والأيتام في الحجر، رقم: ١٤٦٧].

٤٨ ـ (١٠٠٢) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

49-(1003) Hisham Ibn Urwa narrated from his father that Asma, daughter of Abu Bakr "Allah be pleased with both" told: I said: "O Messenger of Allah! my mother came to me, prompted by a desire or by fear. Should I keep good relation with her (and give her in charity though she is an unbeliever)?" He said: "Yes."

50-(...) Asma, daughter of Abu Bakr "Allah be pleased with both" narrated: My mother, who was an unbeliever, came to me when he (The Prophet) entered into treaty with Quraish. I asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My mother came to me and she is inclined; should I treat her kindly?" He said: "Yes, treat her kindly."

[15] The dead would get a reward for the charity given on his behalf

51-(1004) Hisham Ibn Urwa narrated from his father that A'isha "Allah be pleased with her" told that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died suddenly, making no will. I think that had she been able to speak, she would have surely given alms. Would she have a reward if I gave alms on her behalf?" He said: "Yes."

(...) This Hadith was narrated on the authority of Hisham with the same chain of transmitters. In the narration of Abu Usama he said: "She made no will" as was narrated by Ibn Bishr, but that was not mentioned by the rest of narrators.

[16] The charity includes all kinds of favours

52-(1005) Hudhaifa "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every kind of favour (aiming at pleasing Allah) is regarded as charity (in reward)".

53-(1006) Abu Dharr "Allah be pleased with him" narrated that some of the Companions of The Prophet "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! The wealthy ones have taken away the reward. They offer prayer as we do, observe fasts as we do, and give in charity out of their surplus wealth." He (The Prophet) said: "Has Allah not prescribed for you (a course) by following which you can give in charity? In every glorification of Allah (Glory be to Allah) there is a charity, every magnification of Allah (Allah is Greater) is a charity, every praise of Allah (Praise be to Allah) is a charity, and every testification of Allah's Oneness (There is no god but Allah) is a charity, and enjoining good is a charity, and

(...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

[البخاري: كتاب الإيمان، باب ما جاء أنّ الأعمال بالنية...، رقم (٥٥)].

٤٩ ـ (١٠٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ ـ أَوْ رَاهِبَةٌ ـ، أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ».

[البخاري: كتاب الهبة، باب الهدية للمشركين، رقم: ٢٦٢٠].

٥٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ، صِلِي أُمَّكِ».

١٥ ـ بابُ وُصُولِ ثَوَابِ الصَّدَقَةِ عَنِ الْمَيِّتِ إليه

٥١ ـ (١٠٠٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَلَمْ تُوصِ، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: وَلَمْ تُوصِ. كَمَا قَالَ ابْنُ بِشْرٍ، وَلَمْ يَقُلْ ذٰلِكَ الْبَاقُونَ.

١٦ ـ بابُ بَيَانِ أَنَّ اسْمَ الصَّدَقَةِ يَقَعُ على كُلِّ نَوْعٍ مِنَ الْمَعْرُوفِ

٥٢ ـ (١٠٠٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ. كِلاَهُمَا عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، ـ فِي حَدِيثِ قُتَيْبَةَ: قَالَ: قَالَ نَبِيُّكُمْ ﷺ. وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَنِ النَّبِيِّ ﷺ ـ قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

٥٣ ـ (١٠٠٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ؛ أَنَّ نَاساً مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: «أَوَ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَّدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ

forbidding evil is a charity, and in man's sexual Intercourse (with his wife) there is a charity." They (the Companions) said: "O Messenger of Allah! is there a reward for anyone among us who satisfies his sexual desire (with his wife)?" He said: "Tell me if he directed it to what is prohibited, would it not be regarded as a sin committed by him? Similarly, if he directed it to what is lawful, he would receive a reward (for it)."

54-(1007) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone of Adam's sons has been created with three hundred and sixty joints. So whoever magnifies Allah, praises Allah, testifies of Allah's Oneness, Glorifies Allah, asks for Allah's forgiveness, removes a stone, a thorn, or a bone from the road of the people, enjoins what is good and forbids what is evil, (and all of that amounts) to the number of those three hundred and sixty joints, then, he will walk that day, having removed himself from the fire (of Hell)."

(...)The same was narrated on the authority of Zaid, with the same chain of transmitters, but here, he (The Prophet) said: "Or he enjoins what is good..." and said: "In the evening of that day, (he will walk)."

(...) A'isha "Allah be pleased with her" narrated, through another chain of transmitters, that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Everyone of Adam's sons has been created..." and the rest is like the Hadith narrated by Mu'awiya from Zaid.

55-(1008) Sa'id Ibn Abu Burda narrated from his father from his grandfather that The Prophet "Allah's blessing and peace be upon him" said: "Giving in charity is obligatory on every Muslim." It was said (to him): "Tell us if one does not find (what enables him) to do so (what should he do)?" He said: "He should work with both his hands, so as to benefit himself and give in charity." It was said to him: "Tell us if he cannot do so (what would he do)?" He said: "He would help the needy distressed one." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should enjoin what is favourable or what is good." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should abstain from what is evil, for that is a charity for him."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

56-(1009) Hammam Ibn Munabbih narrated: That is what Abu Huraira "Allah be pleased with him" narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions,

مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ». قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرًا».

٥٤ ـ (١٠٠٧) ـ **حدثنا** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلَّامٍ ـ عَنْ زَيْدٍ؛ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثِ مِئَةِ مَفْصِلٍ: فَمَنْ كَبَّرَ اللَّهَ، وَحَمِدَ اللَّهَ، وَهَلَّلَ اللَّهَ، وَسَبَّحَ اللَّهَ، وَاسْتَغْفَرَ اللَّهَ، وَعَزَلَ حَجَراً عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْماً عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ، أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلَاثِ مِئَةِ السُّلَامَى، فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ».

قَالَ أَبُو تَوْبَةَ: وَرُبَّمَا قَالَ: «يُمْسِي».

(...) ـ **وحدثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنِي مُعَاوِيَةُ: أَخْبَرَنِي أَخِي، زَيْدٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَوْ أَمَرَ بِمَعْرُوفٍ»، وَقَالَ: «فَإِنَّهُ يُمْسِي يَوْمَئِذٍ».

(...) ـ **وحدثني** أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ: حَدَّثَنَا عَلِيٌّ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: حَدَّثَنَا يَحْيَى، عَنْ زَيْدِ بْنِ سَلَّامٍ، عَنْ جَدِّهِ أَبِي سَلَّامٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَ كُلُّ إِنْسَانٍ» بِنَحْوِ حَدِيثِ مُعَاوِيَةَ، عَنْ زَيْدٍ. وَقَالَ: «فَإِنَّهُ يَمْشِي يَوْمَئِذٍ».

٥٥ ـ (١٠٠٨) ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ». قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قَالَ: قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالَ: قِيلَ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ». قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ». [البخاري: كتاب الزكاة، باب على كل مسلم صدقة، رقم: ١٤٤٥].

(...) ـ **وحدثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

٥٦ ـ (١٠٠٩) ـ **وحدثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ

including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is an obligatory charity to be given for every joint of the human body everyday the sun rises. To judge justly between two persons is regarded as charity, to help a man to ride his mount or lift his luggage on to it, is also considered to be a charity, and (to say) a good word is also a (kind of) charity. Every step taken on one's way to offer the compulsory prayer (in the mosque) is also charity. To remove a harmful thing from the way is also charity."

[17] The one who gives and the one who withholds the charity

57-(1010) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no day on which the servants (of Allah) get up in the morning, but that two angels would come, one of whom says: "O Allah! Recompense with more the one who spends (for the sake of Allah)" and the other says: "O Allah! Bring destruction to the one who withholds (charity from others)."

[18] Exhortation to give in charity, before a day comes, when there would be no one to accept it

58-(1011) Haritha Ibn Wahb narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Give in charity, for a time is about to come when one would walk with the (objects of) charity and the one to whom it is to be given would say: "Had you brought it yesterday, I would have accepted it. But now, I'm not in need of it." In this way, he (the charity giver) would find none to accept it."

59-(1012) Abu Burda narrated from Abu Musa "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come a time for the people when a person would wander about with Charity of gold, but he would find no one to accept it from him. A man would be seen (or you would see a man, according to the narration of Ibn Buraid) pursued by forty women seeking refuge with him in view of the scarcity of men and the abundance of women."

60-(157) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of doom) would not be established until the wealth increases so much abundantly that one would get out with the charity of his wealth, but he would find none to accept it from him. (It would not be established too) until the land of the Arabs turns into meadows and rivers."

61-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

الشَّمْسُ». قَالَ: «تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ» قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

[البخاري: كتاب الصلح، باب فضل الإصلاح بين الناس والعدل بينهم، رقم: ٢٧٠٧].

١٧ ـ بابٌ في المُنْفِقِ والمُمْسِكِ

٥٧ ـ (١٠١٠) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقاً خَلَفاً، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكاً تَلَفاً».

[البخاري: كتاب الزكاة، باب ﴿فأما من أعطى واتقى...﴾، رقم: ١٤٤٢].

١٨ ـ باب التَّرغيبِ في الصَّدقةِ قبلَ أنْ لا يوجدَ مَنْ يَقْبَلُها

٥٨ ـ (١٠١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْتَنَا بِهَا بِالأَمْسِ قَبِلْتُهَا، فَأَمَّا الآنَ فَلاَ حَاجَةَ لِي بِهَا، فَلاَ يَجِدُ مَنْ يَقْبَلُهَا».

[البخاري: كتاب الزكاة، باب الصدقة قبل الرد، رقم: ١٤١١].

٥٩ ـ (١٠١٢) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ. ثُمَّ لاَ يَجِدُ أَحَداً يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

وَفِي رِوَايَةِ ابْنِ بَرَّادٍ «وَتَرَى الرَّجُلَ».

[البخاري: كتاب الزكاة، باب الصدقة قبل الرد، رقم (١٤١٤)].

٦٠ ـ (١٥٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِيضَ، حَتَّى يَخْرُجَ الرَّجُلُ بِزَكَاةِ مَالِهِ فَلاَ يَجِدُ أَحَداً يَقْبَلُهَا مِنْهُ، وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجاً وَأَنْهَاراً».

٦١ ـ (...) ـ وحدّثنا أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ،

Hour (of doom) would not be established until the wealth becomes so much abundant that the owner of the property would be concerned with him, who would accept his charity. The man (to whom it is to be given) would be called to take it, but he would say: "I'm not in need of it.""

62-(1013) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The earth will throw out (what is buried in it of such valuable treasures as) pieces of its liver like cylinders of gold and silver. Then, the murderer would come and say: "It was for this that I committed murder." The one who severed the family relations would come and say: "It was for this that I severed the family relations". The thief would come and say: "It was for this that my hands were cut off (as a punishment for the theft I committed)." All of them would leave it and take nothing of it."

[19] Accepting the charity which comes from the good earnings, and its growth

63-(1014) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who gives something in charity from a good (earnings) –and Allah never accepts but what is good- but that (Allah) The Most Gracious will (accept it and) take it with His Right Hand; and if it is (even as little as) a single date, it will grow in the Hand of (Allah) The Most Gracious until it becomes more huge than the mountain, the same as anyone of you fosters his mare or camel."

64-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who gives (even) a single date in charity from a good earnings, but that (Allah) The Most Gracious will (accept it and) take it with His Right Hand and foster it, as well as anyone of you fosters his mare or camel, until it becomes like a mountain or greater."

(...) The same was narrated on the authority of Suhail, with the same chain of transmitters. But, in the Hadith transmitted by Rawh he said: "From honest earnings and spends it on what is right." In the narration of Sulaiman he said: "And spends it at its proper place."

(...) A Hadith like that of Suhail was narrated on the authority of Abu Salih, from Abu Huraira, from The Prophet "Allah's blessing and peace be upon him".

65-(1015) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O

فَيَفِيضَ حَتَّىٰ يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُهُ مِنْهُ صَدَقَةً، وَيُدْعَىٰ إِلَيْهِ الرَّجُلُ فَيَقُولُ: لاَ أَرَبَ لِي فِيهِ».

٦٢ ـ (١٠١٣) ـ **وحدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ ـ وَاللَّفْظُ لِوَاصِلٍ ـ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الأَرْضُ أَفْلاَذَ كَبِدِهَا أَمْثَالَ الأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هٰذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هٰذَا قَطَعْتُ رَحِمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هٰذَا قُطِعَتْ يَدِي، ثُمَّ يَدَعُونَهُ فَلاَ يَأْخُذُونَ مِنْهُ شَيْئاً».

١٩ ـ بابُ قَبُولِ الصَّدقة من الكَسْبِ الطَّيِّبِ وتَرْبِيَتِها

٦٣ ـ (١٠١٤) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلاَ يَقْبَلُ اللَّهُ إِلاَّ الطَّيِّبَ، إِلاَّ أَخَذَهَا الرَّحْمٰنُ بِيَمِينِهِ، وَإِنْ كَانَتْ تَمْرَةً، فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّىٰ تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

[البخاري: كتاب الزكاة، باب الصدقة من كسب طيب، رقم: ١٤١٠].

٦٤ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَتَصَدَّقُ أَحَدٌ بِتَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلاَّ أَخَذَهَا اللَّهُ بِيَمِينِهِ، فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَلُوصَهُ حَتَّىٰ تَكُونَ مِثْلَ الْجَبَلِ، أَوْ أَعْظَمَ».

(...) ـ **وحدّثني** أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ. (ح) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عُثْمَانَ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ كِلاَهُمَا عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ.

فِي حَدِيثِ رَوْحٍ: «مِنَ الْكَسْبِ الطَّيِّبِ فَيَضَعُهَا فِي حَقِّهَا». وَفِي حَدِيثِ سُلَيْمَانَ: «فَيَضَعُهَا فِي مَوْضِعِهَا».

(...) ـ **وَحَدَّثَنِيهِ** أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. نَحْوَ حَدِيثِ يَعْقُوبَ، عَنْ سُهَيْلٍ.

٦٥ ـ (١٠١٥) ـ **وحدّثني** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّباً، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا

people! Verily, Allah is good, and He never accepts but good. No doubt, Allah has given the faithful believers the same order he had given to His Messenger, when He said: "O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do." (The Believers 51) He also said: "O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship." (The Heifer 172) then, he mentioned a man, of dishevelled hair, covered with dust, who travels for long journeys. He raises his hand to the sky (and invokes Allah saying): "O Lord! O Lord!" but, his (source of) food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his invocation be responded to?

[20] Exhortation to give in charity, even half a date, or (by saying) a good word, for it will be a veil from the fire (of Hell)

66-(1016) Adi Ibn Hatim narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you is able to save himself from the fire (of Hell) by (giving in charity even) half a date, he should do".

67-(...) Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one of you except that he will be talked to by Allah when there will be no interpreter between him and Allah. Then he will look to his right and see nothing but his deeds, which he had forwarded. Then he will look to his left and see nothing but (his deeds) which he had forwarded. Then he will look in front of him, and see nothing but The Fire facing him. So, any of you should save himself from the fire by (giving in charity even) half a date, (or by saying a good pleasant word" according to the addition made in the Hadith narrated by Khaithama).

68-(...) Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the (Hell) fire !" Then he turned his face to the other side. Then he said: "Beware of the (Hell) fire!" then he turned his face to the other side to the extent that we thought that he was looking at it. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). Whoever finds nothing, then (he can do it through saying) a good pleasant word (to his brethren)."

(...)Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side thrice. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find nothing, then (you can do it through saying) a good pleasant word (to your brethren)."

أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾ [المؤمنون: ٥١]. وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ [البقرة: ١٧٢]. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟».

٢٠ ـ بابُ الحَثِّ على الصَّدَقَةِ ولو بشِقِّ تَمْرَةٍ أو كَلِمَةٍ طَيِّبَةٍ، وأنَّها حِجَابٌ من النَّارِ

٦٦ ـ (١٠١٦) ـ حدّثنا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَتِرَ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ».

[البخاري: كتاب الزكاة، باب اتقوا النار ولو بشق تمرة...، رقم: ١٤١٧].

٦٧ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ ـ قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ ـ حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ اللَّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلاَ يَرَى إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

زَادَ ابْنُ حُجْرٍ: قَالَ الأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ خَيْثَمَةَ، مِثْلَهُ. وَزَادَ فِيهِ «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

وَقَالَ إِسْحَاقُ: قَالَ الأَعْمَشُ: عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ.

[البخاري: كتاب الرقاق، باب من نوقش الحساب عذب، رقم: ٦٥٣٩].

٦٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّارَ فَأَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ»، ثُمَّ أَعْرَضَ وَأَشَاحَ حَتَّى ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ إِلَيْهَا ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ: كَأَنَّمَا، وَقَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ.

[البخاري: كتاب الأدب، باب طيب الكلام، رقم: ٦٠٢٣].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ ثَلاَثَ مِرَارٍ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ».

69-(1017) Al-Mundhir Ibn Jarir narrated from his father: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" in the early hours of the morning, some people came in. they were barefooted, naked, wearing striped woollen clothes, or cloaks, carrying their swords. Most of them, if not all of them, were from (the tribe of) Mudar. The colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed when he saw them in such a state of poverty. He entered (his home) and came out ordering Bilal (to call to prayer). He made a call to prayer, and then to the prayer establishment. Then, he (The Prophet) offered prayer (leading his Companions). Then he delivered a sermon, in which he recited: "O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Women 1) he also recited the following Verse from the Sura of Mustering: "O ye who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: for Allah is well acquainted with (all) that ye do." (the Mustering 18).

Then, (they started giving in charity.) Some gave a Dinar, others gave a Dirham, others gave clothes, others gave a Sa of wheat, some gave a Sa of dates, and so on until he (The Prophet) said: "(Give) even if it is (as little as) half a date." One from the Ansar came there with a moneybag, which his hands could hardly, if not, carry. Then the people followed (giving in charity) continuously, till I saw two heaps of food and clothes. I saw the face of The Prophet "Allah's blessing and peace be upon him" as glittering as gold (because of happiness). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition in Islam, will receive a reward for this (good tradition) and reward of anyone, who acts upon it subsequently, and that will reduce nothing from their rewards; and he who lays the foundation of an evil tradition in Islam, will bear the burden of it, and the burden of anyone who acts upon it subsequently, and that will reduce nothing from their burden."

(...)Al-Mundhir Ibn Jarir narrated from his father through another chain of transmitters: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the early hours of the morning...(and the rest is the same as narrated by Ibn Ja'far. In the narration of Ibn Mu'adh, he added: He (The Prophet) offered the Dhuhr prayer and then delivered a speech).

٦٩ ـ (١٠١٧) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌ مُجْتَابِي النِّمَارِ أَوِ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ ـ بَلْ كُلُّهُمْ مِنْ مُضَرَ ـ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلالاً فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: «﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ إِلَى آخِرِ الآيَةِ ﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١]، وَالآيَةَ الَّتِي فِي الْحَشْرِ: ﴿اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ﴾ [الحشر: ١٨] تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثَوْبِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ، (حَتَّى قَالَ): وَلَوْ بِشِقِّ تَمْرَةٍ». قَالَ: فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا ـ بَلْ قَدْ عَجَزَتْ ـ قَالَ: ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الإِسْلامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ صَدْرَ النَّهَارِ، بِمِثْلِ حَدِيثِ ابْنِ جَعْفَرٍ.

وَفِي حَدِيثِ ابْنِ مُعَاذٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ صَلَّى الظُّهْرَ ثُمَّ خَطَبَ.

70-(...) Al-Mundhir Ibn Jarir narrated from his father: I was with The Prophet "Allah's blessing and peace be upon him" when some people, wearing striped woollen cloaks...(and the rest is the same, according to which, he offered the Dhuhr prayer and then ascended a small pulpit. He praised Allah and lauded Him. Then he said (addressing the people): "Now and then: Allah has revealed in His Book (the following Verse): "O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Women 1)

71-(...) Jarir Ibn Abdullah narrated: Some Bedouins came to The Messenger of Allah "Allah's blessing and peace be upon him". They ware wearing woollen clothes. When he saw them in such a state of misery, as they were suffering from want... (and the rest of the Hadith is the same).

[21] The coolie gives in charity from his wages, and it is strongly forbidden to belittle the one who gives less

72-(1018) Abu Mas'ud narrated: We were ordered (by Allah and His Prophet) to give in charity and we were coolies. Abu Aqil gave (in charity) half a Sa. Then, another man brought more than that (amount). The hypocrites said: "Verily Allah is not in need of the charity of this (i.e. Abu Aqil), and the other did so (i.e. gave in charity) only for showing off ." on that occasion, the following was revealed by Allah: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (The Repentance "At-Tawba" 79)

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. In the Hadith narrated by Sa'id Ibn Ar-Rabie, he (the narrator) said: We used to carry loads on our backs.

[22] The excellence of giving a gift

73-(1019) Abu Huraira "Allah be pleased with him" narrated, tracing it (to The Messenger of Allah): "When one gives as a gift to the family a she-camel, which produces a large bowl of milk in the morning and another large bowl of milk in the evening, then, the reward for this (gift which he would receive) would be great."

74-(1020) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade (doing certain

٧٠ ـ (...) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ. قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ فَأَتَاهُ قَوْمٌ مُجْتَابِي النِّمَارِ. وَسَاقُوا الْحَدِيثَ بِقِصَّتِهِ. وَفِيهِ: فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ مِنْبَراً صَغِيراً، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَنْزَلَ فِي كِتَابِهِ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ﴾ [النساء: ١] الآيَةَ».

٧١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي الضُّحَى، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ عَلَيْهِمُ الصُّوفُ، فَرَأَى سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَذَكَرَ بِمَعْنَى حَدِيثِهِمْ.

٢١ ـ بابُ الحَمْلِ أُجْرَةٌ يتصدَّقُ بها والنَّهْيِ الشَّديدِ عن تَنْقِيصِ المُتَصَدِّقِ بقَليلٍ

٧٢ ـ (١٠١٨) ـ حدّثني يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: أُمِرْنَا بِالصَّدَقَةِ، قَالَ: كُنَّا نُحَامِلُ. قَالَ: فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ. قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ. فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا، وَمَا فَعَلَ هٰذَا الآخَرُ إِلاَّ رِيَاءً، فَنَزَلَتْ: ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [التوبة: ٧٩].

وَلَمْ يَلْفِظْ بِشْرٌ: بِالْمُطَّوِّعِينَ.

[البخاري: كتاب الزكاة، باب اتقوا النار ولو بشق تمرة...، رقم: ١٤١٥].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعِ. (ح) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ. كِلاَهُمَا عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

وَفِي حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ قَالَ: كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا.

٢٢ ـ بابُ فَضْلِ المَنِيحَةِ

٧٣ ـ (١٠١٩) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ: «أَلاَ رَجُلٌ يَمْنَحُ أَهْلَ بَيْتٍ نَاقَةً تَغْدُو بِعُسٍّ، وَتَرُوحُ بِعُسٍّ، إِنَّ أَجْرَهَا لَعَظِيمٌ».

٧٤ ـ (١٠٢٠) ـ حدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى فَذَكَرَ خِصَالاً وَقَالَ: «مَنْ مَنَحَ مَنِيحَةً غَدَتْ بِصَدَقَةٍ،

things) and mentioned some characteristics and said: "Whoever gives as a gift a she-camel, he would receive the reward (for such a gift) in the morning and in the evening, i.e. a reward for the milk it produces in the morning and a reward for the milk it gives in the evening."

[23] The example of the charitable and the miser

75-(1021) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and a charitable is like the example of two persons wearing two iron cloaks on them from their breasts to their collar bones. When the charitable (or the almsgiver) wants to give in charity, the cloak becomes capacious. When the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place. As for the almsgiver, it covers his whole body to such an extent that it hides his fingertips and covers his footprints." Abu Huraira "Allah be pleased with him" said: He (the miser) tries to widen it (the iron cloak), but it does not become wide."

76-(...)Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set for us an example of a miser and an almsgiver, which is like the example of two persons wearing iron cloaks, with their hands pressed closely to their breasts and their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. When the miser intends to give in charity, it (the iron cloak) sticks and every ring gets stuck to its place. Abu Huraira "Allah be pleased with him" said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" saying, with his fingers in his pocket (to illustrate the great effort made by the miser to widen the iron cloak): "If you see him trying to widen it, it will not become wide."

77-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks over them. When the almsgiver wants to give in charity, the cloak becomes capacious to such an extent that it covers his footprints. When the miser intends to give in charity, it (the iron cloak) sticks over him, his hands are tied up to his collar bones, and every ring gets stuck to another." He (the narrator) said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He (the miser) does his best to widen it (the iron cloak), but, he could not do."

وَرَاحَتْ بِصَدَقَةٍ، صَبُوحِهَا وَغَبُوقِهَا».

٢٣ ـ باب مَثَلِ المُنْفِقِ والبخيل

٧٥ ـ (١٠٢١) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

قَالَ عَمْرٌو: وَحَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: وَقَالَ ابْنُ جُرَيْجٍ: عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنْفِقِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلٍ عَلَيْهِ جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ لَدُنْ ثُدِيِّهِمَا إِلَىٰ تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْمُنْفِقُ ـ وَقَالَ الآخَرُ: فَإِذَا أَرَادَ الْمُتَصَدِّقُ ـ أَنْ يَتَصَدَّقَ سَبَغَتْ عَلَيْهِ أَوْ مَرَّتْ، وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ عَلَيْهِ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّىٰ تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ».

قَالَ: فَقَالَ أَبُو هُرَيْرَةَ: فَقَالَ: يُوَسِّعُهَا فَلاَ تَتَّسِعُ.

[البخاري: كتاب اللباس، باب جيب القميص من عند الصدر، رقم: ٥٧٩٧].

٧٦ ـ (...) ـ حدّثني سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ ـ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ «مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَىٰ ثُدِيِّهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّىٰ تُغَشِّيَ أَنَامِلَهُ وَتَعْفُوَ أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَكَانَهَا».

قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِإِصْبَعِهِ فِي جَيْبِهِ فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلاَ تَوَسَّعُ.

٧٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، عَنْ وُهَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّىٰ تُعَفِّيَ أَثَرَهُ، وَإِذَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَلَّصَتْ عَلَيْهِ، وَانْضَمَّتْ يَدَاهُ إِلَىٰ تَرَاقِيهِ، وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَىٰ صَاحِبَتِهَا».

قَالَ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلاَ يَسْتَطِيعُ».

[البخاري: كتاب الزكاة، باب مثل المتصدق والبخيل، رقم: ١٤٤٣].

[24] The almsgiver would receive a reward for his charity, even if it was taken by its improper people

78-(1022) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man said: "Tonight, I'm going to give something in charity." He went out with his object of charity and unknowingly gave it to an adulteress. Next morning the people said that he had given his object of charity to an adulteress. (On hearing that) he said: "O Allah! All the praises be to you. (I gave in charity unknowingly) to an adulteress. I'm going to give in charity once again." So he again went out with his charity and (unknowingly) gave it to a rich man. Next morning the people said that he had given his charity to a rich man. The man said: "O Allah! All the praises be to you. (I gave my charity) to a rich man. I'm going to give in charity once again." So he went out with his charity again and (unknowingly) gave it to a thief. (The people) next morning said that he had given his charity to a thief. He said: "O Allah! All the praises be to you. (I had given charity) to an adulteress, to a wealthy man and to a thief." Then it was said to him: "As for your (object of) charity which you gave, it was accepted (by Allah, for which you would receive a reward). The (object of) charity you gave to the adulteress might make her abstain from adultery, the (object of) charity you gave to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him (in Allah's cause), and the (object of) charity you gave to the thief might make him abstain from stealing.""

[25] The reward of the honest storekeeper, and (the reward of) the woman who gives in charity from the house of her husband fairly, whither or not by his permission

79-(1023) Abu Burda narrated from Abu Musa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart, affording to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

80-(1024) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something of the foodstuff which she has in her house without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it, and (the reward of anyone of them) would not reduce the reward of the others."

٢٤ ـ بابُ ثُبُوت أَجْر المتصدِّق وإنْ وَقَعَتِ الصدقةُ في يَدِ غَيْرِ أَهْلها

٧٨ ـ (١٠٢٢) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَىٰ بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ رَجُلٌ: لأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَىٰ زَانِيَةٍ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ غَنِيٍّ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَىٰ غَنِيٍّ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَىٰ سَارِقٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَىٰ زَانِيَةٍ، وَعَلَىٰ غَنِيٍّ، وَعَلَىٰ سَارِقٍ. فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ: أَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ، وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ».

٢٥ ـ بابُ أَجْرِ الخَازِنِ الأمين، والمرأةِ إذا تَصدَّقَتْ من بيتِ زَوْجِها غير مفسدة، بإذْنِهِ الصَّرِيحِ أو العُرْفِيِّ

٧٩ ـ (١٠٢٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. كُلُّهُمْ عَنْ أَبِي أُسَامَةَ. قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ، أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْخَازِنَ الْمُسْلِمَ الأَمِينَ الَّذِي يُنْفِذُ ـ وَرُبَّمَا قَالَ: يُعْطِي ـ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلاً مُوَفَّراً، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقَيْنِ».

[البخاري: كتاب الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه...، رقم: ١٤٣٨].

٨٠ ـ (١٠٢٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ. وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَٰلِكَ لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئاً».

[البخاري: كتاب الزكاة، باب من أمر خادمه بالصدقة ولم يناول بنفسه، رقم: ١٤٢٥].

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters, according to which he (The Prophet) said: "From the foodstuff which she finds in (the house of) her husband".

81-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something which she has in the house of her husband without spoiling it, she will have a reward for that, he (her husband) will receive a similar reward because of his earning, she will receive the reward for what she has spent, and the storekeeper will also have a reward similar to it, and (Allah) will not reduce the rewards of the others."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

[26] When the slave spends (in charity) from the property of his master

82-(1025) Umair, the freed slave of Abu Al-Lahm narrated: I was a slave when I asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could I give in charity something from the property of my master?" he said: "Yes (you could), and the reward of that would be divided into to halves between you."

83-(...) Umair, the freed slave of Abu Al-Lahm, narrated: My master ordered me to cut some meat in strips. Meanwhile, a needy came to me whom I gave some of it to eat. When my master knew that, he beat me. I came to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told what had happened. He invited him and said: "Why did you beat him?" He said: "He gives (from) my foodstuff without being ordered to do so." He (The Prophet) said: "The reward would be shared by you two."

84-(1026) Hammam Ibn Munabbih narrated: That is what Abu Huraira "Allah be pleased with him" narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". So he mentioned many traditions, including the following: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should fast when her husband is present (in home) without taking his permission. She should not admit any (person whom it is unlawful to meet) in his home , while he (her husband) is present, without taking his permission. But, he would receive half the reward for whatever she spends (in charity) from his earnings without taking his permission."

(...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «مِنْ طَعَامِ زَوْجِهَا».

٨١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ، وَلِلْخَازِنِ مِثْلُ ذٰلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أُجُورِهِمْ شَيْئاً».

(...) ـ **وحدّثناه** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٢٦ ـ بابُ ما أنْفَقَ العبدُ من مالِ مَوْلاَه

٨٢ ـ (١٠٢٥) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَىٰ آبِي اللَّحْمِ. قَالَ: كُنْتُ مَمْلُوكاً، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَأَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَيْءٍ؟ قَالَ: «نَعَمْ، وَالأَجْرُ بَيْنَكُمَا نِصْفَانِ».

٨٣ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ ـ يَعْنِي ابْنَ أَبِي عُبَيْدٍ ـ قَالَ: سَمِعْتُ عُمَيْراً مَوْلَىٰ آبِي اللَّحْمِ، قَالَ: أَمَرَنِي مَوْلاَيَ أَنْ أُقَدِّدَ لَحْماً، فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ، فَعَلِمَ بِذٰلِكَ مَوْلاَيَ فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَدَعَاهُ فَقَالَ: «لِمَ ضَرَبْتَهُ؟» فَقَالَ: يُعْطِي طَعَامِي بِغَيْرِ أَنْ آمُرَهُ. فَقَالَ: «الأَجْرُ بَيْنَكُمَا».

٨٤ ـ (١٠٢٦) ـ **حدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَصُمِ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنْ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ».

[البخاري: كتاب البيوع، باب قول الله تعالى: ﴿أنفقوا من طيبات ما كسبتم﴾، رقم: ٢٠٦٦].

[27] Gathering (the two characteristics of) giving in charity and doing good deeds

85-(1027) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyyan." Abu Bakr said: "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

(...) A Hadith like that transmitted by Yunus, was narrated on the authority of Az-Zuhri, through another chain of transmitters.

86-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever spent a pair (of things) in the cause of Allah, the guardians of Paradise would call him, with every gate guardian (addressing him): "O so-and-so! Come on." Abu Bakr said: "O Messenger of Allah! No distress would befall this person." Allah's Apostle "Allah's blessing and peace be upon him" said: "I hope you would be one of them."

87-(1028) Abu Huraira "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who from amongst you has observed fast today?" Abu Bakr replied: "I have done." He asked: "Who from amongst you has followed a funeral procession today?" Abu Bakr said: "I've done." He (The Prophet) asked: "Who from amongst you has presented food to a needy person today?" Abu Bakr said: "I've done." He asked: "Who from amongst you has visited a patient (to inquire about his health) today?" Abu Bakr replied: "I've done." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (good deeds) never gather in a person but that he would be admitted in Paradise."

٢٧ ـ بابُ مَنْ جَمَعَ الصَّدقةَ وأعْمَالَ البِرّ

٨٥ ـ (١٠٢٧) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ ـ وَاللَّفْظُ لأَبِي الطَّاهِرِ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللَّهِ، هٰذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ، دُعِيَ مِنْ بَابِ الصَّلاَةِ. وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ، دُعِيَ مِنْ بَابِ الْجِهَادِ. وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ، دُعِيَ مِنْ بَابِ الصَّدَقَةِ. وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ، دُعِيَ مِنْ بَابِ الرَّيَّانِ».

قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: يَا رَسُولَ اللَّهِ، مَا عَلَىٰ أَحَدٍ يُدْعَىٰ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَىٰ أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[البخاري: كتاب الصوم، باب الريان للصائمين، رقم: ١٨٩٧].

(...) ـ حدّثني عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ، وَمَعْنَىٰ حَدِيثِهِ.

٨٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ، هَلُمَّ». فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ ذٰلِكَ الَّذِي لاَ تَوَىٰ عَلَيْهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[البخاري: كتاب الجهاد والسير، باب فضل النفقة في سبيل الله، رقم: ٢٨٤١].

٨٧ ـ (١٠٢٨) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ ـ يَعْنِي الْفَزَارِيَّ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِماً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيناً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضاً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِىءٍ إِلاَّ دَخَلَ الْجَنَّةَ».

[28] Exhortation to spend (in charity), and the undesirability to calculate (whatever is spent)

88-(1029) Asma, daughter of Abu Bakr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Spend or give abundantly (in charity for the sake of Allah), and do not calculate (whatever you've spent), otherwise Allah would calculate (whatever He confers) upon you."

(...)Asma, daughter of Abu Bakr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Spend or give abundantly (in charity for the sake of Allah), and do not calculate (whatever you've spent), otherwise Allah would calculate (whatever He confers) upon you; and do not hoard (in order to withhold the surplus of what you spend in charity) lest Allah would withhold (His blessing) from you."

89-(...) Abbad Ibn Abdullah Ibn Az-Zubair narrated that Asma came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have nothing (of wealth or foodstuff) other than what (my husband) Az-Zubair gives me. Would there be any harm to me if I spent something from it (for the sake of Allah)?" he replied: "Spend (in charity for the sake of Allah) as much as you could (out of Az-Zubair's will), and do not hoard (and withhold your charity) lest Allah would withhold (His blessings) from you."

[29] Exhortation to give in charity even though little, and do not discourage (giving) the little because of being looked down upon

90-(1030) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Muslim women! Let none of you consider as little (anything she would give to) her neighbour, even if it is (as insignificant as) a trotter of a sheep."

[30] The virtue of giving in charity secretly

91-(1031) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a man whose heart is attached to the mosques (by praying the compulsory congregational prayers in them), two persons who love each other only for Allah's sake and they meet and part only in Allah's cause, a man who refuses the call of a charming woman of noble birth for adultery with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly

٢٨ ـ بابُ الحَثِّ على الإنْفَاقِ، وكَرَاهَةِ الإحْصَاء

٨٨ ـ (١٠٢٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفِقِي ـ أَوِ انْضَحِي، أَوِ انْفَحِي ـ وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ».

[البخاري: كتاب الزكاة، باب التحريض على الصدقة والشفاعة فيها، رقم: ١٤٣٣].

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، وَعَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْفَحِي ـ أَوِ انْضَحِي، أَوْ أَنْفِقِي ـ وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ، وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، عَنْ أَسْمَاءَ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا نَحْوَ حَدِيثِهِمْ.

٨٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ اللَّهِ! لَيْسَ لِي شَيْءٌ إِلاَّ مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «ارْضَخِي مَا اسْتَطَعْتِ، وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ».

[البخاري: كتاب الزكاة، باب الصدقة فيما استطاع، رقم: ١٤٣٤].

٢٩ ـ بابُ الحَثِّ على الصدقة
ولو بالقليل ولا تمتنع من القليل لاحتقاره

٩٠ ـ (١٠٣٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ».

[البخاري: كتاب الأدب، باب لا تحقرن جارة لجارتها، رقم: ٦٠١٧].

٣٠ ـ بابُ فَضْلِ إخفاء الصدقة

٩١ ـ (١٠٣١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ،

that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

(...) A Hadith like that narrated by Ubaidullah was narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" (or Abu Huraira), with the following change: "And a man, whose heart is attached to the mosque from the time he gets out of it until he returns to it."

[31] The best charity is that given by a healthy and stingy person

92-(1032) Abu Huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Which charity is the best (in Allah's sight)?" He replied: "The charity which you give while you are healthy, stingy and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say: Give so much to such and such (a person), and so much to such and such (a person). It has already belonged to such and such (a person, because it will be too late)."

93-(...) Abu Huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Which charity is the most superior in reward?" He replied: "By your father! You should know that (the most rewardable charity is that) charity which you give while you are healthy, stingy and afraid of poverty hoping to live (wealthy). Do not delay it to the time of approaching death and then say: Give so much to such and such (a person), and so much to such and such (a person). It has already belonged to such and such (a person, because that will be very late)."

(...) A Hadith like that transmitted by Jarir was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters, with the following change: He (the man) asked: "Which charity is better?"

[32] The upper hand is better than the lower one, and the upper hand is that which gives (in charity), and the lower hand is that which takes

94-(1033) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting on the pulpit and talking about charity and abstention from begging, when he said: "The upper hand is better than the lower one; and the upper hand is that which gives (in charity) and the lower one is that which begs."

95-(1034) Hakim Ibn Hezam narrated: The Prophet "Allah's blessing and peace be upon him" said: " The best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). The

فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّىٰ لاَ تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِياً فَفَاضَتْ عَيْنَاهُ».

[البخاري: كتاب الأذان، باب من جلس في المسجد ينتظر الصلاة...، رقم: ٦٦٠].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ أَوْ عَنْ أَبِي هُرَيْرَةَ ـ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ، وَقَالَ: «وَرَجُلٌ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّىٰ يَعُودَ إِلَيْهِ».

٣١ ـ بابُ بيان أنَّ أفضلَ الصَّدقة صَدَقَةُ الصَّحيح الشحيح

٩٢ ـ (١٠٣٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَىٰ رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلَ حَتَّىٰ إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، أَلاَ وَقَدْ كَانَ لِفُلاَنٍ».

[البخاري: كتاب الزكاة، باب فضل صدقة الشحيح الصحيح، رقم: ١٤١٩].

٩٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْراً؟ فَقَالَ: «أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ، وَلاَ تُمْهِلَ حَتَّىٰ إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ».

(...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّهُ قَالَ: أَيُّ الصَّدَقَةِ أَفْضَلُ.

٣٢ ـ بابُ بَيَانِ أنَّ اليَدَ العُليا خيرٌ من اليد السُّفلى، وأن اليدَ العُليا هي المُنْفِقَةُ، وأنَّ السُّفلَى هي الآخِذَةُ

٩٤ ـ (١٠٣٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَىٰ، وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ، وَالسُّفْلَىٰ السَّائِلَةُ».

[البخاري: كتاب الزكاة، باب لا صدقة إلا عن ظهر غنى، رقم: ١٤٢٩].

٩٥ ـ (١٠٣٤) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَحْمَدُ بْنُ عَبْدَةَ. جَمِيعاً عَنْ يَحْيَىٰ الْقَطَّانِ. قَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، قَالَ: سَمِعْتُ مُوسَىٰ بْنَ طَلْحَةَ يُحَدِّثُ؛ أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَفْضَلُ

upper hand (which gives charity) is better than the lower hand (which takes). One should start giving first to his dependents."

96-(1035) Hakim Ibn Hezam narrated: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand."

97-(1036) Abu Umama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O son of Adam! If you spend the surplus (of your wealth), it would be better for you, and if you withhold it, it would be evil for you. However, you would not be blamed (if you did not spend) because of having only the minimum needs of living. You should start (giving in charity) with your dependants. No doubt, the upper hand (which gives) is better than the lower one (which receives)."

[33] It is forbidden to beg

98-(1037) Mu'awiya said: Beware of (narrating and acting upon) many traditions, except those, which were widespread during the time of (the caliphate of) Umar, for Umar used to cause people to fear Allah. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for somebody, He would cause him to have the religious knowledge and understanding." I also heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I'm only but a treasurer; so, he, whom I gave (something) out of my own will, would be blessed in it, and he, whom I gave because of his begging and greediness, would be like the one, who eats but is never satisfied."

99-(1038) Wahb Ibn Munabbih narrated from his brother Hammam that Mu'awiya said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not beg unrelentingly, for, by Allah, none of you asks me for something, and such a begging of his results in something he takes from me disapprovingly would be blessed in what I gave him."

(...)Amr Ibn Dinar narrated from Wahb Ibn Munabbih: I went to his home in San'a' and he offered me nuts grown in his house to eat. His brother said: I heard Mu'awiya Ibn Abu Sufyan saying that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

الصَّدَقَةِ ـ أَوْ خَيْرُ الصَّدَقَةِ ـ عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

٩٦ ـ (١٠٣٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ؛ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

[البخاري: كتاب الزكاة، باب الاستعفاف عن المسألة، رقم: ١٤٧٢].

٩٧ ـ (١٠٣٦) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادٌ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ آدَمَ، إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ وَلاَ تُلاَمُ عَلَى كَفَافٍ، وَابْدَأْ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

٣٣ ـ بابُ النَّهْيِ عن المَسْأَلَةِ

٩٨ ـ (١٠٣٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْيَحْصُبِيِّ، قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: إِيَّاكُمْ وَأَحَادِيثَ إِلاَّ حَدِيثاً كَانَ فِي عَهْدِ عُمَرَ، فَإِنَّ عُمَرَ كَانَ يُخِيفُ النَّاسَ فِي اللَّهِ عَزَّ وَجَلَّ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ».

وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا خَازِنٌ، فَمَنْ أَعْطَيْتُهُ عَنْ طِيبِ نَفْسٍ فَيُبَارَكُ لَهُ فِيهِ، وَمَنْ أَعْطَيْتُهُ عَنْ مَسْأَلَةٍ وَشَرَهٍ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

٩٩ ـ (١٠٣٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ هَمَّامٍ، عَنْ مُعَاوِيَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُلْحِفُوا فِي الْمَسْأَلَةِ، فَوَاللَّهِ لاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئاً، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئاً وَأَنَا لَهُ كَارِهٌ، فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ».

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ: حَدَّثَنِي وَهْبُ بْنُ مُنَبِّهٍ ـ وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ بِصَنْعَاءَ فَأَطْعَمَنِي مِنْ جَوْزَةٍ فِي دَارِهِ ـ عَنْ أَخِيهِ. قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَذَكَرَ مِثْلَهُ.

100-(1037) Humaid Ibn Abd Ar-Rahman Ibn Awf narrated: I heard Mu'awiya saying, while he was delivering a sermon: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for somebody, He would cause him to have the religious knowledge and understanding. I'm only but a distributor (of wealth) and it is Allah Who bestows (upon the people)."

[34] The needy is the one who never finds enough to satisfy himself, and whom the people never consider as too poor to be given charity

101-(1039) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The needy is not that wandering one, who goes round the people, and is dismissed by one or two morsels, or one or two dates." They (the companions) asked: "Then, who is the needy one, O Messenger of Allah?" he replied: "He is the one, who neither finds enough (money) to satisfy himself,, nor does he draw the attention of others so as to give him charity (since he doesn't seem to be too poor to be given), nor does he beg the people for anything."

102-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The poor person is not the one who is dismissed by a date or two or a morsel or two, but the poor person is he who abstains from begging (people for anything as well as from showing his poverty at all). Recite, if you wish, Allah's Statement: "They beg not importunately from all and sundry." (Heifer "Al-Baqara" 273)

(...) It was narrated through another chain of transmitters, on the authority of Abu Huraira "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said (a Hadith like that transmitted by Isma'il).

[35] It is undesirable to beg anything from the people

103-(1040) Hamza Ibn Abdullah narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man keeps begging people, he will meet Allah, having no piece of flesh on his face" (because of his humiliation, and as a punishment for his begging).

(...) The same was narrated on the authority of the brother of Az-Zuhri, with the same chain of transmitters. But here, there is no mention of the word "piece".

١٠٠ ـ (١٠٣٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ يَخْطُبُ يَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ».

[البخاري: كتاب العلم، باب من يرد الله به خيراً يفقهه في الدين، رقم: ٧١].

٣٤ ـ باب المِسْكين الذي لا يَجِدُ غنى، ولا يُفطَنُ له فيُتصدَّق عليه

١٠١ ـ (١٠٣٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَىٰ النَّاسِ، فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ». قَالُوا: فَمَا الْمِسْكِينُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلاَ يَسْأَلُ النَّاسَ شَيْئاً».

١٠٢ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي شَرِيكٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَىٰ مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَاللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الْمُتَعَفِّفُ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾ [البقرة: ٢٧٣]».

[البخاري: كتاب التفسير، باب ﴿لا يسألون الناس إلحافاً﴾، رقم: ٤٥٣٩].

(...) ـ وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ: أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ؛ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ.

٣٥ ـ باب كَرَاهَةِ المَسْأَلَةِ للنَّاسِ

١٠٣ ـ (١٠٤٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّىٰ يَلْقَى اللَّهَ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

[البخاري: كتاب الزكاة، باب من سأل الناس تكثراً، رقم: ١٤٧٤].

(...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَخِي الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ «مُزْعَةُ».

104-(...) Hamza Ibn Abdullah Ibn Umar narrated that he heard his father saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Man will keep begging the people until he will come on the Day of Judgement, having no piece of flesh on his face."

105-(1041) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs the wealth of others in order to increase his own is asking only for pieces of fire. Let him then ask for little or much."

106-(1042) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you went in the morning (to the forest) in order to cut and carry firewood on his back so as to (sell it and utilize its profit in such a way as to) give in charity, and (satisfy his needs and) become independent from the people, that would be better for him than to beg (something) from another who might or might not give him. No doubt, the upper hand (which gives charity) is better than the lower hand (which receives)."

(...) Abu Hazim narrated: We came to Abu Huraira "Allah be pleased with him" who told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you went in the morning to bring and carry firewood on his back so as to sell it..." (and the rest is the same as narrated by Bayan).

107-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you went in the morning (to the forest) in order to tie a bundle of firewood and carry it on his back so as to sell it (and utilize its profit), that would be better for him than to beg (something) from another who might or might not give him."

108-(1043) Malik Ibn Awf Al-Ashja'i narrated: We, nine, eight, or seven men, were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when he said to us: "Wouldn't you give the pledge of allegiance to The Messenger of Allah?" However, that was just a short time after we had given the pledge of allegiance. We said: "We've given you, O Messenger of Allah, the pledge of allegiance." He said (once again): "Would you not give the pledge of allegiance to The Messenger of Allah?" we said: "We've given you the pledge of allegiance, O Messenger of Allah." He said: "Would you not give the pledge of allegiance to The Messenger of Allah?" then, we stretched our hands and said: "We give you the pledge of allegiance, O Messenger of Allah. For what (conditions)

١٠٤ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّىٰ يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

١٠٥ ـ (١٠٤١) ـ حدّثنا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّراً، فَإِنَّمَا يَسْأَلُ جَمْراً، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ».

١٠٦ ـ (١٠٤٢) ـ حدّثني هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ بَيَانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَىٰ ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ وَيَسْتَغْنِيَ بِهِ مِنَ النَّاسِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً، أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ، فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَىٰ، وَابْدَأْ بِمَنْ تَعُولُ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَىٰ ظَهْرِهِ فَيَبِيعَهُ»، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ بَيَانٍ.

١٠٧ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَىٰ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ، فَيَحْمِلَهَا عَلَىٰ ظَهْرِهِ فَيَبِيعَهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً يُعْطِيهِ أَوْ يَمْنَعُهُ».

[البخاري: كتاب البيوع، باب كسب الرجل وعمله بيده، رقم: ٢٠٧٤].

١٠٨ ـ (١٠٤٣) ـ حدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ وَسَلَمَةُ بْنُ شَبِيبٍ ـ قَالَ سَلَمَةُ: حَدَّثَنَا. وَقَالَ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدِّمَشْقِيُّ ـ: حَدَّثَنَا سَعِيدٌ ـ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ ـ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ قَالَ: حَدَّثَنِي الْحَبِيبُ الأَمِينُ، أَمَّا هُوَ فَحَبِيبٌ إِلَيَّ، وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ، عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً، فَقَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟» وَكُنَّا

would we give the pledge of allegiance to you?" he said: "(You should give the pledge of allegiance) to worship Allah and associate nothing with Him (in worship), to offer the five (obligatory daily) prayers, to obey (and he uttered a word secretly), and not to beg the people for anything." (From this time) I saw some of this group (which was present with me), who (never begged the people for anything to the extent that) if the whip of anyone of them fell from him, he would never ask anyone to bring it up to him.

[36] The one for whom begging is lawful

109-(1044) Qabisa Ibn Mukhariq Al-Hilali said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "Wait until the charity is brought to us, so that we would order that something be given to you." Then, he said: "O Qabisa! (You should know that) begging is not lawful except for one of the following three types of persons: If one brought debt upon himself (in order to make such things as to make peace among people), begging would be lawful for him till he fulfills it, after which he must stop begging; if one was befallen by a catastrophe, which destroyed his property, begging would be lawful for him till he gets what sustains him or provides him with reasonable subsistence; and if a person was struck by poverty, as confirmed by three intelligent men of his people saying: "So-and-so was befallen by a great poverty), then, begging would be lawful for him till he gets what sustains him or provides him with fair subsistence. O Qabisa! Except for those three types, begging is forbidden, and the One who practices it does what is forbidden."

[37] It is lawful to accept what is given (to you), with neither begging nor greediness

110-(1045) Salim Ibn Abdullah Ibn Umar narrated from his father: I heard Umar "Allah be pleased with him" saying: Whenever Allah's Apostle "Allah's blessing and peace be upon him" gave me something, I would say to him: "would you give it to a poorer and more needy one than me?" once, he gave me some property, and I said to him: "would you give it to a poorer and more needy one than me?" The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Take it. If you are given something from this property, without begging or greediness, you would take it; otherwise, you should not seek for it."

111-(...) Salim Ibn Abdullah Ibn Umar narrated from his father that whenever Allah's Apostle "Allah's blessing and peace be upon him" gave

حَدِيثَ عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟» فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟» قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ، فَعَلاَمَ نُبَايِعُكَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً، وَالصَّلَوَاتِ الْخَمْسِ، وَتُطِيعُوا ـ وَأَسَرَّ كَلِمَةً خَفِيَّةً ـ وَلاَ تَسْأَلُوا النَّاسَ شَيْئاً» فَلَقَدْ رَأَيْتُ بَعْضَ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ، فَمَا يَسْأَلُ أَحَداً يُنَاوِلُهُ إِيَّاهُ.

٣٦ ـ بابُ مَنْ تَحِلُّ له المَسْأَلَةُ

١٠٩ ـ (١٠٤٤) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هَارُونَ بْنِ رِيَابٍ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهِلاَلِيِّ. قَالَ: تَحَمَّلْتُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا». قَالَ: ثُمَّ قَالَ: «يَا قَبِيصَةُ، إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشٍ ـ أَوْ قَالَ: سِدَاداً مِنْ عَيْشٍ ـ، وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلاَناً فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قِوَاماً مِنْ عَيْشٍ ـ أَوْ قَالَ: سِدَاداً مِنْ عَيْشٍ ـ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ، يَا قَبِيصَةُ، سُحْتاً يَأْكُلُهَا صَاحِبُهَا سُحْتاً».

٣٧ ـ بابُ إِبَاحَةِ الأَخْذِ لمن أُعْطِيَ من غير مَسْأَلَةٍ ولا إِشْرَافٍ

١١٠ ـ (١٠٤٥) ـ **وحدّثنا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالاً، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذْهُ، وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ، فَلاَ تُتْبِعْهُ نَفْسَكَ».

[البخاري: كتاب الزكاة، باب من أعطاه الله شيئاً من غير مسألة...، رقم: ١٤٧٣].

١١١ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

Umar "Allah be pleased with him" something, he would say to him: "would you, O Messenger of Allah, give it to a poorer and more needy one than me?" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take and make it your property, or give it in charity. If you are given something from this property, without greediness or begging, you would take it; otherwise, you should not seek for it." Salim commented: For that reason, Ibn Umar neither asked for anything, nor did he refuse to take whatever was given to him.

(...) The same was narrated on the authority of Abdullah Ibn As-Sa'di, from Umar Ibn Al-Khattab, from The Messenger of Allah "Allah's blessing and peace be upon him".

112-(...) Ibn As-Sa'di Al-Maliki narrated: Umar Ibn Al-Khattab appointed me as a collector of charity. After I had fulfilled that (task) and handed over that (collected charity) to him, he ordered that a remuneration should be given to me (for what I had done). I said: "I fulfilled this duty for the sake of Allah and my reward is with Allah." He said: "Take whatever is given to you. Indeed, I fulfilled this duty during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", who appointed me as a collector of charity. (When he wanted to give me a remuneration for the work I had done) I said as you say. But, The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you are given anything without begging, you should (accept and) eat it and give it in charity.""

(...) Ibn As-Sa'di narrated: Umar Ibn Al-Khattab "Allah be pleased with him" appointed me as a charity collector...(and the rest is the same as narrated by Al-Laith).

[38] It is undesirable to be eager to have (the benefits of) the world

113-(1046) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "The heart of an old person feels (as strong as a) young in love of two things: love for long life and (love for possessing) wealth."

114-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The heart of an old person becomes (as strong as a) young for the sake of two things: for long life and love for wealth."

115-(1047) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

يُعْطِي عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ الْعَطَاءَ فَيَقُولُ لَهُ عُمَرُ: أَعْطِهِ يَا رَسُولَ اللَّهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ، فَلاَ تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَمِنْ أَجْلِ ذٰلِكَ كَانَ ابْنُ عُمَرَ لاَ يَسْأَلُ أَحَداً شَيْئاً، وَلاَ يَرُدُّ شَيْئاً أُعْطِيَهُ.

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ بِمِثْلِ ذٰلِكَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ.

١١٢ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ؛ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَىٰ الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ. فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ، وَأَجْرِي عَلَىٰ اللَّهِ. فَقَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي عَمِلْتُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئاً مِنْ غَيْرِ أَنْ تَسْأَلَ، فَكُلْ وَتَصَدَّقْ».

(...) ـ **وحدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّعْدِيِّ؛ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، عَلَىٰ الصَّدَقَةِ. بِمِثْلِ حَدِيثِ اللَّيْثِ.

٣٨ ـ بابُ كَرَاهَةِ الحِرْصِ على الدُّنيا

١١٣ ـ (١٠٤٦) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَىٰ حُبِّ اثْنَتَيْنِ: حُبِّ الْعَيْشِ، وَالْمَالِ».

١١٤ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَىٰ حُبِّ اثْنَتَيْنِ: طُولُ الْحَيَاةِ، وَحُبُّ الْمَالِ».

[البخاري: كتاب الرقاق، باب من بلغ ستين سنة فقد أعذر الله إليه في العمر، رقم: ٦٤٢].

١١٥ ـ (١٠٤٧) ـ **وحدّثني** يَحْيَىٰ بْنُ يَحْيَىٰ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ أَبِي عَوَانَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ:

son of Adam grows old of whom only two characteristics keep (as strong as a) young: Longing for wealth, and longing for long life."

(...)Quatada narrated from Anas that The Prophet of Allah "Allah's blessing and peace be upon him" said (the same).

(...) Quatada narrated the same through another chain of transmitters, from Anas from The Prophet "Allah's blessing and peace be upon him".

[39] If the son of Adam has two valleys (of gold or money), he will desire to have a third

116-(1048) Quatada narrated from Anas "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the son of Adam has two valleys of money, he will desire to have a third valley. That's because (he will remain eager to have all the benefits of this world until) nothing except the earth (of the grave after death) will fill the inside of the son of Adam. No doubt, Allah turns in repentance to the one who repents (to Him)."

(...)Anas Ibn Malik "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying this, but I do not know whether it was revealed to him, or it was something he said...(and he mentioned a Hadith like that narrated by Abu Awana).

117-(...) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the son of Adam had a valley of gold, he would desire to have another valley. That's because (he would remain eager to have all the benefits of this world until) nothing except the earth (of the grave after death) would fill his mouth. No doubt, Allah turns in repentance to the one who repents (to Him)."

118-(1049) Ibn Abbas "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the son of Adam had as much wealth as to fill a valley, he would love to have the like of it besides. Nothing but dust would satisfy the son of Adam; and Allah accepts the repentance of him, who repents to Him." Ibn Abbas "Allah be pleased with both" commented: I do not know whether that (statement) was from The Holy Qur'an. Zuhair said in his narration that it was said: I do not know whether that (statement) was from The Holy Qur'an. He did not mention Ibn Abbas.

119-(1050) Abu Harb Ibn Abu Al-Aswad narrated from his father that Abu Musa Al-Ash'ari "Allah be pleased with him" sent for the reciters of Basra. They came to him in three hundred, all of whom recited the Qur'an.

قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ».

(...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ. قَالَ بِمِثْلِهِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. بِنَحْوِهِ.

٣٩ ـ بابٌ لو أَنَّ لابْنِ آدمَ وادِيَيْن لابتغى ثالثاً

١١٦ ـ (١٠٤٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو عَوَانَةَ ـ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لابْتَغَىٰ وَادِياً ثَالِثاً، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ تَابَ».

(...) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ـ فَلاَ أَدْرِي أَشَيْءٌ أُنْزِلَ أَمْ شَيْءٌ كَانَ يَقُولُهُ ـ بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ.

١١٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لَوْ كَانَ لابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنَّ لَهُ وَادِياً آخَرَ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَىٰ مَنْ تَابَ».

١١٨ ـ (١٠٤٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّ لابْنِ آدَمَ مِلْءَ وَادٍ مَالاً لأَحَبَّ أَنْ يَكُونَ إِلَيْهِ مِثْلُهُ، وَلاَ يَمْلأُ نَفْسَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَىٰ مَنْ تَابَ».

قَالَ ابْنُ عَبَّاسٍ: فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لاَ.

وَفِي رِوَايَةِ زُهَيْرٍ قَالَ: فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ. لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ.

[البخاري: كتاب الرقاق، باب ما يتقي من فتنة المال...، رقم: ٦٤٣٦].

١١٩ ـ (١٠٥٠) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ، عَنْ أَبِيهِ قَالَ: بَعَثَ أَبُو مُوسَىٰ الأَشْعَرِيُّ إِلَىٰ قُرَّاءِ

He said: "You are the best from among the people of Basra, in view of the fact that you are the reciters from among them. So keep reciting it, and let your reciting it for a long time not harden your hearts as the hearts of those preceding you were hardened. We used to recite a Sura, resembling in length and severity (the Sura of) Disavowal, which I was made to forget except for the following statement which I remember from it: "If the son of Adam had two valleys of money,, he would desire to have a third valley, and nothing would fill the inside of the son of Adam but the earth (of his grave after death)." We also used to recite a Sura resembling one of the Suras starting with glorification, which I was made to forget, except for the following statement which I remember from it: "Oh people who believe! Why do you say that which you do not do?...That is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Judgement.""

[40] One's richness never lies in the abundance of goods

120-(1051) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's richness never lies in the abundance of (worldly) goods; but the richness is that of one's soul."

[41] Feeling afraid of what would be brought out of the luxuries of the world

121-(1052) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" addressed the people saying: "No, by Allah! I am not afraid for your sake but of what Allah would bring to you out of the pleasures and splendours of the world." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while, after which he said (to the questioner): "What did you say?" he said: "I said: O Messenger of Allah! Can the good bring forth evil?" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "(Real) good never brings forth but good. Indeed whatever grows on the banks of a water-stream either kills or nearly causes the animal to perish (particularly because of eating from it so much), except that animal which eats the vegetation, and when its flanks are swollen (out of satisfaction), it faces the sun, then chews its cud, defecates, urinates, and returns to eat again. So, whoever takes that wealth rightly, would be blessed in it, and whoever takes it with no right, would be like the one who eats, but is never satisfied."

أَهْلِ الْبَصْرَةِ، فَدَخَلَ عَلَيْهِ ثَلاَثُ مِئَةِ رَجُلٍ قَدْ قَرَؤُوا الْقُرْآنَ فَقَالَ: أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقُرَّاؤُهُمْ فَاتْلُوهُ، وَلاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُو قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا فِي الطُّولِ وَالشِّدَّةِ بِبَرَاءَةَ، فَأُنْسِيتُهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لابْتَغَى وَادِياً ثَالِثاً وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ. وَكُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا بِإِحْدَى الْمُسَبِّحَاتِ، فَأُنْسِيتُهَا، غَيْرَ أَنِّي حَفِظْتُ مِنْهَا: «يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ، فَتُكْتَبُ شَهَادَةً فِي أَعْنَاقِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ».

٤٠ ـ بابٌ: «لَيْسَ الغِنَى عن كَثْرَةِ العَرَضِ»

١٢٠ ـ (١٠٥١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».

٤١ ـ باب تخوّف ما يخرجُ من زَهْرَة الدنيا

١٢١ ـ (١٠٥٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ: «لاَ وَاللَّهِ، مَا أَخْشَى عَلَيْكُمْ، أَيُّهَا النَّاسُ، إِلاَّ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَصَمَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ، أَوْ خَيْرٌ هُوَ، إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطاً أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ أَكَلَتْ حَتَّى إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ ثَلَطَتْ أَوْ بَالَتْ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ فَأَكَلَتْ، فَمَنْ يَأْخُذْ مَالاً بِحَقِّهِ يُبَارَكْ لَهُ فِيهِ، وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

122-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" said: "The thing of which I am afraid most for your sake is what Allah would bring to you out of the pleasures and splendours of the world." We asked: "What are the pleasures and splendors of the world, O Messenger of Allah?" he said: "They are the blessings (natural resources) of the earth." They asked once again: "O Messenger of Allah! Does good brings forth evil?" he said: "Good never produces but good. Good never brings forth but good. whatever grows on the banks of a water-stream either kills or are about to kill the animals, except that (animal) which eats the vegetation, and when its flanks are swollen, it faces the sun, then defecates, urinates and chews its cud, and returns to eat once again. No doubt this wealth is (as fresh as) sweet fruit. So, if one took it rightly, and spent it rightly, then what a good support it would be (for him)! and whoever took it with no right, he would be like the one who eats but is never satisfied."

123-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" sat on a pulpit and we sat around him. Then he said: "The things of which I am afraid most for your sake (concerning what will befall you after me) are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while. It was said to that person: "What is wrong with you? You are talking to The Prophet "Allah's blessing and peace be upon him" while he is not talking to you." Then we noticed that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner?" It seemed as if The Prophet "Allah's blessing and peace be upon him" praised him (for his question). Then he said: "Good never brings forth evil. Indeed whatever grows on the banks of a water-stream either kills or makes the animals sick, except that (animal) which eats its fill vegetation, and when its flanks are swollen, it faces the sun, then chews its cud, urinates and grazes again. No doubt this wealth is (as fresh as) sweet fruit. Blessed is the wealth of a Muslim from which he gives the poor, the orphans, the needy, and the travellers. (Or The Prophet "Allah's blessing and peace be upon him" said something similar to it) He who takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Judgement."

١٢٢ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَن عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا» قَالُوا: وَمَا زَهْرَةُ الدُّنْيَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بَرَكَاتُ الأَرْضِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ قَالَ: «لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ. إِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ، فَإِنَّهَا تَأْكُلُ حَتَّىٰ إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثُمَّ اجْتَرَّتْ وَبَالَتْ وَثَلَطَتْ ثُمَّ عَادَتْ فَأَكَلَتْ. إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

[البخاري: كتاب الزكاة، باب الصدقة على اليتامى، رقم: ١٤٦٥].

١٢٣ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي، مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا» فَقَالَ رَجُلٌ: أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ يَا رَسُولَ اللَّهِ؟ قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَقِيلَ لَهُ: مَا شَأْنُكَ؟ تُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَلاَ يُكَلِّمُكَ؟ قَالَ: وَرُئِيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ، فَأَفَاقَ يَمْسَحُ عَنْهُ الرُّحَضَاءَ.

وَقَالَ: «إِنَّ هٰذَا السَّائِلَ» ـ وَكَأَنَّهُ حَمِدَهُ ـ فَقَالَ: «إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ، فَإِنَّهَا أَكَلَت حَتَّىٰ إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ. وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ لِمَنْ أَعْطَىٰ مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ ـ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ ـ وَإِنَّهُ مَنْ يَأْخُذْهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيداً يَوْمَ الْقِيَامَةِ».

[42] The merit of abstention (from begging) and of patience

124-(1053) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Some people from among the Ansar asked the Messenger of Allah "Allah's blessing and peace be upon him" (to give them something), and he gave them. They again asked him and he gave them once again, until what he had was used up. Then, he said: "Whatever good (such as wealth, goods or so) I have, I will not withhold from you. He who abstains from begging, Allah protects him against need; he who seeks for independence (from asking people), Allah causes him to be independent; and he who proves to be patient, Allah supports him to be patient. None is endowed with anything better and greater than endurance."

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

[43] Regarding the minimum needs of living and satisfaction

125-(1054) Abdullah Ibn Amr Ibn Al-As narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Prosperous was he, who embraced Islam, and was endowed with the minimum requirements of subsistence, whom Allah made to be satisfied with whatever He gave him."

126-(1055) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Make the provision of Muhammad's family sufficient just to sustain life."

[44] Giving him who begged something impolitely and awkwardly

127-(1056) Salman Ibn Rabie'a narrated: Umar Ibn Al-Khattab "Allah be pleased with him" said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" distributed some property among some people. I said: "By Allah, O Messenger of Allah, there are some else, who have more right to take this property than those (among whom you distributed it)." He (The Prophet) said: "They (begged me so much importunately to the extent that they) forced me to choose whether (they would) ask me awkwardly, or they would accuse me of stinginess; and I'm not a miser."

128-(1057) Anas Ibn Malik "Allah be pleased with him" narrated: I was walking with the Messenger of Allah "Allah's blessing and peace be upon him" who was wearing a Najrani garment with a thick border. A Bedouin met him and pulled the garment so violently that I saw the traces of its border on the neck of the Messenger of Allah "Allah's blessing and peace be upon him" because of this violent pulling. He (the Bedouin) said: "O Muhammad! Order that something should be given to me from the wealth

٤٢ ـ بابُ فَضْلِ التَّعفُّفِ والصبر

١٢٤ ـ (١٠٥٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِىءَ عَلَيْهِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَاساً مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

[البخاري: كتاب الزكاة، باب الاستعفاف عن المسألة، رقم: ١٤٦٩].

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

٤٣ ـ بابٌ في الكَفَافِ والقَنَاعة

١٢٥ ـ (١٠٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ الْمُقْرِىءُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي شُرَحْبِيلُ ـ وَهُوَ ابْنُ شَرِيكٍ ـ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافاً، وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ».

١٢٦ ـ (١٠٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ. كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتاً».

[البخاري: كتاب الرقاق، باب كيف كان عيش النبي ﷺ واصحابه...، رقم: ٦٤٦٠].

٤٤ ـ باب إعطاءِ من سَأَلَ بِفُحْشٍ وغِلْظَةٍ

١٢٧ ـ (١٠٥٦) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ سَلْمَانَ بْنِ رَبِيعَةَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْماً. فَقُلْتُ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَغَيْرُ هٰؤُلاَءِ كَانَ أَحَقَّ بِهِ مِنْهُمْ. قَالَ: «إِنَّهُمْ خَيَّرُونِي أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يُبَخِّلُونِي، فَلَسْتُ بِبَاخِلٍ».

١٢٨ ـ (١٠٥٧) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَمِعْتُ مَالِكاً. (ح) وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ

of Allah which is with you." The Messenger of Allah "Allah's blessing and peace be upon him" turned to him, smiled, and ordered that a gift (provision)be given to him.

(...) This Hadith was narrated on the authority of Anas Ibn Malik "Allah be pleased with him", from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters. In the Hadith transmitted by Ikrima Ibn Ammar it was added: "He (the Bedouin) pulled his (garment) so violently that The Messenger of Allah "Allah's blessing and peace be upon him" was drifted very close to the Bedouin." In the Hadith transmitted by Hammam, it was said: "He pulled it so violently that the garment was torn and its border was left around the neck of The Messenger of Allah "Allah's blessing and peace be upon him"."

129-(1058) Al- Miswar Ibn Makhrama narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed some cloaks but gave none to Makhrama. Makhrama said: "O my son! come with me to the Messenger of Allah "Allah's blessing and peace be upon him"." I went with him. He said: "come in and call him (to come out) for me. So I called him and he (the Prophet) came out, having a cloak (from those already distributed) on him. He (the Prophet) said: "I had kept it for you." He looked at it and said: "Makhrama was pleased."

130-(...) Al- Miswar Ibn Makhrama narrated: Some cloaks were brought to The Messenger of Allah "Allah's blessing and peace be upon him". My father Makhrama said to me: "Come with me to him so that he would give to us anything from that." My father stood at the door and began to talk. Recognized him by his voice, The Messenger of Allah "Allah's blessing and peace be upon him" came out, having a cloak with him, and he was showing its beauties and saying: "I kept it for you, I kept it for you."

[45] Giving the one for whose faith it is feared

131-(150) Amir Ibn Sa'd Ibn Abu Waqqas reported on the authority of his father: Allah's Apostle distributed alms amongst (a group of) people while I was sitting there. But Allah's Apostle "Allah's blessing and peace be upon him" left a man whom I thought the best of the lot. I stood up to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him secretly: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet "Allah's blessing and peace be upon him" commented: "Or merely a Muslim." I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle "Allah's blessing and

الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٤٩].

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. (ح) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ. كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. بِهٰذَا الْحَدِيثِ.

وَفِي حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ مِنَ الزِّيَادَةِ: قَالَ: ثُمَّ جَبَذَهُ إِلَيْهِ جَبْذَةً، رَجَعَ نَبِيُّ اللَّهِ ﷺ فِي نَحْرِ الأَعْرَابِيِّ.

وَفِي حَدِيثِ هَمَّامٍ: فَجَاذَبَهُ حَتَّى انْشَقَّ الْبُرْدُ، وَحَتَّى بَقِيَتْ حَاشِيَتُهُ فِي عُنُقِ رَسُولِ اللَّهِ ﷺ.

١٢٩ ـ (١٠٥٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ؛ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئاً. فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَانْطَلَقْتُ مَعَهُ، قَالَ: ادْخُلْ فَادْعُهُ لِي. قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا. فَقَالَ: «خَبَأْتُ هٰذَا لَكَ». قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ: «رَضِيَ مَخْرَمَةُ».

[البخاري: كتاب الهبة، باب كيف يُقبض العبد والمتاع، رقم: ٢٥٩٩].

١٣٠ ـ (...) ـ حدّثنا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ أَبُو صَالِحٍ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَدِمَتْ عَلَى النَّبِيِّ ﷺ أَقْبِيَةٌ، فَقَالَ لِي أَبِي مَخْرَمَةُ: انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئاً. قَالَ: فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ ﷺ صَوْتَهُ فَخَرَجَ وَمَعَهُ قَبَاءٌ وَهُوَ يُرِيهِ مَحَاسِنَهُ، وَهُوَ يَقُولُ: «خَبَأْتُ هٰذَا لَكَ، خَبَأْتُ هٰذَا لَكَ».

٤٥ ـ بابُ إعطاءِ من يُخافُ على إيمانِهِ

١٣١ ـ (١٥٠) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ؛ أَنَّهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطاً وَأَنَا جَالِسٌ فِيهِمْ. قَالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَرْتُهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ؟ وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً. قَالَ: «أَوْ مُسْلِماً» فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ؟ فَوَاللَّهِ، إِنِّي لأَرَاهُ مُؤْمِناً. قَالَ: «أَوْ مُسْلِماً» فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ،

peace be upon him": "Why have you left so and so? By Allah! He is a faithful believer." The Prophet "Allah's blessing and peace be upon him" again said: "Or merely a Muslim." In addition, I could not give up repeating my question because of what I knew about him. I asked Allah's Apostle "Allah's blessing and peace be upon him" (for the third time): "Why have you left so and so? By Allah! He is a faithful believer." The Prophet "Allah's blessing and peace be upon him" again said: "Or merely a Muslim." Then The Prophet "Allah's blessing and peace be upon him" said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire." In the narration of Al-Halwani, the saying (of Sa'd) was repeated only twice.

(...) A Hadith like that narrated by Salih from Az-Zuhri, was narrated on the authority of Az-Zuhri, through another chain of transmitters.

(...) Isma'il Ibn Muhammad Ibn Sa'd narrated: I heard Muhammad Ibn Sa'd relating this Hadith we mentioned earlier, according to which he (the narrator) said: The Messenger of Allah "Allah's blessing and peace be upon him" struck me with his hand between my shoulder and neck and said: "Do you (argue me as strongly as you seem to) fight me, O Sa'd? I give a man..." (and the rest is the same).

[46] Giving those whose hearts are made to adhere to accept Islam, and exhorting those of strong faith to endure

132-(1059) Anas "Allah be pleased with him" narrated: on the day of Hunain, some Ansari men said, when Allah made His Apostle get the properties of Hawazin tribe as booty, and he started giving to some men from Quraish even up to one-hundred camels each: "May Allah forgive The Apostle of Allah! He is giving (men of) Quraish, and *letting* us, in spite of the fact that our swords are still dropping their (pagans) blood." When The Messenger of Allah "Allah's blessing and peace be upon him" was informed of what they had said, he called the Ansar and gathered them in a leather tent. When they gathered, The Messenger of Allah "Allah's blessing and peace be upon him" came to them and said: "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied:" O Allah's Apostle! The wise ones amongst us said nothing, but the youngsters amongst us said: May Allah forgive His Apostle; he gives Quraish and leaves the Ansar, in spite of the fact that our swords are still dribbling with their (pagans) blood." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I give to such people as are still close to the period of disbelief (because they have recently embraced Islam and Faith is still weak in their hearts), in order to

مَالَكَ عَنْ فُلاَنٍ؟ فَوَاللَّهِ، إِنِّي لأَرَاهُ مُؤْمِناً. قَالَ: «أَوْ مُسْلِماً» قَالَ: «إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَىٰ وَجْهِهِ».

وَفِي حَدِيثِ الْحُلْوَانِيِّ تَكْرَارُ الْقَوْلِ مَرَّتَيْنِ.

(...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، عَلَىٰ مَعْنَىٰ حَدِيثِ صَالِحٍ، عَنِ الزُّهْرِيِّ.

(...) ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ؛ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ بِهٰذَا الْحَدِيثِ. يَعْنِي حَدِيثَ الزُّهْرِيِّ الَّذِي ذَكَرْنَا. فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي. ثُمَّ قَالَ: «أَقِتَالاً؟ أَيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ».

٤٦ ـ بابُ إعطاءِ المؤلَّفةِ قُلوبُهم على الإسلام وتَصَبُّرِ من قَوِيَ إيمانُه

١٣٢ ـ (١٠٥٩) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ أُنَاساً مِنَ الأَنْصَارِ قَالُوا، يَوْمَ حُنَيْنٍ، حِينَ أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ، الْمِئَةَ مِنَ الإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ، يُعْطِي قُرَيْشاً وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ!.

قَالَ أَنَسُ بْنُ مَالِكٍ: فَحُدِّثَ ذٰلِكَ رَسُولُ اللَّهِ ﷺ، مِنْ قَوْلِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَقَالَ لَهُ فُقَهَاءُ الأَنْصَارِ: أَمَّا ذَوُو رَأْيِنَا، يَا رَسُولَ اللَّهِ، فَلَمْ يَقُولُوا شَيْئاً، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ قَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِهِ، يُعْطِي قُرَيْشاً وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُعْطِي رِجَالاً حَدِيثِي

make them adhere to Islam. Won't you be pleased to see people go with fortune, while you return with The Messenger of Allah "Allah's blessing and peace be upon him" to your houses? By Allah, what you will return with is better than what they will return with." The Ansar replied: "Yes, O Allah's Apostle, we are satisfied." Then The Prophet "Allah's blessing and peace be upon him" said to them:" You will find after me, others given preference over you. Then be patient till you meet Allah and His Apostle; and I will be (expecting you) at The Fount (in Paradise)." They said: "We will keep patient."

(...)Anas Ibn Malik "Allah be pleased with him" reported that when Allah bestowed upon His Messenger "Allah's blessing and peace be upon him" the property of Hawazin (as booty)...and the rest is the same with the following slight changes: Anas said: We could not endure it...He also said: The people were of young ages.

(...) The same was narrated on the authority of Anas Ibn Malik through another chain of transmitters.

133-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gathered the Ansar and said to them: "Is there anyone else other than you?" they replied: "No, except for one, who is a son of our sister." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, a son of the people's sister belongs to them." Then he said: "The people of Quraish are still close to the period of ignorance (since they embraced Islam very recently), and they are still suffering from a calamity. So, I wanted to help them, and make their hearts adhere (to Islam). Won't you be pleased to see the people returning with the world (fortune) and you will return with The Messenger of Allah to your houses? If the people took their way through a valley, and the Ansar took their way through a mountain pass, I would take my way through the mountain pass of the Ansar."

134-(...) Anas "Allah be pleased with him" narrated: On the day of the Conquest of Mecca, when The Prophet "Allah's blessing and peace be upon him" had given (from the booty) the Quraish, the Ansar said: "By Allah, this is indeed very strange. Though our swords are still dribbling with their blood, our war spoils are distributed amongst them." When this news reached The Prophet "Allah's blessing and peace be upon him", he called the Ansar and said: "What is this news that has reached me from you?" They used not to tell lies, so they replied: "What has reached you is true." He said: "Doesn't it please you that the people take the booty to their homes and you take The Messenger of Allah "Allah's blessing and peace be upon

عَهْدٍ بِكُفْرٍ، أَتَأَلَّفُهُمْ، أَفَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ؟ فَوَاللَّهِ، لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». فَقَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ، قَدْ رَضِينَا. قَالَ: «فَإِنَّكُمْ سَتَجِدُونَ أَثَرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّىٰ تَلْقَوُا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ». قَالُوا: سَنَصْبِرُ.

[البخاري: كتاب اللباس، باب القبة الحمراء من أدم، رقم: ٥٨٦٠].

(...) ـ **حدّثنا** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّهُ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ. وَقَالَ: فَأَمَّا أُنَاسٌ حَدِيثَةٌ أَسْنَانُهُمْ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وجوه يومئذٍ ناضرة إلى ربها ناظرة﴾، رقم: ٧٤٤١].

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، إِلاَّ أَنَّهُ قَالَ: قَالَ أَنَسٌ: قَالُوا: نَصْبِرُ. كَرِوَايَةِ يُونُسَ، عَنِ الزُّهْرِيِّ.

١٣٣ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ الأَنْصَارَ فَقَالَ: «أَفِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» فَقَالُوا: لاَ، إِلاَّ ابْنُ أُخْتٍ لَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ» فَقَالَ: «إِنَّ قُرَيْشاً حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَىٰ بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِياً، وَسَلَكَ الأَنْصَارُ شِعْباً، لَسَلَكْتُ شِعْبَ الأَنْصَارِ».

[البخاري: كتاب المناقب، باب ابن أخت القوم منهم ومولى القوم منهم، رقم: ٣٥٢٨].

١٣٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: لَمَّا فُتِحَتْ مَكَّةُ قَسَمَ الْغَنَائِمَ فِي قُرَيْشٍ، فَقَالَتِ الأَنْصَارُ: إِنَّ هٰذَا لَهُوَ الْعَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ، وَإِنَّ غَنَائِمَنَا تُرَدُّ عَلَيْهِمْ! فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَجَمَعَهُمْ فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟» قَالُوا: هُوَ الَّذِي بَلَغَكَ، وَكَانُوا لاَ يَكْذِبُونَ. قَالَ: «أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ

him" to your homes? If the Ansar took their way through a valley or a mountain path, I would follow the Ansar's valley or a mountain path."

135-(...) Anas Ibn Malik "Allah be pleased with him" narrated: On the day (of The Holy Battle) of Hunain, the tribes of Hawazin and Ghatafan and others, with their animals and offspring came to fight against The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" had with him ten thousand men in addition to some of those who had been set free as Muslims (on The Day of Mecca Conquest) . The companions fled, leaving The Prophet "Allah's blessing and peace be upon him" alone. The Prophet "Allah's blessing and peace be upon him" then made two calls, which were clearly distinguished from each other. He turned right and said: "O community of Ansar!" They said: "We are answering your call, O Messenger of Allah! Rejoice, for we are with you!" Then he turned left and said: "O community of Ansar!" They said: "We are responding to your call! O Messenger of Allah! Rejoice, for we are with you!"

The Prophet "Allah's blessing and peace be upon him" at that time was riding his white mule. Then he dismounted and said: "I am Allah's Messenger." The infidels then were defeated. On that day The Prophet "Allah's blessing and peace be upon him" got a large amount of booty which he distributed amongst the Immigrants and those set free; and he did not give anything to the Ansar. The Ansar said: "When there is a difficulty, we are called, but the booty is given to others than us." The news reached The Prophet "Allah's blessing and peace be upon him" who gathered them in a leather tent and said: "What is this news which reached me from you, O community of Ansar?" They kept silent. He further said: "O community of Ansar! Won't you be happy that the people take the worldly things and you take The Messenger of Allah "Allah's blessing and peace be upon him" to your homes, keeping him for yourself?" They said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "If the people took their way through a valley, and the Ansar took their way through a mountain pass, I would take the Ansar's mountain pass." Hisham said: "O Abu Hamza (Anas)! Did you really attend that (event)? " He replied: "And how could I be absent from it!"

136-(...) Anas Ibn Malik "Allah be pleased with him" narrated: We conquered Mecca and then we went forth to (the holy battle of) Hunain. The pagans came in the best rows I have ever seen. First there aligned the rows of cavalry, then those of infantry, and then those of women behind them. Then the rows of sheep and goats and then of other animals were

النَّاسُ بِالدُّنْيَا إِلَىٰ بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَىٰ بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً، وَسَلَكَتِ الأَنْصَارُ وَادِياً أَوْ شِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ». [البخاري: كتاب المناقب، باب مناقب الانصار، رقم: ٣٧٧٨].

١٣٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ ـ يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ ـ قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ بِذَرَارِيِّهِمْ وَنَعَمِهِمْ، وَمَعَ النَّبِيِّ ﷺ يَوْمَئِذٍ عَشَرَةُ آلاَفٍ، وَمَعَهُ الطُّلَقَاءُ، فَأَدْبَرُوا عَنْهُ حَتَّىٰ بَقِيَ وَحْدَهُ. قَالَ: فَنَادَىٰ يَوْمَئِذٍ نِدَاءَيْنِ، لَمْ يَخْلِطْ بَيْنَهُمَا شَيْئاً، قَالَ: فَالْتَفَتَ عَنْ يَمِينِهِ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ» فَقَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبْشِرْ نَحْنُ مَعَكَ. قَالَ: ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ» قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبْشِرْ نَحْنُ مَعَكَ. قَالَ: وَهُوَ عَلَىٰ بَغْلَةٍ بَيْضَاءَ، فَنَزَلَ فَقَالَ: أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ، فَانْهَزَمَ الْمُشْرِكُونَ وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ كَثِيرَةً، فَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئاً، فَقَالَتِ الأَنْصَارُ: إِذَا كَانَتِ الشِّدَّةُ فَنَحْنُ نُدْعَىٰ، وَتُعْطَى الْغَنَائِمُ غَيْرَنَا! فَبَلَغَهُ ذٰلِكَ فَجَمَعَهُمْ فِي قُبَّةٍ، فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتُوا. فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ تَحُوزُونَهُ إِلَىٰ بُيُوتِكُمْ؟» قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ، رَضِينَا. قَالَ: فَقَالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصَارُ شِعْباً، لأَخَذْتُ شِعْبَ الأَنْصَارِ».

قَالَ هِشَامٌ: فَقُلْتُ: يَا أَبَا حَمْزَةَ، أَنْتَ شَاهِدٌ ذَاكَ؟ قَالَ: وَأَيْنَ أَغِيبُ عَنْهُ؟.

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال سنة ثمان، رقم: ٤٣٣٣].

١٣٦ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَحَامِدُ بْنُ عُمَرَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي السُّمَيْطُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: افْتَتَحْنَا مَكَّةَ، ثُمَّ إِنَّا غَزَوْنَا حُنَيْناً، فَجَاءَ الْمُشْرِكُونَ بِأَحْسَنِ صُفُوفٍ رَأَيْتُ، قَالَ: فَصُفَّتِ الْخَيْلُ، ثُمَّ صُفَّتِ الْمُقَاتِلَةُ، ثُمَّ صُفَّتِ النِّسَاءُ مِنْ وَرَاءِ

made into rows. We (people) were large in number, and we (Muslims) were six thousand. On one side, Khalid Ibn Al-Walid was leading the cavalry. But, at once our horses turned back from behind us. We could hardly keep steadfast when our horses were exposed. The Bedouins and the people whom we knew retreated.

Then, The Messenger of Allah "Allah's blessing and peace be upon him" made the following call: "O Emigrants! O Emigrants!" He then. said: "O Ansar! O Ansar!" (Anas said: "This Hadith is narrated by a group of preeminent people.") We said: "Here we are responding to your call, O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" proceeded. By Allah, we had not yet reached them when they were defeated by Allah. Then, we seized the wealth and then marched towards Ta'if, which we besieged for forty nights, after which we returned to Mecca and descended (at a certain place). The Messenger of Allah "Allah's blessing and peace be upon him" started to give a hundred camels to each one. (The rest of the Hadith is the same as narrated by Quatada, Abu At-Taiyyah, and Hisham Ibn Zaid).

137-(1060) Abaya Ibn Rafi narrated from Rafi Ibn Khadij: The Messenger of Allah "Allah's blessing and peace be upon him" gave Abu Sufyan Ibn Harb, Safwan Ibn Umaiyya, Uyaina Ibn Hisn and Al-Aqra Ibn Habis a hundred camels each. He gave Abbas Ibn Mirdas less than that., upon this, Abbas Ibn Mirdas said (the following poetic verses):

"Have you distributed the share of my booty and my horse among Uyaina and Al-Aqra? However, Neither Badr, nor Habis were more excellent than Mirdas (my father) in the gatherings. I'm not to be less than anyone of them, and whoever is lowered today, would never be raised."

He (the narrator) said: So, The Messenger of Allah "Allah's blessing and peace be upon him" completed his gift to one hundred (camels).

138-(...) Umar Ibn Sa'id Ibn Masruq narrated the same Hadith, with the same chain of transmitters, according to which he reported that The Prophet "Allah's blessing and peace be upon him" distributed the war booty of Hunain as follows: He gave one hundred camels to Abu Sufyan Ibn Harb...and the rest is the same, with this addition: He gave Alqama Ibn Ulatha one hundred (camels).

(...) The same Hadith was narrated on the authority of Umar Ibn Sa'id, but with no mention of Alqama Ibn Ulatha, Safwan Ibn Umaiyya, and the poetry (said by Abbas Ibn Mirdas).

ذٰلِكَ، ثُمَّ صُفَّتِ الْغَنَمُ، ثُمَّ صُفَّتِ النَّعَمُ، قَالَ: وَنَحْنُ بِشَرٍّ كَثِيرٍ قَدْ بَلَغْنَا سِتَّةَ آلَافٍ. وَعَلَىٰ مُجَنِّبَةِ خَيْلِنَا خَالِدُ بْنُ الْوَلِيدِ. قَالَ: فَجَعَلَتْ خَيْلُنَا تَلْوِي خَلْفَ ظُهُورِنَا، فَلَمْ نَلْبَثْ أَنِ انْكَشَفَتْ خَيْلُنَا، وَفَرَّتِ الأَعْرَابُ، وَمَنْ نَعْلَمُ مِنَ النَّاسِ. قَالَ: فَنَادَىٰ رَسُولُ اللَّهِ ﷺ: «يَالَ الْمُهَاجِرِينَ، يَالَ الْمُهَاجِرِينَ». ثُمَّ قَالَ: «يَالَ الأَنْصَارِ، يَالَ الأَنْصَارِ». قَالَ: قَالَ أَنَسٌ: هٰذَا حَدِيثُ عِمِّيَّةٍ. قَالَ: قُلْنَا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَايْمُ اللَّهِ، مَا أَتَيْنَاهُمْ حَتَّىٰ هَزَمَهُمُ اللَّهُ. قَالَ: فَقَبَضْنَا ذٰلِكَ الْمَالَ، ثُمَّ انْطَلَقْنَا إِلَى الطَّائِفِ فَحَاصَرْنَاهُمْ أَرْبَعِينَ لَيْلَةً ثُمَّ رَجَعْنَا إِلَىٰ مَكَّةَ فَنَزَلْنَا. قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْطِي الرَّجُلَ الْمِئَةَ مِنَ الإِبِلِ.

ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ قَتَادَةَ، وَأَبِي التَّيَّاحِ، وَهِشَامِ بْنِ زَيْدٍ.

١٣٧ ـ (١٠٦٠) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: أَعْطَىٰ رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ بْنَ حَرْبٍ، وَصَفْوَانَ بْنَ أُمَيَّةَ، وَعُيَيْنَةَ بْنَ حِصْنٍ، وَالأَقْرَعَ بْنَ حَابِسٍ، كُلَّ إِنْسَانٍ مِنْهُمْ، مِئَةً مِنَ الإِبِلِ. وَأَعْطَىٰ عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذٰلِكَ. فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ:

أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيْـ ... ـدِ بَيْنَ عُيَيْنَةَ وَالأَقْرَعِ؟
فَمَا كَانَ بَدْرٌ وَلاَ حَابِسٌ ... يَفُوقَانِ مِرْدَاسَ فِي الْمَجْمَعِ
وَمَا كُنْتُ دُونَ امْرِىءٍ مِنْهُمَا ... وَمَنْ تَخْفِضِ الْيَوْمَ لاَ يُرْفَعِ

قَالَ: فَأَتَمَّ لَهُ رَسُولُ اللَّهِ ﷺ مِئَةً.

١٣٨ ـ (...) ـ **وحدّثنا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، بِهٰذَا الإِسْنَادِ؛ أَنَّ النَّبِيَّ ﷺ قَسَمَ غَنَائِمَ حُنَيْنٍ، فَأَعْطَىٰ أَبَا سُفْيَانَ بْنَ حَرْبٍ مِئَةً مِنَ الإِبِلِ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ. وَزَادَ: وَأَعْطَىٰ عَلْقَمَةَ بْنَ عُلاَثَةَ مِئَةً.

(...) ـ **وحدّثنا** مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ، بِهٰذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ عَلْقَمَةَ بْنَ عُلاَثَةَ، وَلاَ صَفْوَانَ بْنَ أُمَيَّةَ، وَلَمْ يَذْكُرِ الشِّعْرَ فِي حَدِيثِهِ.

139-(1061) Abdullah Ibn Zaid narrated: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Hunain he distributed the war booty, and he gave those whose hearts are intended to adhere to Truth. He was informed that the Ansar expected to be given the same as the people (of Quraish) had got. Upon this the Messenger of Allah "Allah's blessing and peace be upon him" stood up and, after having praised and lauded Allah, he addressed them saying: "O community of Ansar! Did I not find you going astray and Allah guided you aright through me, destitute and Allah made you independent from need through me, and disunited (opposing one another) and Allah united you through me?" They (the Ansar) said: "Allah and His Messenger are more generous." He said: "Why do you not reply to me?" They said: "Allah and His Messenger are more generous."

He said: If you wish, you could say so and so, and the matter was such and such" (and he mentioned many things, Amr (a sub-narrator) alleged that he doesn't memorize them). He (the Prophet) said: "Won't you be pleased that the people should go away with goats and camels, and you would go to your houses with the Messenger of Allah? The Ansar are (as close to me as) the inner garment and (other) people are (like) the outer garment. Had it not been for the migration, I would have been from among the Ansar. If the people were to take their way through a valley or a mountain path, I would follow the valley or the mountain path of the Ansar. Soon, you would find after me people given preference (over you in getting worldly benefits). So you should keep patient until you meet me at the Fount."

140-(1062) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: On the day of Hunain, Allah's Apostle "Allah's blessing and peace be upon him" favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra Ibn Habis one-hundred camels and Uyaina the same amount, and also gave to some of the eminent Arabs preference in this regard. Then a person came and said: "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went and informed him of what he (this man) had said. (The colour of) his face changed (as red) as blood, and he said: "If Allah and His Apostle did not act justly, who else would act justly? May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient." Abdullah said: I said (to myself): I would never inform him (The Prophet) of any unpleasant thing afterwards.

١٣٩ ـ (١٠٦١) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ بْنِ عُمَارَةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَتَحَ حُنَيْناً قَسَمَ الْغَنَائِمَ، فَأَعْطَى الْمُؤَلَّفَةَ قُلُوبُهُمْ، فَبَلَغَهُ أَنَّ الأَنْصَارَ يُحِبُّونَ أَنْ يُصِيبُوا مَا أَصَابَ النَّاسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَهُمْ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «يَا مَعْشَرَ الأَنْصَارِ، أَلَمْ أَجِدْكُمْ ضُلاَّلاً، فَهَدَاكُمُ اللَّهُ بِي؟ وَعَالَةً، فَأَغْنَاكُمُ اللَّهُ بِي؟ وَمُتَفَرِّقِينَ، فَجَمَعَكُمُ اللَّهُ بِي؟» وَيَقُولُونَ: اللَّهُ وَرَسُولُهُ أَمَنُّ. فَقَالَ: «أَلاَ تُجِيبُونِي؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ أَمَنُّ. فَقَالَ: «أَمَا إِنَّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا، وَكَانَ مِنَ الأَمْرِ كَذَا وَكَذَا». لأَشْيَاءَ عَدَّدَهَا، زَعَمَ عَمْرٌو أَنْ لاَ يَحْفَظُهَا، فَقَالَ: «أَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالإِبِلِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ إِلَىٰ رِحَالِكُمْ؟ الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَشِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهُمْ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّىٰ تَلْقَوْنِي عَلَىٰ الْحَوْضِ».

[البخاري: كتاب المغازي، باب غزوة الطائف في شوال سنة ثمان، رقم: ٤٣٣].

١٤٠ ـ (١٠٦٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ رَسُولُ اللَّهِ ﷺ نَاساً فِي الْقِسْمَةِ، فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِئَةً مِنَ الإِبِلِ، وَأَعْطَىٰ عُيَيْنَةَ مِثْلَ ذٰلِكَ، وَأَعْطَىٰ أُنَاساً مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللَّهِ إِنَّ هٰذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ. قَالَ: فَقُلْتُ: وَاللَّهِ لأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ. قَالَ: فَتَغَيَّرَ وَجْهُهُ حَتَّىٰ كَانَ كَالصَّرْفِ، ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ»، قَالَ: ثُمَّ قَالَ: «يَرْحَمُ اللَّهُ مُوسَىٰ، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

قَالَ: قُلْتُ: لاَ جَرَمَ، لاَ أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثاً.

[البخاري: كتاب فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم...، رقم: ٣١٥٠].

141-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" distributed some booty (among some people). Then a person said: "in this distribution Allah's Pleasure has not been aimed at." I came to The Prophet "Allah's blessing and peace be upon him" and told him privately. He grew so much angry that (the colour of) his face turned into red, to the extent that I wished I had not informed him of it. Then, he said: "No doubt, Moses was harmed with more than this, yet he kept patient."

[47] The religious secessionists "Khawarij" and their characteristics

142-(1063) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A person came to the Messenger of Allah "Allah's blessing and peace be upon him" at Al-Ji'rana on his way back from Hunain, where there was in the clothes of Bilal some silver, of which The Messenger of Allah "Allah's blessing and peace be upon him" took a handful and distributed it among the people. He (the person) said to him: "O Muhammad! Do justice." He (the Prophet) said: "Woe to you! Who would do justice if I do not do justice! You would be very unsuccessful and loser if I do not do justice."

Umar Ibn Al-Khattab "Allah be pleased with him" said: "O Messenger of Allah! Give me permission to kill this hypocrite." Upon this he (the Prophet) said: "I seek refuge with Allah from the fact that people would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throats (as they do not act upon it), and they would deviate from it just as the arrow goes through the prey."

(...)Jabir Ibn Abdullah "Allah be pleased with both" narrated, through another chain of transmitters, that The Prophet "Allah's blessing and peace be upon him" was distributing some war booty...and the rest is the same.

143-(1064) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Ali "Allah be pleased with him" sent from Yemen a piece of gold to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra Ibn Habis Al-Hanzali, Uyaina Ibn Badr Al-Fazari, Alqama Ibn Ulatha Al-Amiri who belonged to (the tribe of) Banu Kilab and Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan. So the people of Quraish became angry and said: "He (The Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)."

Then a man with a thick beard, prominent cheeks, sunken eyes, a raised forehead, and a shaven head, came (in front of The Prophet) and said: "Be afraid of Allah, O Muhammad!" The Prophet "Allah's blessing and peace

١٤١ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْماً، فَقَالَ رَجُلٌ: إِنَّهَا لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَسَارَرْتُهُ، فَغَضِبَ مِنْ ذٰلِكَ غَضَباً شَدِيداً. وَاحْمَرَّ وَجْهُهُ حَتَّىٰ تَمَنَّيْتُ أَنِّي لَمْ أَذْكُرْهُ لَهُ. قَالَ: ثُمَّ قَالَ: «قَدْ أُوذِيَ مُوسَىٰ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثني إسحاق بن نصر...، رقم: ٣٤٠٥].

٤٧ ـ بابُ ذِكْرِ الخَوَارِجِ وصِفَاتِهِمْ

١٤٢ ـ (١٠٦٣) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ مُنْصَرَفَهُ مِنْ حُنَيْنٍ، وَفِي ثَوْبِ بِلاَلٍ فِضَّةٌ وَرَسُولُ اللَّهِ ﷺ يَقْبِضُ مِنْهَا يُعْطِي النَّاسَ. فَقَالَ: يَا مُحَمَّدُ، اعْدِلْ. قَالَ: «وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ فَأَقْتُلَ هٰذَا الْمُنَافِقَ. فَقَالَ: «مَعَاذَ اللَّهِ! أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هٰذَا وَأَصْحَابَهُ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ مَغَانِمَ. وَسَاقَ الْحَدِيثَ.

١٤٣ ـ (١٠٦٤) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: بَعَثَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ ـ وَهُوَ بِالْيَمَنِ ـ بِذَهَبَةٍ فِي تُرْبَتِهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ: الأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ، وَعُيَيْنَةُ بْنُ بَدْرٍ الْفَزَارِيُّ، وَعَلْقَمَةُ بْنُ عُلاَثَةَ الْعَامِرِيُّ، ثُمَّ أَحَدُ بَنِي كِلاَبٍ، وَزَيْدُ الْخَيْرِ الطَّائِيُّ، ثُمَّ أَحَدُ بَنِي نَبْهَانَ. قَالَ: فَغَضِبَتْ قُرَيْشٌ فَقَالُوا: أَتُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي إِنَّمَا فَعَلْتُ ذٰلِكَ لأَتَأَلَّفَهُمْ». فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ، مُشْرِفُ الْوَجْنَتَيْنِ، غَائِرُ الْعَيْنَيْنِ، نَاتِئُ الْجَبِينِ، مَحْلُوقُ الرَّأْسِ فَقَالَ: اتَّقِ

be upon him" said: "Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while, you do not trust me?" when this man turned back, somebody who, I think, was Khalid Ibn Al-Walid, requested The Prophet "Allah's blessing and peace be upon him" to let him kill this man, but he prevented him.

Then, The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this man, there will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite it without understanding or acting on it). Moreover, they will renegade from Islam as an arrow goes through the game's body. They will kill the Muslims but will let alive the idolaters. If I live up to their time, I will kill them (entirely)as the people of Ad were killed."

144-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported: Ali Ibn Abu Talib "Allah be pleased with him" sent from Yemen a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" distributed it amongst four Persons: Uyaina Ibn Badr, Aqra Ibn Habis, Zaid Al-Khail and the fourth was either Alqama or Amir Ibn At-Tufail. On that, one of his companions said: "We are more deserving of this (gold) than these (persons)." When that news reached The Prophet "Allah's blessing and peace be upon him", he said: "Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (revelation) both in the morning and in the evening?"

There got up a man with sunken eyes, prominent cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and said: "O Allah's Apostle! Be afraid of Allah." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Am I not from amongst all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid Ibn Al-Walid said: "O Allah's Apostle! Shall I chop off his neck?" The Prophet "Allah's blessing and peace be upon him" said: "No, for he may offer prayers." Khalid said: "There are a lot of those who offer prayers and say by their tongues what is not in their hearts." Allah's Apostle "Allah's blessing and peace be upon him" said: "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then The Prophet "Allah's blessing and peace be upon him" looked at him (That man) while the latter was going away and said: "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. They

اللَّهَ يَا مُحَمَّدُ! قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ يُطِعِ اللَّهَ إِنْ عَصَيْتُهُ! أَيَأْمَنُنِي عَلَىٰ أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي؟» قَالَ: ثُمَّ أَدْبَرَ الرَّجُلُ، فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ ـ يُرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ ـ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ ضِئْضِىءِ هٰذَا قَوْماً يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ. يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى عاد أخاهم هوداً...﴾ رقم: ٣٣٤٤].

١٤٤ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ، مِنَ الْيَمَنِ، بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا. قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ حِصْنٍ، وَالأَقْرَعِ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ بْنُ عُلاَثَةَ، وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذَا مِنْ هٰؤُلاَءِ. قَالَ: فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَلاَ تَأْمَنُونِي؟ وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحاً وَمَسَاءً» قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. فَقَالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ». قَالَ: ثُمَّ وَلَّى الرَّجُلُ. فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ فَقَالَ: «لاَ، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ، وَلاَ أَشُقَّ بُطُونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِىءِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْباً لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

would go out of the religion (of Islam) as an arrow goes through a game's body." I think he also said: "If I am present at their time I would kill them as the people of Thamud were killed."

145-(...) This Hadith was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters, and he mentioned in his narration Alqama Ibn Ulatha, and did not mention Amir Ibn At-Tufail. He also substituted the word "prominent forehead" for "raised forehead". Then, he added: Then, Umar Ibn Al-Khattab "Allah be pleased with him" got up to him and said: "O Messenger of Allah! Would I not chop off his neck?" he (The Prophet) answered in the negative. Then, he turned back. Khalid Ibn Al-Walid, Allah's sword, got up and said: "O Messenger of Allah! Shall I not chop off his neck?" he (The Prophet) said: "No." then he (The Prophet) said: "From the offspring of that man, there will come out some people, who will recite Allah's Book continuously and elegantly." Imara said: I think he also said: "If I am present at their time I would kill them as the people of Thamud were killed."

146-(...) This Hadith was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters. He mentioned in this narration: (He distributed it) among four persons: Zaid Al-Khair (of goodness), Al-Aqra Ibn Habis, Uyaina Ibn Hisn, and either Alqama Ibn Ulatha or Amir Ibn At-Tufail. He also mentioned here the word "raised forehead" as narrated by Abd Al-Wahid. He mentioned: "From the offspring of that (man), there will come out some people..." and did not mention: "If I am present at their time I would kill them as the people of Thamud were killed."

147-(...) Abu Salama and Ata Ibn Yasar narrated that they visited Abu Sa'id Al-Khudri "Allah be pleased with him" whom they asked about Al-Haruriyya (a religious heretical sect): "Did you hear The Prophet "Allah's blessing and peace be upon him" saying anything about them?" Abu Sa'id said: "I do not know what Al-Haruriyya means, but I heard The Prophet "Allah's blessing and peace be upon him" saying: "There will come out in this nation (he did not say "From this nation ") a group of people so apparently pious that you will consider your prayers inferior to theirs. They will recite the Qur'an, but, it will not go beyond their throats. They will go out of the religion as an arrow goes through the prey, whereupon the archer may look at his arrow, its blade, its feathers, and its shaft to see whether it is stained with blood.""

قَالَ: أَظُنُّهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

١٤٥ ـ (...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهٰذَا الإِسْنَادِ. قَالَ: وَعَلْقَمَةُ بْنُ عُلاَثَةَ. وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطُّفَيْلِ. وَقَالَ: نَاتِىءُ الْجَبْهَةِ. وَلَمْ يَقُلْ: نَاشِز.

وَزَادَ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لاَ». قَالَ: ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ، سَيْفُ اللَّهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لاَ». فَقَالَ: «إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِىءِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيِّناً رَطْباً».

وَقَالَ: قَالَ عُمَارَةُ: حَسِبْتُهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

١٤٦ ـ (...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهٰذَا الإِسْنَادِ، وَقَالَ: بَيْنَ أَرْبَعَةِ نَفَرٍ: زَيْدُ الْخَيْرِ، والأَقْرَعُ بْنُ حَابِسٍ، وَعُيَيْنَةُ بْنُ حِصْنٍ، وَعَلْقَمَةُ بْنُ عُلاَثَةَ أَوْ عَامِرُ بْنِ الطُّفَيْلِ. وَقَالَ: نَاشِزُ الْجَبْهَةِ. كَرِوَايَةِ عَبْدِ الْوَاحِدِ. وَقَالَ: «إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِىءِ هٰذَا قَوْمٌ». وَلَمْ يَذْكُرْ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

١٤٧ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ؛ أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلاَهُ عَنِ الْحَرُورِيَّةِ؟ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا؟ قَالَ: لاَ أَدْرِي مَنِ الْحَرُورِيَّةُ، وَلٰكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي هٰذِهِ الأُمَّةِ ـ وَلَمْ يَقُلْ: مِنْهَا ـ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، فَيَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حُلُوقَهُمْ ـ أَوْ حَنَاجِرَهُمْ ـ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَىٰ سَهْمِهِ، إِلَىٰ نَصْلِهِ، إِلَىٰ رِصَافِهِ، فَيَتَمَارَىٰ فِي الْفُوقَةِ هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١٠].

148-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" who was distributing some property, there came Dhul-Khuwaisira At-Tamimi and said: "O Allah's Apostle! Do Justice." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Who could do justice if I did not? You would be unsuccessful and loser if I did not do justice."

Umar Ibn Al-Khattab "Allah be pleased with him" said: "O Allah's Apostle! Give me the permission to chop off his head." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting and prayer inferior to theirs. They would recite the Qur'an but it would not go beyond their collarbones. They will desert (the religion of Islam) as an arrow goes through a prey, so that the hunter, on looking at the arrow's feathers, would see nothing on it. He would look at its blade and see nothing. He would look at its shaft and see nothing. He would look at its strings and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms (or said one of whose breasts) will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be disputes amongst the people."

Abu Sa'id further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu Talib "Allah be pleased with him" fought with such people, and I was in his company. The man (described by The Prophet) was ordered to be brought. He was looked for, and was found. Then, he was brought, at whom I looked and noticed that he was exactly as The Prophet "Allah's blessing and peace be upon him" had described.

149-(1065) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a sect that would appear from among his nation when there would be dissension among the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures. They would be killed by the faction, which, from among the two (opposing) factions, would be much closer to the truth.

١٤٨ ـ (...) ـ حدّثني أَبو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

(ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ الْفِهْرِيُّ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَالضَّحَّاكُ الْهَمْدَانِيُّ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقْسِمُ قَسْماً أَتَاهُ ذُو الْخُوَيْصِرَةِ ـ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ ـ فَقَالَ: يَا رَسُولَ اللَّهِ، اعْدِلْ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ، وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟ قَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَعْدِلْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ.

قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُ، فَإِنَّ لَهُ أَصْحَاباً يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَىٰ نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَىٰ رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَىٰ نَضِيِّهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ ـ وَهُوَ الْقِدْحُ ـ، ثُمَّ يُنْظَرُ إِلَىٰ قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ. آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَىٰ عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ يَخْرُجُونَ عَلَىٰ حِينِ فُرْقَةٍ مِنَ النَّاسِ».

قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذٰلِكَ الرَّجُلِ فَالْتُمِسَ فَوُجِدَ، فَأُتِيَ بِهِ حَتَّىٰ نَظَرْتُ إِلَيْهِ عَلَىٰ نَعْتِ رَسُولِ اللَّهِ ﷺ الَّذِي نَعَتَ.

١٤٩ ـ (١٠٦٥) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ النَّبِيَّ ﷺ ذَكَرَ قَوْماً يَكُونُونَ فِي أُمَّتِهِ يَخْرُجُونَ فِي فُرْقَةٍ مِنَ النَّاسِ، سِيمَاهُمُ التَّحَالُقُ. قَالَ: «هُمْ شَرُّ الْخَلْقِ ـ أَوْ مِنْ أَشَرِّ الْخَلْقِ ـ. يَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ».

قَالَ: فَضَرَبَ النَّبِيُّ ﷺ لَهُمْ مَثَلاً، أَوْ قَالَ قَوْلاً، «الرَّجُلُ يَرْمِي الرَّمِيَّةَ ـ أَوْ قَالَ:

The Messenger of Allah "Allah's blessing and peace be upon him" set an example (to illustrate their state) or said: "A man throws an arrow at the prey (or said at the target), and then he will look at its blade, but finds no sign (of blood). He will look at the lowest end, but find no sign (of blood). He would then look into the grip but find no sign." Abu Sa'id commented: "It is you, People of Iraq, who killed them."

150-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A rebellious sect would (appear and) deviate (from the truth), when there would be dissension among the Muslims; and they would be killed by the faction, which, from among the two (opposing) factions, would be much closer to the truth.

151-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would appear in my nation two (opposing) factions, from amongst them, a rebellious deviating sect would secede itself from them, whose people would be killed by the faction which would be much closer to the truth from among the two."

152-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will appear a deviating sect which will secede itself (from the Muslims) when there will be dissension among the people. From among the two (opposing) factions, the one which would be much closer to the truth, would kill them."

153-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" reported from The Prophet "Allah's blessing and peace be upon him" that a sect would emerge from among the different parties (i.e. that of Ali and that of Mu'awiya); and from among those two, the party which would be much closer to the truth, would kill them.

[48] Exhortation to kill the religious Secessionists (Khawarij)

154-(1066) Ali "Allah be pleased with him" reported: If I related anything to you about Allah's Apostle "Allah's blessing and peace be upon him", then, I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing that is between you and me, then no doubt, war is guile. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an). They will recite The Qur'an, which will not go

الْغَرَضِ ـ فَيَنْظُرُ فِي النَّصْلِ فَلاَ يَرَىٰ بَصِيرَةً، وَيَنْظُرُ فِي النَّضِيِّ فَلاَ يَرَىٰ بَصِيرَةً، وَيَنْظُرُ فِي الْفُوقِ فَلاَ يَرَىٰ بَصِيرَةً».

قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ.

١٥٠ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ ـ وَهُوَ ابْنُ الْفَضْلِ الْحُدَّانِيُّ ـ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ، يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

١٥١ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي أُمَّتِي فِرْقَتَانِ، فَتَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ، يَلِي قَتْلَهُمْ أَوْلاَهُمْ بِالْحَقِّ».

١٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فُرْقَةٍ مِنَ النَّاسِ، فَيَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

١٥٣ ـ (...) ـ حدّثني عُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الضَّحَّاكِ الْمِشْرَقِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، فِي حَدِيثٍ ذَكَرَ فِيهِ «قَوْماً يَخْرُجُونَ عَلَىٰ فُرْقَةٍ مُخْتَلِفَةٍ، يَقْتُلُهُمْ أَقْرَبُ الطَّائِفَتَيْنِ مِنَ الْحَقِّ».

٤٨ ـ بَابُ التَّحْرِيضِ عَلَى قَتْلِ الْخَوَارِجِ

١٥٤ ـ (١٠٦٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ. جَمِيعاً عَنْ وَكِيعٍ. قَالَ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ، فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ. وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ

beyond their throats (because They will not understand it, or act upon its principles). They will abandon the religion (of Islam) as an arrow goes through the prey. So wherever you meet them, kill them, for he who kills them shall get a reward from Allah on the Day of Judgement."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

(...) This Hadith was narrated on the authority of Al-A'mash, with the same chain of transmitters, and in this narration, the following statement was not mentioned: "They will abandon the religion (of Islam) as an arrow goes through the prey."

155-(...) Abida narrated from Ali "Allah be pleased with him" that he mentioned the religious Secessionists (Khawarij) saying that there would be a person among them with an imperfect or short or fleshy hand. Had you not been uncontrollable, , I would have told you what Allah promised those who would kill them on the tongue of (The Prophet) Muhammad "Allah's blessing and peace be upon him". I (Abida) asked him: Did you really hear it from (The Prophet) Muhammad "Allah's blessing and peace be upon him"? He (Ali) said: Yes, by the Lord of Ka'ba, Yes, by the Lord of Ka'ba, yes, by the Lord of Ka'ba.

(...)Abida said: I will not relate to you nothing but what I had heard from him (Ali). Then, he narrated a Hadith like that transmitted by Aiyyub.

156-(...) Zaid Ibn Wahb Al-Juhani who was among the army led by Ali "Allah be pleased with him" which set out (to fight) the religious Secessionists (Khawarij) narrated: Ali "Allah be pleased with him" said: O people! I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would emerge from among my nation people who would recite the Qur'an in such a way that you would regard your recital as insignificant as compared with theirs, your prayer as inferior to theirs, and your fast as unimportant in relation to theirs. They would recite the Qur'an thinking that it would be an evidence in their favour, , though it would be an evidence against them. Their recital does not go beyond their collarbones. They would deviate from Islam just as the arrow goes through the prey."

If the (people of the) army, which would fight them, knew (what great benefit) has been assured to them by their Messenger "Allah's blessing and peace be upon him", they would completely rely upon this deed. Their (Khawarij's) clear mark is that there would be (among them) a person whose wrist would be with no arm, and the end of his wrist would be fleshy

الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْراً لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١١].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِهِمَا: «يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

١٥٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ وَحَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ. قَالَ: ذَكَرَ الْخَوَارِجَ فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ، لَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَىٰ لِسَانِ مُحَمَّدٍ ﷺ. قَالَ: قُلْتُ: آنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لاَ أُحَدِّثُكُمْ إِلاَّ مَا سَمِعْتُ مِنْهُ: فَذَكَرَ عَنْ عَلِيٍّ، نَحْوَ حَدِيثِ أَيُّوبَ، مَرْفُوعاً.

١٥٦ ـ (...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ: حَدَّثَنِي زَيْدُ بْنُ وَهْبٍ الْجُهَنِيُّ؛ أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَؤُونَ الْقُرْآنَ، لَيْسَ قِرَاءَتُكُمْ إِلَىٰ قِرَاءَتِهِمْ بِشَيْءٍ، وَلاَ صَلاَتُكُمْ إِلَىٰ صَلاَتِهِمْ بِشَيْءٍ، وَلاَ صِيَامُكُمْ إِلَىٰ صِيَامِهِمْ بِشَيْءٍ، يَقْرَؤُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لاَ تُجَاوِزُ صَلاَتُهُمْ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». لَوْ يَعْلَمُ

like the nipple of the breast on which there would be white hair. Are you going to proceed towards Mu'awiya and the people of Sham and leave them behind among your children and property (to cause harm)? By Allah, I expect that those are the people (against whom you were ordered to fight), for they shed the forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight them).

Salama Ibn Kuhail (a sub-narrator) said: Zaid Ibn Wahb mentioned to me every stage at which they dismounted (and resumed) till we crossed a bridge. Abdullah Ibn Wahb Ar-Rasibi was leading Khawarij when we fought them. He said to his army: "Throw the spears and unsheathe your swords, for I fear that they might attack you as they attacked you on the day of (the battle of) Harura." They went back, threw their spears and unsheathed their swords. The people fought them with spears with the result that they were killed one after another. On that day, only two persons were killed of the people (from among the army of Ali).

Ali "Allah be pleased with him" said: "Look for the one of defective (hand) from among (the dead bodies of) them." They looked for him, but they did not find him. Ali "Allah be pleased with him" himself stood up and (proceeded) until he came to the people who had been killed one after another. He said: "look for them to the last." They found (the dead body of) him near the earth. He (Ali) magnified Allah and said: "Allah told the Truth and His Messenger "Allah's blessing and peace be upon him" reported it."

Then, Abida As-Salmani stood in front of him and said: "O Commander of the Believers! by Allah, with Whom there is no god! Did you really hear this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Yes, by Allah, with Whom there is no god." He requested him to take an oath thrice and he did.

157-(...) Ubaidullah Ibn Abu Rafi, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" said: When those of Harura (the Khawarij) set out (and he was in the company of Ali Ibn Abu Talib "Allah be pleased with him") they said: "There is no judgement but that of Allah." Ali said: "Though this statement is true, it is intended to support falsehood. The Messenger of Allah "Allah's blessing and peace be upon him" described some people whose characteristics I found in those (Khawarij). They utter the truth with their tongue, but it does not go beyond this part of their bodies (he pointed to his throat). The most hateful one of the creatures of Allah is a black man among them. One of his hand is like the teat of a goat or the nipple of a breast."

الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ، مَا قُضِيَ لَهُمْ عَلَىٰ لِسَانِ نَبِيِّهِمْ ﷺ لاَتَّكَلُوا عَنِ الْعَمَلِ، وَآيَةُ ذٰلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ وَلَيْسَ لَهُ ذِرَاعٌ، عَلَىٰ رَأْسِ عَضُدِهِ مِثْلُ حَلَمَةِ الثَّدْيِ، عَلَيْهِ شَعَرَاتٌ بِيضٌ، فَتَذْهَبُونَ إِلَىٰ مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَتْرُكُونَ هٰؤُلاَءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ! وَاللَّهِ، إِنِّي لأَرْجُو أَنْ يَكُونُوا هٰؤُلاَءِ الْقَوْمَ، فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ، فَسِيرُوا عَلَى اسْمِ اللَّهِ.

قَالَ سَلَمَةُ بْنُ كُهَيْلٍ: فَنَزَلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلاً حَتَّىٰ قَالَ: مَرَرْنَا عَلَىٰ قَنْطَرَةٍ، فَلَمَّا الْتَقَيْنَا وَعَلَىٰ الْخَوَارِجِ يَوْمَئِذٍ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ، وَسُلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ، فَرَجَعُوا فَوَحَّشُوا بِرِمَاحِهِمْ، وَسَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ، وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلاَّ رَجُلاَنِ. فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الْتَمِسُوا فِيهِمُ الْمُخْدَجَ. فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ. فَقَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِنَفْسِهِ حَتَّىٰ أَتَىٰ نَاساً قَدْ قُتِلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ. قَالَ: أَخِّرُوهُمْ. فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ، فَكَبَّرَ، ثُمَّ قَالَ: صَدَقَ اللَّهُ وَبَلَّغَ رَسُولُهُ. قَالَ: فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَللَّهَ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، لَسَمِعْتَ هٰذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: إِي وَاللَّهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، حَتَّىٰ اسْتَحْلَفَهُ ثَلاَثاً وَهُوَ يَحْلِفُ لَهُ.

١٥٧ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ؛ أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ، وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالُوا: لاَ حُكْمَ إِلاَّ لِلَّهِ. قَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ ﷺ وَصَفَ نَاساً إِنِّي لأَعْرِفُ صِفَتَهُمْ فِي هٰؤُلاَءِ، «يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لاَ يَجُوزُ هٰذَا مِنْهُمْ ـ وَأَشَارَ إِلَىٰ حَلْقِهِ ـ، مِنْ أَبْغَضِ خَلْقِ اللَّهِ إِلَيْهِ، مِنْهُمْ أَسْوَدُ، إِحْدَىٰ يَدَيْهِ طُبْيُ شَاةٍ أَوْ حَلَمَةُ ثَدْيٍ». فَلَمَّا قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْظُرُوا، فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئاً. فَقَالَ: ارْجِعُوا، فَوَاللَّهِ مَا

When Ali Ibn Abu Talib "Allah be pleased with him" killed them, he said: "Look for (his dead body)." They looked for him, but found nothing. He said: "Go (and look for him) once again. By Allah, neither did I tell a lie, nor was the lie told about me." Ali said this twice and thrice. They then found (the dead body of) him in a hole. It was brought until it was put in front of him (Ali). Ubaidullah said: I was present when this happened and when Ali said what he had said about them. Bukair said: A person narrated to me from Ibn Hanain that he (Ubaidullah) said: I saw that black man.

[49] The religious Secessionists are the worst of creatures

158-(1067) Abu Dharr "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, from among my nation (or there will come out from among my nation) some people, who will recite The Qur'an, though it will not go beyond their throats. They will renegade from the religion (of Islam) just as an arrow goes through a prey. Then, they will never return to it. They are the worst of all the creatures."

Ibn As-Samit said: I met Rafi Ibn Amr Al-Ghifari, the brother of Al-Hakam Al-Ghifari, and I said to him: "Tell me about such-and-such a Hadith I heard from Abu Dharr Al-Ghifari." I mentioned it to him. he said: "I also heard it from The Messenger of Allah "Allah's blessing and peace be upon him"."

159-(1068) Usair Ibn Amr narrated: I asked Sahl Ibn Hunaif: Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" mentioning the religious Secessionists (Khawarij)?" he said: I heard him saying (and he pointed with his hand towards the East): "They are people, who would recite The Qur'an with their tongue, though it would not go beyond their collarbones. They would deviate from the religion (of Islam) just as an arrow goes through a prey."

(...) Sulaiman Ash-Shaibani narrated this Hadith, with the same chain of transmitters, and mentioned: "There will emerge from it, many people..."

160-(...) Usair Ibn Amr narrated from Sahl Ibn Hunaif from The Prophet "Allah's blessing and peace be upon him": "Towards the (direction of the) East, some people with shaven heads will (emerge and they will) go astray (and deviate from the truth)."

كَذَبْتُ وَلاَ كُذِبْتُ، مَرَّتَيْنِ أَوْ ثَلاَثاً، ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ، فَأَتَوْا بِهِ حَتَّىٰ وَضَعُوهُ بَيْنَ يَدَيْهِ. قَالَ عُبَيْدُ اللَّهِ: وَأَنَا حَاضِرُ ذٰلِكَ مِنْ أَمْرِهِمْ، وَقَوْلِ عَلِيٍّ فِيهِمْ.

زَادَ يُونُسُ فِي رِوَايَتِهِ: قَالَ بُكَيْرٌ: وَحَدَّثَنِي رَجُلٌ، عَنِ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ: رَأَيْتُ ذٰلِكَ الأَسْوَدَ.

٤٩ ـ بابُ الخَوَارِجُ شَرُّ الخَلْقِ والخَلِيقَةِ

١٥٨ ـ (١٠٦٧) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَعْدِي مِنْ أُمَّتِي ـ أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي ـ قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَلاَقِيمَهُمْ، يَخْرُجُونَ مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لاَ يَعُودُونَ فِيهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

فَقَالَ ابْنُ الصَّامِتِ: فَلَقِيتُ رَافِعَ بْنَ عَمْرٍو الْغِفَارِيَّ، أَخَا الْحَكَمِ الْغِفَارِيِّ، قُلْتُ: مَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي ذَرٍّ: كَذَا وَكَذَا؟ فَذَكَرْتُ لَهُ هٰذَا الْحَدِيثَ. فَقَالَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

١٥٩ ـ (١٠٦٨) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: سَمِعْتُهُ ـ وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ ـ «قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لاَ يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[البخاري: كتاب استتابة المرتدين، باب من ترك قتال الخوارج للتأليف...، رقم: ٦٩٣٤].

(...) ـ **وحدّثناه** أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، بِهٰذَا الإِسْنَادِ. وَقَالَ: يَخْرُجُ مِنْهُ أَقْوَامٌ.

١٦٠ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. جَمِيعاً عَنْ يَزِيدَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ أُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَنْبَعِثُ قَوْمٌ قِبَلَ الْمَشْرِقِ مُحَلَّقَةٌ رُؤُوسُهُمْ».

[50] Forbidding The Messenger of Allah and his family from sons of Hashim and Abd Al-Muttalib to accept Zakat

161-(1069) Abu Huraira "Allah be pleased with him" narrated: Once Al-Hasan Ibn Ali took a date of the dates given in charity and put it in his mouth. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Kakhin! Kakhin! Throw it! Don't you know that we (Muhammad and his offspring) do not eat what is given in charity?"

(...) This Hadith was narrated by Shu'ba, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "That what is given in charity is illegal for us (Muhammad and his offspring)?"

(...) This Hadith was narrated on the authority of Shu'ba, through another chain of transmitters. Ibn Mu'adh said in his narration: "that we never eat what is given in charity."

162-(1070) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I return to my family, it happens that I might find a date fallen on my bed. When I lift it in order to eat it, I throw it, for fear that it might be (from among those) given in charity."

163-(...) Hammam Ibn Munabbih narrated: That's what Abu Huraira "Allah be pleased with him" related to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, when I return to my family, it happens that I might find a date fallen on my bed (or in my house). When I lift it in order to eat it, I throw it, for fear that it might be given in charity (or from among those given in charity)."

164-(1071) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" found a (fallen) date and said: "But for fear that it might be from among those given in charity, I would have eaten it."

165-(...) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" passed by a date fallen on the way and said: "But for fear that it might be from among those given in charity, I would have eaten it."

166-(...) Anas Ibn Malik "Allah be pleased with him" narrated that once, The Prophet "Allah's blessing and peace be upon him" found a

٥٠ ـ بابُ تَحْرِيمِ الزَّكَاةِ على رَسُولِ الله ﷺ وعلى آلِهِ وهُمْ بَنُو هَاشِمٍ وبَنُو المُطَّلِبِ دون غيرهم

١٦١ ـ (١٠٦٩) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كِخْ كِخْ. ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ؟».

[البخاري: كتاب الزكاة، باب ما يذكر في الصدقة للنبي ﷺ، رقم: ١٤٩١].

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ وَكِيعٍ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ. وَقَالَ: «أَنَّا لاَ تَحِلُّ لَنَا الصَّدَقَةُ؟».

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ، كَمَا قَالَ ابْنُ مُعَاذٍ: «أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ؟».

١٦٢ ـ (١٠٧٠) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، ثُمَّ أَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا».

١٦٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي ـ أَوْ فِي بَيْتِي ـ فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً ـ أَوْ مِنَ الصَّدَقَةِ ـ فَأُلْقِيهَا».

١٦٤ ـ (١٠٧١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا».

[البخاري: كتاب البيوع، باب ما يتنزه من الشبهات، رقم: ٢٠٥٥].

١٦٥ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِتَمْرَةٍ بِالطَّرِيقِ فَقَالَ: «لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا».

١٦٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ:

(fallen) date and said: "But for fear that it might be given in charity, I would have eaten it."

[51] Avoiding the appointment of the family of The Prophet to be in charge of the charity

167-(1072) Abd Al-Muttalib Ibn Rabie'a Ibn Al-Harith narrated that Rabie'a Ibn Al-Harith and Al-Abbas Ibn Abd Al-Muttalib met together and said: "By Allah, if we sent these two young boys (I and Fadl Ibn Al-Abbas) to The Messenger of Allah "Allah's blessing and peace be upon him" in order to talk to him, he would appoint them (to be in charge) of some of those charity (jobs). Indeed, they would (collect them and) fulfill (to him) as other (collectors) fulfill and would get a share as other people get." Meanwhile, there came Ali Ibn Abu Talib and stood before them, to whom they mentioned that. Ali Ibn Abu Talib said: "Don't do that. By Allah he (The Prophet) would not do that." Rabie'a Ibn Al-Harith turned to him and said: "By Allah! You say so only out of your envy against us. By Allah! When you became the son-in-law of The Messenger of Allah "Allah's blessing and peace be upon him", we had no jealousy against you." Ali said: "Then, send them (if you wish)."

They set out and Ali lay on the bed. When The Messenger of Allah "Allah's blessing and peace be upon him" offered the noon prayer, we preceded him to his chamber beside which we stood till he came out. He took hold of our ears (out of kindness) and said: "Give out what you kept in your chests." He entered (the chamber) and we also entered. On that day, he was in (the house of) Zainab Bint Jahsh (since it was her turn). We urged each other to speak. Then one of us said: "O Messenger of Allah! You are the best and the most pious from among the people, and the best to keep good relations with kith and kin. We have reached the age of marriage. We came so that you would appoint us to be in charge of these charity (jobs). We would fulfill to you just as the (other collectors) fulfill to you, and get our share as others get theirs."

He (The Prophet) kept silent for a long time to the extent that we wished we should talk to him (once again in that matter). At the same time, Zainab pointed to us from behind the curtain not to talk (once again). He (The Prophet) said: "(Accepting) the charity objects is not legal for the family of Muhammad since they are the impurities of people (i.e. by which, they purify their wealth and property). Call to me Mahmiya (and he was in charge of the one-fifth of the booty assigned to the treasury), and Nawfal Ibn Al-Harith Ibn Abd Al-Muttalib."

حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا».

٥١ ـ بابُ تَرْكِ اسْتِعْمَالِ آلِ النبيِّ ﷺ على الصَّدَقَةِ

١٦٧ ـ (١٠٧٢) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ حَدَّثَهُ؛ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ قَالَ: اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالاَ: وَاللَّهِ، لَوْ بَعَثْنَا هٰذَيْنِ الْغُلاَمَيْنِ ـ قَالاَ لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ ـ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَكَلَّمَاهُ، فَأَمَّرَهُمَا عَلَىٰ هٰذِهِ الصَّدَقَاتِ، فَأَدَّيَا مَا يُؤَدِّي النَّاسُ، وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ.

قَالَ: فَبَيْنَمَا هُمَا فِي ذٰلِكَ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَوَقَفَ عَلَيْهِمَا، فَذَكَرَا لَهُ ذٰلِكَ. فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: لاَ تَفْعَلاَ، فَوَاللَّهِ مَا هُوَ بِفَاعِلٍ، فَانْتَحَاهُ رَبِيعَةُ بْنُ الْحَارِثِ فَقَالَ: وَاللَّهِ، مَا تَصْنَعُ هٰذَا إِلاَّ نَفَاسَةً مِنْكَ عَلَيْنَا، فَوَاللَّهِ لَقَدْ نِلْتَ صِهْرَ رَسُولِ اللَّهِ ﷺ فَمَا نَفِسْنَاهُ عَلَيْكَ. قَالَ عَلِيٌّ: أَرْسِلُوهُمَا، فَانْطَلَقَا وَاضْطَجَعَ عَلِيٌّ.

قَالَ: فَلَمَّا صَلَّىٰ رَسُولُ اللَّهِ ﷺ الظُّهْرَ سَبَقْنَاهُ إِلَىٰ الْحُجْرَةِ فَقُمْنَا عِنْدَهَا حَتَّىٰ جَاءَ فَأَخَذَ بِآذَانِنَا ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرِّرَانِ» ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمَئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، قَالَ: فَتَوَاكَلْنَا الْكَلاَمَ، ثُمَّ تَكَلَّمَ أَحَدُنَا فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْتَ أَبَرُّ النَّاسِ وَأَوْصَلُ النَّاسِ وَقَدْ بَلَغْنَا النِّكَاحَ، فَجِئْنَا لِتُؤَمِّرَنَا عَلَىٰ بَعْضِ هٰذِهِ الصَّدَقَاتِ، فَنُؤَدِّيَ إِلَيْكَ كَمَا يُؤَدِّي النَّاسُ وَنُصِيبَ كَمَا يُصِيبُونَ. قَالَ: فَسَكَتَ طَوِيلاً حَتَّىٰ أَرَدْنَا أَنْ نُكَلِّمَهُ. قَالَ: وَجَعَلَتْ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لاَ تُكَلِّمَاهُ. قَالَ: ثُمَّ قَالَ: «إِنَّ الصَّدَقَةَ لاَ تَنْبَغِي لآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ. ادْعُوَا لِي مَحْمِيَةَ ـ وَكَانَ عَلَى الْخُمُسِ ـ وَنَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ».

They came to him. He (The Prophet) said to Mahmiya: "Marry your daughter to this young man" (i.e. Al-Fadl Ibn Al-Abbas), and he married her to him. He said to Nawfal Ibn Al-Harith: "Marry your daughter to this young man" (meaning me, the narrator, Abd Al-Muttalib Ibn Rabie'a), and he married her to me. He said to Mahmiya: "Pay so much as a dower on behalf of both from this one-fifth of the booty." Az-Zuhri said: He (Abdullah Ibn Abdullah Ibn Nawfal) did not mention it (the amount of dower).

168-(...) Abd Al-Muttalib Ibn Rabie'a Ibn Al-Harith Ibn Abd Al-Muttalib narrated: Rabie'a Ibn Al-Harith Ibn Abd Al-Muttalib and Al-Abbas Ibn Abd Al-Muttalib said to Abd Al-Muttalib Ibn Rabie'a and Al-Fadl Ibn Al-Abbas: "Go to The Messenger of Allah "Allah's blessing and peace be upon him"...", and the rest is the same, but with the following addition: Ali spread his garment, on which he lay down and said: "I am the father of Al-Hasan, and I am the chief. By Allah, I would not leave my place until your sons return to you with the answer of that for which you sent them to The Messenger of Allah "Allah's blessing and peace be upon him"." He (The Prophet) said: "Verily those charity objects are the impurities of people, and they are not legal for Muhammad and for the family of Muhammad." He (the narrator) mentioned: The Messenger of Allah "Allah's blessing and peace be upon him" also said to me: "Call Mahmiya Ibn Jaz", and he belonged to Banu Asad. The Messenger of Allah "Allah's blessing and peace be upon him" had appointed him as a collector of the one-fifth of the booty (assigned to the treasury).

[52] Permissibility of accepting the present by The Prophet and his family from the sons of Hashim and the sons of Abd Al-Muttalib, even if its giver possessed it by way of charity; and if one took the object of charity, then, it would no longer become a charity, and accepting it after that would be permissible by everyone for whom it was prohibited earlier

169-(1073) Juwairiya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon her and asked: "Do you have any food?" she replied: "No, by Allah, O Messenger of Allah. We have no food except some bones (covered with meat) of a goat, given in charity to my freed slave." Upon this, he said: "Bring it to me, for it has reached its destination (since it no longer became an object of charity, and in this way, it is lawful for us)."

قَالَ: فَجَاءَاهُ، فَقَالَ لِمَخْمِيَةَ: «أَنْكِحْ هٰذَا الْغُلاَمَ ابْنَتَكَ» ـ لِلْفَضْلِ بْنِ عَبَّاسٍ ـ فَأَنْكَحَهُ، وَقَالَ لِنَوْفَلِ بْنِ الْحَارِثِ: «أَنْكِحْ هٰذَا الْغُلاَمَ ابْنَتَكَ» ـ لِي ـ فَأَنْكَحَنِي، وَقَالَ لِمَخْمِيَةَ: «أَصْدِقْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا».

قَالَ الزُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي.

١٦٨ ـ (...) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ؛ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ؛ أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَالْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ، قَالاَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِيَا رَسُولَ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ مَالِكٍ، وَقَالَ فِيهِ: فَأَلْقَىٰ عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ وَقَالَ: أَنَا أَبُو حَسَنٍ الْقَرْمُ، وَاللَّهِ، لاَ أَبْرَحُ مَكَانِي حَتَّىٰ يَرْجِعَ إِلَيْكُمَا ابْنَاكُمَا بِحَوْرِ مَا بَعَثْتُمَا بِهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ.

وَقَالَ فِي الْحَدِيثِ: ثُمَّ قَالَ لَنَا: «إِنَّ هٰذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ، وَإِنَّهَا لاَ تَحِلُّ لِمُحَمَّدٍ وَلاَ لِآلِ مُحَمَّدٍ». وَقَالَ أَيْضاً: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا لِي مَخْمِيَةَ بْنَ جَزْءٍ» وَهُوَ رَجُلٌ مِنْ بَنِي أَسَدٍ كَانَ رَسُولُ اللَّهِ ﷺ اسْتَعْمَلَهُ عَلَىٰ الأَخْمَاسِ.

٥٢ ـ بابُ إِبَاحَةِ الهَدِيَّةِ للنبيِّ ﷺ

ولبني هاشم، وبني المطلب، وإن كان المُهْدِي مَلَكَها بطريق الصَّدَقَةِ، وبيانِ أنَّ الصَّدَقَةَ إذا قَبَضَها المتصدَّقُ عليه زال عنها وَصْفُ الصَّدَقَةِ وحَلَّتْ لكل أحد مِمَّنْ كانت الصَّدَقَةُ مُحَرَّمَةً عليه

١٦٩ ـ (١٠٧٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُبَيْدَ بْنَ السَّبَّاقِ قَالَ: إِنَّ جُوَيْرِيَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا فَقَالَ: «هَلْ مِنْ طَعَامٍ؟» قَالَتْ: لاَ، وَاللَّهِ يَا رَسُولَ اللَّهِ، مَا عِنْدَنَا طَعَامٌ إِلاَّ عَظْمٌ مِنْ شَاةٍ أُعْطِيَتْهُ مَوْلاَتِي مِنَ الصَّدَقَةِ. فَقَالَ: «قَرِّبِيهِ فَقَدْ بَلَغَتْ مَحِلَّهَا».

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

170-(1074) Anas "Allah be pleased with him" narrated: Barira (the freed slave-girl of A'isha) gave as a gift some meat to The Messenger of Allah "Allah's blessing and peace be upon him", which was given to her in charity. Upon this, he (The Prophet) said: "It is (an object of) charity for her, and a present for us."

171-(1075) Al-Aswad narrated from A'isha "Allah be pleased with her" that once, some beef was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and it was said to him: "That's what was given to Barira in charity." Upon this, he (The Prophet) said: "It is (an object of) charity for her, and a gift for us."

172-(...) A'isha "Allah be pleased with her" narrated: Three principles were set in connection with Barira: The people used to give her in charity, and she used to give us gifts from that. I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "It is a charity for her and a gift for you; so, you could eat it." (As for the two other principles, which are not mentioned here, they are: the right of inheriting the property of the slave is to be for the manumitter, and the choice given to her after she was manumitted, whether to remain with or to leave her husband who was a slave).

173-(...) A Hadith like that was narrated by A'isha "Allah be pleased with her", from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

(...) A Hadith like that was narrated on the authority of A'isha "Allah be pleased with her" through another chain of transmitters, and mentioned here that he (The Prophet) said: "And it is for us a present given from her."

174-(1076) Umm Atiyya narrated: A sheep was sent to me in charity from The Messenger of Allah "Allah's blessing and peace be upon him", of which I sent some to A'isha "Allah be pleased with her". When The Messenger of Allah "Allah's blessing and peace be upon him" came to A'isha, he asked her: "Do you have any food?" She replied: "There is nothing except what Nusaiba (the name of Umm Atiyya) Al-Ansariyya sent of that sheep, which you gave her (in charity)." He (The Prophet) said: "(Bring it as) it has reached its destination."

(...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٧٠ ـ (١٠٧٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أَهْدَتْ بَرِيرَةُ إِلَى النَّبِيِّ ﷺ لَحْماً تُصُدِّقَ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

١٧١ ـ (١٠٧٥) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ: وَأُتِيَ النَّبِيُّ ﷺ بِلَحْمِ بَقَرٍ، فَقِيلَ: هٰذَا مَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

١٧٢ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ: كَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا، وَتُهْدِي لَنَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَكُمْ هَدِيَّةٌ فَكُلُوهُ».

١٧٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

[البخاري: كتاب الهبة، باب قبول الهدية، رقم: ٢٥٨٧].

(...) ـ **وحدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ، غَيْرَ أَنَّهُ قَالَ: «وَهُوَ لَنَا مِنْهَا هَدِيَّةٌ».

[البخاري: كتاب النكاح، باب الحرة تحت العبد، رقم: ٥٠٩٧].

١٧٤ ـ (١٠٧٦) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: بَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مِنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَى عَائِشَةَ مِنْهَا بِشَيْءٍ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى عَائِشَةَ قَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: لاَ، إِلاَّ أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ الَّتِي بَعَثْتُمْ بِهَا إِلَيْهَا. قَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا».

[البخاري: كتاب الزكاة، باب قدر كم يعطى من الزكاة والصدقة...، رقم: ١٤٤٦].

[53] The Prophet accepts the present and refuses the charity

175-(1077) Abu Huraira "Allah be pleased with him" narrated that whenever food was brought to The Prophet "Allah's blessing and peace be upon him", he would ask about it: If it was said to him that it was a present, he would eat of it, and if it was said to him that it was a charity, he would not eat of it.

[54] Invoking good upon the one who brought (an object of) charity

176-(1078) Abdullah Ibn Abu Awfa "Allah be pleased with both " narrated that whenever the people came to The Messenger of Allah "Allah's blessing and peace be upon him" with their (objects of) charity, he would say: "O Allah! Bestow Your blessing upon them!" once, (my father) Abu Awfa brought his (objects of) charity to him. upon this, he said: "O Allah! Send Your blessing upon the family of Abu Awfa."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "O Allah! Bestow Your blessing upon them."

[55] Pleasing the charity collector as long as he does not require what is forbidden

177-(989) Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the collector of charity comes to you, do not let him return from you until he becomes pleased with you."

٥٣ ـ بابُ قَبُولِ النَّبِيِّ ﷺ الهديةَ وردِّهِ الصَّدَقَةَ

١٧٥ ـ (١٠٧٧) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أُتِيَ بِطَعَامٍ، سَأَلَ عَنْهُ، فَإِنْ قِيلَ: هَدِيَّةٌ، أَكَلَ مِنْهَا، وَإِنْ قِيلَ: صَدَقَةٌ، لَمْ يَأْكُلْ مِنْهَا.

٥٤ ـ باب الدُّعاء لِمَنْ أتى بصدقَتِهِ

١٧٦ ـ (١٠٧٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ يَحْيَى: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرٍو ـ وَهُوَ ابْنُ مُرَّةَ ـ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ، قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ»، فَأَتَاهُ أَبِي ـ أَبُو أَوْفَى ـ بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

[البخاري: كتاب الزكاة، باب صلاة الإمام ودعائه لصاحب الصدقة، رقم: ١٤٩٧].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «صَلِّ عَلَيْهِمْ».

٥٥ ـ باب إرْضَاء الساعي ما لم يطلب حراماً

١٧٧ ـ (٩٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَى. كُلُّهُمْ عَنْ دَاوُدَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ».

(13) The Book Of Fasting

[1] The virtue of the month of Ramadan

1-(1079) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan comes, the gates of Paradise will be opened, the gates of the Hell will be shut down, and Satans will be fascinated."

2-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan comes, the gates of (Allah's) mercy will be opened, the gates of the Hell will be shut down, and Satans will be chained."

(...) Abu Huraira "Allah be pleased with him" narrated, through another chain of transmitters, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan starts..." and the rest is the same.

[2] The obligation of observing fasts on seeing the new moon (of the month of Ramadan) and breaking fast on seeing the new moon (of the month of Shawwal); and in case it is cloudy , whether in the first or at the end of the month, the month should be completed thirty days

3-(1080) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the month of) Ramadan and said: "Do not observe fasts until you see the new moon , and do not break fasting until you see the new moon (of Shawwal); and if it is cloudy (and you are obstructed to see it), then you should estimate for it."

4-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the month of) Ramadan and said, pointing with his hand: "The month is thus and thus and thus." He withdrew his thumb at the third time. He said: "Observe fasts on seeing it (the new moon), and break fasting on seeing it, and if it is cloudy (and you are obstructed to see it) calculate it (the month of Sha'ban) thirty days."

5-(...) A Hadith like this was narrated on the authority of Ubaidullah, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "If it is cloudy for you, then calculate thirty days (for the month of Ramadan)."

١٣ ـ كِتَابُ الصِّيَامِ

١ ـ باب فَضْلِ شَهْرِ رَمَضَان

١ ـ (١٠٧٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

[البخاري: كتاب الصوم، باب هل يقال رمضان أو شهر رمضان، رقم: ١٨٩٨].

٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَسٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلْوَانِيُّ قَالاَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ» بِمِثْلِهِ.

٢ ـ بابُ وُجُوب صَوْم رَمَضَانَ لرؤية الهلال والفِطْرِ لرؤية الهلال وأنه إذا غُمَّ في أوله أو آخره أُكْمِلَتْ عِدَّةُ الشَّهْرِ ثلاثين يوماً

٣ ـ (١٠٨٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: «لاَ تَصُومُوا حَتَّىٰ تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّىٰ تَرَوْهُ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩٠٦].

٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَضَرَبَ بِيَدَيْهِ فَقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ـ ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّالِثَةِ ـ فَصُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلاَثِينَ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلاَثِينَ» نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

٥ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا

(...)Ubaidullah narrated with the same chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the month of) Ramadan and said: "The month might be twenty-nine days and it might be thus, thus and thus." He added: "Estimate for it." But he did not mention thirty days.

6-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The month might be twenty-nine days. So, do not observe fasts until you see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal); and if it is cloudy (and you are obstructed to see it), then you should calculate for it."

7-(...)Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might be twenty-nine days. So, if you see the new moon (of Ramadan), you should fast and if you see the new moon (of Shawwal) you should break fasting; and if it is cloudy (and you are obstructed to see it), then you should calculate for it."

8-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you see it (the new moon of Ramadan), you should fast and if you see it (the new moon of Shawwal) you should break fasting; and if it is cloudy (and you are obstructed to see it), then you should calculate for it."

9-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine nights. So, do not observe fasts until you see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal) except if it is cloudy (and you are obstructed to see it). So, if it is cloudy, then you should calculate for it."

10-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying (while pointing with his hands): "The month might be thus, thus, and thus." He withdrew his thumb in the third time, (indicating that it might be twenty-nine days).

11-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The (lunar) month might consist of twenty-nine days."

الإِسْنَادِ، وَقَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا». وَقَالَ: «فَاقْدِرُوا لَهُ» وَلَمْ يَقُلْ: «ثَلاَثِينَ».

٦ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَلاَ تَصُومُوا حَتَّىٰ تَرَوْهُ، وَلاَ تُفْطِرُوا حَتَّىٰ تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

٧ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ ـ وَهُوَ ابْنُ عَلْقَمَةَ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

٨ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[البخاري: كتاب الصوم، باب هل يقال رمضان أو شهر رمضان، رقم: ١٩٠٠].

٩ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَيَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، لاَ تَصُومُوا حَتَّىٰ تَرَوْهُ، وَلاَ تُفْطِرُوا حَتَّىٰ تَرَوْهُ، إِلاَّ أَنْ يُغَمَّ عَلَيْكُمْ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

١٠ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَقَبَضَ إِبْهَامَهُ فِي الثَّالِثَةِ.

١١ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا حَسَنٌ الأَشْيَبُ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

12-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said (while pointing with his hands): "The (Lunar) month might be thus, thus, and thus: Ten, Ten and nine (i.e. twenty-nine days)."

13-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The month might be thus, thus, and thus." He flapped his hands with all their fingers twice. but at the third time, he folded either his right or his left thumb (indicating that the month might consist of twenty-nine days).

14-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month may consist of twenty-nine days." Shu'ba (a sub-narrator) spread his hands thrice and folded his thumb in the third time. Uqba (a sub-narrator) said: I think that he said that the month might consist of thirty days and he unfolded his palms thrice.

15-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are an unlettered people who can neither write nor count. The month might be thus, thus, and thus", folding his thumb in the third time (indicating that it might be twenty-nine days), "and the month might be thus, thus, and thus" (without folding any finger) meaning that it might be complete, as consisting of thirty days.

(...) This Hadith was narrated on the authority of Al-Aswad Ibn Qais with the same chain of transmitters, but he did not mention the other (time in which he indicated that the) month might be thirty days.

16-(...) Sa'd Ibn Ubaida narrated: Once, Ibn Umar heard a person saying: Tonight is the midnight (of the month). He (Ibn Umar) said to him: What does make you know that it is the midnight (of the month)? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The month might be thus and thus", pointing with his ten fingers twice, "and thus" and he pointed with all his fingers, but withdrew or folded his thumb (indicating that it might consist of twenty-nine days).

17-(1081) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you saw the new moon (of the month of Ramadan), then observe fasts, and if you saw the new moon (of the month of Shawwal), then break your fast. If it was cloudy and you were unable to see it, then observe fasts for thirty days."

١٢ ـ (...) ـ وحدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا: عَشْراً وَعَشْراً وَتِسْعاً».

١٣ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ كَذَا وَكَذَا وَكَذَا» وَصَفَّقَ بِيَدَيْهِ مَرَّتَيْنِ بِكُلِّ أَصَابِعِهِمَا، وَنَقَصَ فِي الصَّفْقَةِ الثَّالِثَةِ إِبْهَامَ الْيُمْنَىٰ أَوِ الْيُسْرَىٰ.

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩٠٨].

١٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ ـ وَهُوَ ابْنُ حُرَيْثٍ ـ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ» وَطَبَّقَ شُعْبَةُ يَدَيْهِ ثَلاَثَ مِرَارٍ، وَكَسَرَ الإِبْهَامَ فِي الثَّالِثَةِ.

قَالَ عُقْبَةُ: وَأَحْسِبُهُ قَالَ: «الشَّهْرُ ثَلاَثُونَ» وَطَبَّقَ كَفَّيْهِ ثَلاَثَ مِرَارٍ.

١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لاَ نَكْتُبُ وَلاَ نَحْسُبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَعَقَدَ الإِبْهَامَ فِي الثَّالِثَةِ: «وَ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» يَعْنِي تَمَامَ ثَلاَثِينَ.

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «لا نكتب ولا نحسب»، رقم: ١٩١٣].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ لِلشَّهْرِ الثَّانِي: ثَلاَثِينَ.

١٦ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا رَجُلاً يَقُولُ: اللَّيْلَةَ لَيْلَةُ النِّصْفِ. فَقَالَ لَهُ: مَا يُدْرِيكَ أَنَّ اللَّيْلَةَ النِّصْفُ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا ـ وَأَشَارَ بِأَصَابِعِهِ الْعَشْرِ مَرَّتَيْنِ ـ وَهٰكَذَا ـ فِي الثَّالِثَةِ وَأَشَارَ بِأَصَابِعِهِ كُلِّهَا وَحَبَسَ أَوْ خَنَسَ إِبْهَامَهُ ـ».

١٧ ـ (١٠٨١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ يَوْماً».

18-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasts on seeing it (the new moon of Ramadan) and break your fast on seeing it (the new moon of Shawwal). If it is cloudy for you to see it, then, complete the number (thirty days)."

19-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasts on seeing it (the new moon of Ramadan) and break your fast on seeing it (the new moon of Shawwal). If (it is cloudy and the beginning of) the month is hidden from you, then, count thirty (days)."

20-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the new moon and said: "If you saw it (the new moon of Ramadan) you should observe fasts, and if you saw it (the new moon of Shawwal) you should break your fast. If it was cloudy for you to see it, then, count thirty (days)."

[3] Do not fast a day or two ahead of Ramadan

21-(1082) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not fast a day or two days ahead of (the month of) Ramadan, except if a man used to fast on particular days (and it happened that his usual fast came a day or two before Ramadan), then, he would observe fast on that day."

(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

[4] The (lunar) month might consist of twenty-nine (days)

22-(1083) Az-Zuhri narrated that once, The Prophet "Allah's blessing and peace be upon him" took an oath not to visit his wives for a month. Urwa told me from A'isha "Allah be pleased with her": When twenty-nine nights passed, as I was counting them, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, as he started with me. I said: "O Messenger of Allah! (Why did you come since) you took an oath not to visit us (your wives) for a month, and now you came only after twenty-nine (nights), as I was counting them." He said: "The (lunar) month might consist of twenty-nine (nights)."

23-(1084) Jabir "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" kept away from his wives for a month. On the twenty-ninth (day), he came out to us.

١٨ ـ (...) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

١٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ فَعُدُّوا ثَلاَثِينَ».

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩٠٩].

٢٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهِلاَلَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَعُدُّوا ثَلاَثِينَ».

٣ ـ باب: «لا تَقَدَّمُوا رمضانَ بصَوْم يوم ولا يومين»

٢١ ـ (١٠٨٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ، إِلاَّ رَجُلٌ كَانَ يَصُومُ صَوْماً فَلْيَصُمْهُ».

(...) ـ وحدّثناه يَحْيَىٰ بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ. كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٤ ـ بابُ الشَّهْرُ يكونُ تِسْعاً وعِشرين

٢٢ ـ (١٠٨٣) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَىٰ أَزْوَاجِهِ شَهْراً. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً، أَعُدُّهُنَّ، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ـ قَالَتْ: بَدَأَ بِي ـ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ، أَعُدُّهُنَّ. فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

٢٣ ـ (١٠٨٤) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ:

We said: "Today is only the twenty-ninth (day since you took such an oath)." Upon this he said: "Verily, the (lunar) month might be (twenty-nine days)" and he flapped his hands thrice, but held back a finger at the third time.

24-(...) Jabir "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" kept away from his wives for a month. In the morning of the twenty-ninth day, he came out to us. One of the people said: "O Messenger of Allah! This is the morning of the twenty-ninth day." Upon this, The Prophet "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine (days)." He flapped his hands thrice, two of which with all his fingers, and the third with only nine fingers.

25-(1085) Umm Salama "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" swore to keep aloof from some of his wives for a period of one month. After the completion of twenty-nine days he went either in the morning or in the afternoon to his wives. It was said to him: "O Prophet of Allah! You swore that you would not enter upon us for one month." He replied: "The (lunar) month might consist of 29 days."

(...) A Hadith like this was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

26-(1086) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" struck his hand against the other and said (pointing with his hands): "The (lunar) month might be thus, and thus. He then withdrew a finger at the third time.

27-(...) Muhammad Ibn Sa'd (Ibn Abu Waqqas) narrated from his father that The Prophet "Allah's blessing and peace be upon him" said (pointing with his hands): "The (lunar) month might be thus, thus, and thus: i.e. ten, ten, and nine."

(...) This Hadith was narrated on the authority of Isma'il Ibn Abu Khalid, with the same chain of transmitters.

[5] Every town has its own sight of the new moon, and seeing the new moon in a certain town might not be held valid for another town far from it

28-(1087) Kuraib narrated that Umm Al-Fadl Bint Al-Harith sent him to Mu'awiya in Sham. He said: I arrived in Sham and fulfilled her need. Then, while I was still in Sham, the month of Ramadan started. I saw the new moon on Friday. I returned to Medina at the end of the month.

كَانَ رَسُولُ اللَّهِ ﷺ اعْتَزَلَ نِسَاءَهُ شَهْراً، فَخَرَجَ إِلَيْنَا فِي تِسْعٍ وَعِشْرِينَ، فَقُلْنَا: إِنَّمَا الْيَوْمُ تِسْعٌ وَعِشْرُونَ. فَقَالَ: «إِنَّمَا الشَّهْرُ» وَصَفَّقَ بِيَدَيْهِ ثَلاَثَ مَرَّاتٍ، وَحَبَسَ إِصْبَعاً وَاحِدَةً فِي الآخِرَةِ.

٢٤ ـ (...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: اعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ شَهْراً، فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعٍ وَعِشْرِينَ. فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَصْبَحْنَا لِتِسْعٍ وَعِشْرِينَ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وَعِشْرِينَ» ثُمَّ طَبَّقَ النَّبِيُّ ﷺ بِيَدَيْهِ ثَلاَثاً: مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ كُلِّهَا، وَالثَّالِثَةَ بِتِسْعٍ مِنْهَا.

٢٥ ـ (١٠٨٥) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ؛ أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ أَخْبَرَهُ؛ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ؛ أَنَّ النَّبِيَّ ﷺ حَلَفَ أَنْ لاَ يَدْخُلَ عَلَى بَعْضِ أَهْلِهِ شَهْراً، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْماً، غَدَا عَلَيْهِمْ ـ أَوْ رَاحَ ـ. فَقِيلَ لَهُ: حَلَفْتَ، يَا نَبِيَّ اللَّهِ، أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْماً».

[البخاري: كتاب الصوم، باب قول النبي ﷺ: «إذا رأيتم الهلال فصوموا...»، رقم: ١٩١٠].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٢٦ ـ (١٠٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ عَلَى الأُخْرَى، فَقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا» ثُمَّ نَقَصَ فِي الثَّالِثَةِ إِصْبَعاً.

٢٧ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا». عَشْراً وَعَشْراً وَتِسْعاً مَرَّةً.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ وَسَلَمَةُ بْنُ سُلَيْمَانَ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِهِمَا.

٥ ـ بَابُ بَيَانِ أَنَّ لِكُلِّ بَلَدٍ رُؤْيَتَهُمْ، وَأَنَّهُمْ إِذَا رَأَوُا الْهِلاَلَ بِبَلَدٍ لاَ يَثْبُتُ حُكْمُهُ لِمَا بَعُدَ عَنْهُمْ

٢٨ ـ (١٠٨٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ ـ عَنْ كُرَيْبٍ؛ أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ. قَالَ:

Abdullah Ibn Abbas "Allah be pleased with both" asked me about the new moon (of Ramadan) and said: "When did you see the new moon?" I said: "We saw it on the night of Friday." He said: "Did you see it yourself?" I said: "Yes, and so did the people who observed fast. Mu'awiya also observed fast." He (Ibn Abbas) said: "But we saw it (in Medina) on Saturday night. So we would keep observing fast till we complete thirty (days) or see it (the new moon of Shawwal)." I said: "Is not Mu'awiya's seeing the new moon enough for you?" He said: "No, for this is what The Messenger of Allah "Allah's blessing and peace be upon him" ordered us."

[6] It is of no account whether the new moon is large (when it appears after thirty nights) or small (when it appears on the thirtieth night); and Allah Almighty defers it to the time when it would be seen, and if the weather is cloudy, then thirty (fasts) should be completed

29-(1088) Abu Al-Bakhtari narrated: We set out for Umra and when we descended at the valley of Nakhla, we tried to see the new moon. Some of the people said: "It is three-night old." Others said: "It is two-night old." We happened to meet Ibn Abbas "Allah be pleased with both" whom we told that we had seen the new moon, but some of the people said it was three-night old and others said that it was two-night old. He asked: "On which night did you see it?" We told him: "On such and such a night." he said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah defers it to the time when it would be seen." So it should be estimated just from the night you saw it."

30-(...) Abu Al-Bakhtari narrated: (The month of) Ramadan started while we were in (a place called) Dhat Irq. We sent a man to Ibn Abbas "Allah be pleased with both" in order to ask him (about the new moon). Ibn Abbas "Allah be pleased with both" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah defers it to the time when it would be seen. But, if it is cloudy for you, then complete the number (of thirty days)."

[7] The meaning of The Prophet's saying: "The two months of the festivals (i.e. Ramadan and Dhul-Hijja) are never incomplete"

31-(1089) Abd Ar-Rahman Ibn Abu Bakra narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The two months of the festivals, i.e. Ramadan and Dhul-Hijja, are never incomplete (in reward)."

فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا، وَاسْتُهِلَّ عَلَيَّ رَمَضَانُ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلاَلَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ ذَكَرَ الْهِلاَلَ فَقَالَ: مَتَى رَأَيْتُمُ الْهِلاَلَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ. فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ، وَرَآهُ النَّاسُ. وَصَامُوا وَصَامَ مُعَاوِيَةُ. فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلاَ نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلاَثِينَ أَوْ نَرَاهُ. فَقُلْتُ: أَوَلاَ تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لاَ، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

وَشَكَّ يَحْيَى بْنُ يَحْيَى فِي: نَكْتَفِي، أَوْ تَكْتَفِي.

٦ ـ باب مَدِّ الهِلاَلِ للرُّؤْيَة

٢٩ ـ (١٠٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ قَالَ: تَرَاءَيْنَا الْهِلاَلَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلاَثٍ. وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ. قَالَ: فَلَقِينَا ابْنَ عَبَّاسٍ فَقُلْنَا: إِنَّا رَأَيْنَا الْهِلاَلَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلاَثٍ. وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ. فَقَالَ: أَيَّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ: فَقُلْنَا: لَيْلَةَ كَذَا وَكَذَا. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَةِ، فَهُوَ لِلَيْلَةِ رَأَيْتُمُوهُ».

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِرْقٍ. فَأَرْسَلْنَا رَجُلاً إِلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَسْأَلُهُ، فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَمَدَّهُ لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

٧ ـ باب بيان معنى قوله صلَّى الله تعالى عليه وسلَّم: «شَهْرَا عيدٍ لا يَنْقُصَان»

٣١ ـ (١٠٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ».

[البخاري: كتاب الصوم، باب شهرا عيد لا ينقصان، رقم: ١٩١٢].

32-(...) Abd Ar-Rahman Ibn Abu Bakra narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The two months of the festivals are never incomplete (in reward)." In the narration transmitted by Khalid: "The two months of the festivals are Ramadan and Dhul-Hijja."

[8] One's fasting begins just at the time of dawn, and one is allowed to eat or to do anything like that until the dawn appears, and what is the valid time of dawn, at which fasting should start

33-(1090) Adi Ibn Hatim "Allah be pleased with him" narrated: When this verse was revealed: "Until the white thread of dawn appears to you, distinct from the black thread" (The Heifer 187) Adi Ibn Hatim said (to The Prophet): "O Messenger of Allah! I keep two strings, one black and the other white, under my pillow by which I could distinguish night from dawn." The Messenger of Allah "Allah's blessing and peace be upon him" said: "no doubt, your pillow seems to be too large (to extend over the night and the day). This means the darkness of the night and the whiteness of the dawn."

34-(1091) Sahl Ibn Sa'd "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " (and the phrase "of dawn" was not revealed), a man used to take black and white threads and eat till he could differentiate between the two (on the light of dawn). Then, Allah "Exalted be He" revealed the words "of dawn ". In this way, He made it clear (i.e. that the meant threads are night and day).

35-(...) Sahl "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " and "of dawn" was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words "of dawn " and it became clear that he meant night and day.

36-(1092) Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces the Adhan at night, So, keep eating and drinking till you hear Ibn Umm Maktum pronouncing the Adhan" (for he used not to pronounce it till it was dawn).

٣٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ وَخَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ».

فِي حَدِيثِ خَالِدٍ: «شَهْرَا عِيدٍ: رَمَضَانُ وَذُو الْحِجَّةِ».

٨ ـ بابُ بَيَانِ أنَّ الدُّخُولَ في الصَّوْمِ يَحْصل بطُلُوعِ الفَجْرِ وأنَّ له الأكْلَ وغيره حتى يَطْلُعَ الفَجْرُ وبَيَانِ صِفَةِ الفَجْرِ الذي تتعلَّقُ به الأحكامُ من الدّخولِ في الصوم ودخول وقت صلاة الصُّبْحِ وغير ذلك

٣٣ ـ (١٠٩٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [البقرة: ١٨٧]. قَالَ لَهُ عَدِيُّ بْنُ حَاتِمٍ: يَا رَسُولَ اللَّهِ، إِنِّي أَجْعَلُ تَحْتَ وِسَادَتِي عِقَالَيْنِ: عِقَالاً أَبْيَضَ وَعِقَالاً أَسْوَدَ، أَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ وِسَادَتَكَ لَعَرِيضٌ، إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

[البخاري: كتاب الصوم، باب قوله الله تعالى: ﴿وكلوا واشربوا حتى يتبين لكم الخيط...﴾، رقم: ١٩١٦].

٣٤ ـ (١٠٩١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: ١٨٧]، قَالَ: كَانَ الرَّجُلُ يَأْخُذُ خَيْطاً أَبْيَضَ وَخَيْطاً أَسْوَدَ، فَيَأْكُلُ حَتَّى يَسْتَبِينَهُمَا، حَتَّى أَنْزَلَ اللَّهُ عَزَّوَجَلَّ: ﴿مِنَ الْفَجْرِ﴾ [البقرة: ١٨٧]: فَبَيَّنَ ذٰلِكَ.

٣٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: ١٨٧]. قَالَ: فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ، رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الأَسْوَدَ وَالْخَيْطَ الأَبْيَضَ، فَلاَ يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّىٰ يَتَبَيَّنَ لَهُ رِئْيُهُمَا. فَأَنْزَلَ اللَّهُ بَعْدَ ذٰلِكَ: ﴿مِنَ الْفَجْرِ﴾ [البقرة: ١٨٧]. فَعَلِمُوا إِنَّمَا يَعْنِي بِذٰلِكَ اللَّيْلَ وَالنَّهَارَ.

[البخاري: كتاب الصوم، باب قول الله تعالى: ﴿وكلوا واشربوا حتى يتبين لكم الخيط...﴾، رقم: ١٩١٧].

٣٦ ـ (١٠٩٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

37-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Bilal pronounces the Adhan at night, So, keep eating and drinking till you hear Ibn Umm Maktum pronouncing the Adhan."

38-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had two Mu'adhdhins (callers to prayers): Bilal and Ibn Umm Maktum, the blind. So, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces the Adhan at night, so keep eating and drinking till Ibn Umm Maktum pronounces the Adhan." (It was said: The period between their calls was just sufficient for this (i.e. Bilal) to descend (after pronouncing his call) and that (i.e. Ibn Umm Maktum) to ascend to pronounce his call to prayer).

(...) This Hadith was narrated on the authority of Al-Qasim, from A'isha, from The Prophet "Allah's blessing and peace be upon him".

(...) A Hadith like this was narrated on the authority of Ubaidullah, through the two chain of transmitters.

39-(1093) Ibn Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Adhan of Bilal (or the call pronounced by Bilal) should not stop anyone of you from having his night meal. However, he pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you." he said: "The dawn is not thus and thus, (and he raised his hand) till it is like this" (and he dispersed his fingers).

(...)This Hadith was narrated by Sulaiman At-Taimi with the same chain of transmitters and mentioned here that he (The Prophet) said: "The dawn is not thus, (he gathered his fingers and lowered them), but it is like this." (He placed the index finger upon the other one and spread his hand).

40-(...) This Hadith was narrated on the authority of Sulaiman At-Taimi with the same chain of transmitters. In the narration of Al-Mu'tamir, it ended at: "(The Adhan of Bilal is) to awaken the sleeping one among you, and turn the standing one among you (for night prayer)." Jarir (a sub-narrator) said (that The Prophet said): "It (true dawn)is not like this but like that", i.e. (the streaks of true dawn are) horizontal and not vertical.

٣٧ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ».

٣٨ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَذِّنَانِ: بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّىٰ يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ».

قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلاَّ أَنْ يَنْزِلَ هَذَا وَيَرْقَىٰ هَذَا.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدَةُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بِالإِسْنَادَيْنِ كِلَيْهِمَا. نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ.

٣٩ ـ (١٠٩٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَمْنَعَنَّ أَحَداً مِنْكُمْ أَذَانُ بِلاَلٍ ـ أَوْ قَالَ: نِدَاءُ بِلاَلٍ ـ مِنْ سُحُورِهِ فَإِنَّهُ يُؤَذِّنُ ـ أَوْ قَالَ: يُنَادِي ـ بِلَيْلٍ. لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظَ نَائِمَكُمْ». وَقَالَ: «لَيْسَ أَنْ يَقُولَ هٰكَذَا وَهٰكَذَا ـ وَصَوَّبَ يَدَهُ وَرَفَعَهَا ـ حَتَّىٰ يَقُولَ هَكَذَا» ـ وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ ـ.

[البخاري: كتاب الأذان، باب الأذان قبل الفجر، رقم: ٦٢١].

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي الأَحْمَرَ ـ عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هَكَذَا ـ وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَسَهَا إِلَى الأَرْضِ ـ وَلَكِنِ الَّذِي يَقُولُ هَكَذَا ـ وَوَضَعَ الْمُسَبِّحَةَ عَلَى الْمُسَبِّحَةِ وَمَدَّ يَدَيْهِ ـ.

٤٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ. وَانْتَهَىٰ حَدِيثُ الْمُعْتَمِرِ عِنْدَ قَوْلِهِ: «يُنَبِّهُ نَائِمَكُمْ وَيَرْجِعُ قَائِمَكُمْ».

وَقَالَ إِسْحَاقُ: قَالَ جَرِيرٌ فِي حَدِيثِهِ: «وَلَيْسَ أَنْ يَقُولَ هَكَذَا، وَلَكِنْ يَقُولُ هَكَذَا» ـ يَعْنِي الْفَجْرَ ـ هُوَ الْمُعْتَرِضُ وَلَيْسَ بِالْمُسْتَطِيلِ.

41-(1094) Samura Ibn Jundub "Allah be pleased with him" narrated: I heard Muhammad (The Messenger of Allah) "Allah's blessing and peace be upon him" saying: "Let not the call of Bilal mislead any one of you (and make him stop) from having the night meal before fasting, nor this whiteness (whose streaks are vertical, indicating the false dawn) until it (the light) becomes horizontal."

42-(...) Samura Ibn Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead you, nor the vertical (streaks of) whiteness (indicating the false dawn) until they (the streaks of light) become horizontal (and spread) like that."

43-(...) Samura Ibn Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead any one of you (and make him stop) from having the night meal before fasting, nor this whiteness in the horizon (whose streaks are) vertical like this, (indicating the false dawn) until (the streaks of light) become horizontal like this." Hammad illustrated it with the help of his hands, and said that he meant that (the streaks of the light are to be) horizontal.

44-(...) Samura Ibn Jundub "Allah be pleased with him" narrated, while he was delivering a speech: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead you, nor this whiteness (whose streaks are vertical, indicating the false dawn) until the (real) dawn appears (or he said until the (real) dawn breaks)."

(...) This Hadith was narrated on the authority of Samura Ibn Jundub.

[9] The merit of the night meal a short time before dawn; and though it is desirable to defer it, it is desirable to hasten to break fast

45-(1095) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have your night meal "Suhur" a short time before dawn (if one intends to fast), for there is a blessing (for you) in having that night meal at this time."

46-(1096) Amr Ibn Al-As narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The distinctive limit between our fasting and the fasting of the people of Scripture (i.e. Jews and Christians) is that night meal taken before dawn."

(...) This Hadith was narrated on the authority of Musa Ibn Ali, with the same chain of transmitters.

٤١ ـ (١٠٩٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ: حَدَّثَنِي وَالِدِي؛ أَنَّهُ سَمِعَ سَمُرَةَ بْنَ جُنْدَبٍ يَقُولُ: سَمِعْتُ مُحَمَّداً ﷺ يَقُولُ: «لاَ يَغُرَّنَّ أَحَدَكُمْ نِدَاءُ بِلاَلٍ مِنَ السَّحُورِ، وَلاَ هَذَا الْبَيَاضُ حَتَّى يَسْتَطِيرَ».

٤٢ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَوَادَةَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَغُرَّنَّكُمْ أَذَانُ بِلاَلٍ، وَلاَ هَذَا الْبَيَاضُ ـ لِعَمُودِ الصُّبْحِ ـ حَتَّى يَسْتَطِيرَ هَكَذَا».

٤٣ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَغُرَّنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلاَلٍ، وَلاَ بَيَاضُ الأُفُقِ الْمُسْتَطِيلُ هَكَذَا، حَتَّى يَسْتَطِيرَ هَكَذَا».

وَحَكَاهُ حَمَّادٌ بِيَدَيْهِ قَالَ: يَعْنِي مُعْتَرِضاً.

٤٤ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَوَادَةَ. قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ رضي الله عنه وَهُوَ يَخْطُبُ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لاَ يَغُرَّنَّكُمْ نِدَاءُ بِلاَلٍ، وَلاَ هَذَا الْبَيَاضُ حَتَّى يَبْدُوَ الْفَجْرُ ـ أَوْ قَالَ: ـ حَتَّى يَنْفَجِرَ الْفَجْرُ».

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ الْقُشَيْرِيُّ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ هَذَا.

٩ ـ باب فضل السُّحور، وتأكيدِ استحبابِهِ، واستحبابِ تأخيره وتعجيلِ الفِطر

٤٥ ـ (١٠٩٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، عَنِ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ رضي الله عنه.

٤٦ ـ (١٠٩٦) ـ (ح) وَحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكْلَةُ السَّحَرِ».

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ وَكِيعٍ. (ح) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ. كِلاَهُمَا عَنْ مُوسَى بْنِ عُلَيٍّ، بِهَذَا الإِسْنَادِ.

47-(1097) Anas narrated from Zaid Ibn Thabit "Allah be pleased with both": "We had the night meal a short time before dawn with The Messenger of Allah "Allah's blessing and peace be upon him". then, we stood up for the (Fajr) prayer." I asked him: "How long was it between them (i.e. the night meal and the prayer)?" he said: "It was as long as it takes one to recite fifty (Qur'anic) Verses."

(...) This Hadith was narrated on the authority of Quatada, with the same chain of transmitters.

48-(1098) Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would remain in (a state of) goodness as long as they hasten in breaking the fast."

(...) This Hadith was narrated on the authority of Sahl Ibn Sa'd, from The Prophet "Allah's blessing and peace be upon him".

49-(1099) Abu Atiyya narrated: Once, I and Masruq entered upon A'isha "Allah be pleased with her" and said: "O Mother of the Believers! There are two of the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", one of whom always hastens in having the meal of breaking the fast, as well as in offering the (Maghrib) prayer, and the other always defers breaking the fast and offering the prayer." She asked: "Who is that, who always hastens in breaking the fast and offering the prayer?" we said: "Abdullah (Ibn Mas'ud)." She said: "It was so, that The Messenger of Allah "Allah's blessing and peace be upon him" used to do." Abu Kuraib (a sub-narrator) added: The other man was Abu Musa.

50-(...) Abu Atiyya narrated: Once, I and Masruq entered upon A'isha "Allah be pleased with her" and Masruq said to her: "O Mother of the Believers! There are two of the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", who never fail to do the good (deeds). But, one of them always hastens in having the meal of breaking the fast, as well as in offering the Maghrib (prayer), and the other always defers breaking the fast and offering Maghrib (prayer)." She asked: "Who is that, who always hastens in breaking the fast and offering Maghrib (prayer)?" He said: "Abdullah (Ibn Mas'ud)." She said: "It was so, that The Messenger of Allah "Allah's blessing and peace be upon him" used to do."

٤٧ ـ (١٠٩٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلاَةِ.

قُلْتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً.

[البخاري: كتاب مواقيت الصلاة، باب وقت الفجر، رقم: ٥٧٥].

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ. كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ.

٤٨ ـ (١٠٩٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

(...) ـ وحدّثناه قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ. كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

٤٩ ـ (١٠٩٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. قَالاَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ، قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَىٰ عَائِشَةَ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ، رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ: أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ، وَالآخَرُ يُؤَخِّرُ الإِفْطَارَ وَيُؤَخِّرُ الصَّلاَةَ. قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ؟ قَالَ: قُلْنَا: عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ مَسْعُودٍ ـ، قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ.

زَادَ أَبُو كُرَيْبٍ: وَالآخَرُ أَبُو مُوسَىٰ.

٥٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَىٰ عَائِشَةَ رضي الله عنها، فَقَالَ لَهَا مَسْرُوقٌ: رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ. كِلاَهُمَا لاَ يَأْلُو عَنِ الْخَيْرِ: أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ، وَالآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالإِفْطَارَ. فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ؟ قَالَ: عَبْدُ اللَّهِ. فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.

[10] The time of breaking the fast and ending the day

51-(1100) Umar "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the night falls, the day vanishes, and the sun sets, then it is the time for the fasting person to break his fast." Ibn Numair (a sub-narrator) did not mention "then".

52-(1101) Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey during the month of Ramadan. When the sun had sunk, he said to a man: "O so-and-so! Get down and mix powdered parley with water for us." The man said: "The sun (has not set yet), O Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for us." The man dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand and said: "When the sun sinks from that side, and the night falls from this side, then a fasting person should break his fast."

53-(...) Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. when the sun had sunk He said to a man: "Get down and mix powdered parley with water for us." The man said: "(Won't you wait) till evening?" The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for us." The man said: "But, the sun (has not set yet)." (When The Prophet ordered him for the third time) he dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then said: "When you see the night falling from this side (beckoning with his hand towards the East), then a fasting person should break his fast."

(...)Abdullah Ibn Abu Awfa "Allah be pleased with both" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey, and he was fasting. When the sun had set, he said to somebody: "O so-and-so! Get down and mix the powdered parley with water for us"...and the rest is the same.

54-(...) The same was narrated on the authority of Ibn Abu Awfa, through another chain of transmitters. There is a little change here: none of the narrations mentioned "during the month of Ramadan" and "When the night falls from that side", except the narration of Hushaim.

١٠ ـ بابُ بَيَانِ وَقْتِ انْقِضَاءِ الصَّوْمِ وخُرُوجِ النَّهَارِ

٥١ ـ (١١٠٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ، وَاتَّفَقُوا فِي اللَّفْظِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وَقَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ رضي الله عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ».

لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ: «فَقَدْ».

[البخاري: كتاب الصوم، باب متى يحل فطر الصائم، رقم: ١٩٥٤].

٥٢ ـ (١١٠١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا فُلاَنُ، انْزِلْ فَاجْدَحْ لَنَا» قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَلَيْكَ نَهَاراً. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: فَنَزَلَ فَجَدَحَ، فَأَتَاهُ بِهِ فَشَرِبَ النَّبِيُّ ﷺ ثُمَّ قَالَ بِيَدِهِ: «إِذَا غَابَتِ الشَّمْسُ مِنْ هَاهُنَا، وَجَاءَ اللَّيْلُ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[البخاري: كتاب الصوم، باب الصوم في السفر والإفطار، رقم: ١٩٤١].

٥٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لَنَا» فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: إِنَّ عَلَيْنَا نَهَاراً، فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا ـ وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ ـ فَقَدْ أَفْطَرَ الصَّائِمُ».

(...) ـ حدّثنا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا فُلاَنُ، انْزِلْ فَاجْدَحْ لَنَا». مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ بْنِ الْعَوَّامِ.

٥٤ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ. كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَىٰ رضي الله عنه، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادٍ وَعَبْدِ الْوَاحِدِ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: فِي شَهْرِ رَمَضَانَ. وَلاَ قَوْلُهُ؛ «وَجَاءَ اللَّيْلُ مِنْ هَاهُنَا» إِلاَّ فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ.

[11] It is forbidden to keep fasting continuously (without breaking it)

55-(1102) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade fasting continuously (without breaking it). They said to him: "But, you keep fasting continuously (without breaking it)." Upon this, he said: "I'm not like anyone of you. I'm provided (by Allah) with food and drink."

56-(...) Ibn Umar "Allah be pleased with both" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" kept fasting continuously (without breaking it) during (the month of) Ramadan. When the companions did the same, he forbade them. It was said to him: "But, you keep fasting continuously (without breaking it)." He said: "I'm not like anyone of you. I'm given food and drink (by Allah)."

(...) This Hadith was narrated by Ibn Umar from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, but he did not mention here "during (the month of) Ramadan".

57-(1103) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade uninterrupted fasting. A man said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given (the power of the one who is provided with) food and drink during my sleep by my Lord." So, when the people refused to stop observing uninterrupted fasts, The Prophet "Allah's blessing and peace be upon him" fasted uninterruptedly along with them for a day and then another. Then they saw the new moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "Had It (the new moon) not appeared, I would have made you fast uninterruptedly for a longer period." That was as a punishment for them when they refused to stop fasting uninterruptedly.

58-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Beware of fasting continuously." They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me in that matter? I am given food and drink during my sleep by my Lord. Do the deeds which you can bear."

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him", with the following change of words: "Do those deeds which are within your ability."

١١ ـ بابُ النَّهْيِ عن الوِصَالِ في الصَّوْمِ

٥٥ ـ (١١٠٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْوِصَالِ. قَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُطْعَمُ وَأُسْقَىٰ».

[البخاري: كتاب الصوم، باب الوصال، ومن قال: ليس في الليل صيام...، رقم: ١٩٦٢].

٥٦ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَاصَلَ فِي رَمَضَانَ، فَوَاصَلَ النَّاسُ، فَنَهَاهُمْ. قِيلَ لَهُ: أَنْتَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَىٰ».

٥٧ ـ (١١٠٣) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: فِي رَمَضَانَ.

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ رضي الله عنه قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ. فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ ـ يَا رَسُولَ اللَّهِ ـ تُوَاصِلُ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْماً ثُمَّ يَوْماً، ثُمَّ رَأَوُا الْهِلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ» كَالْمُنَكِّلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

٥٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْوِصَالَ» قَالُوا: فَإِنَّكَ تُوَاصِلُ، يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي، فَاكْلَفُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَاكْلَفُوا مَا لَكُمْ بِهِ طَاقَةٌ».

(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" forbade fasting uninterruptedly...and the rest is the same as narrated by Imara from Abu Zur'a.

59-(1104) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was offering the Prayer during Ramadan. I came and stood by his side. Then another man came and stood likewise till we became a group. When the Messenger of Allah "Allah's blessing and peace be upon him" noticed that we were behind him, he lightened the Prayer. He then went to his dwelling place and offered a Prayer (the length of which) he never offered with us. When it was morning we asked him: "Did you take notice of us during the night?" He said: "Yes, and it was that which led me to do what I did."

He (the narrator) resumed: the Messenger of Allah "Allah's blessing and peace be upon him" started Fasting uninterruptedly at the end of the month (of Ramadan). Many from among his Companions started such an interrupted Fasting. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What about those men who Fast uninterruptedly? You are not similar to me. By Allah! Had the month been lengthened for me, I would have fasted continuously (without breaking it), so that those who act exaggeratingly would give up their exaggeration."

60-(...) Anas "Allah be pleased with him" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" observed an uninterrupted fasting (without breaking it) during the early days of the month of Ramadan. Some from among the Muslims also fasted uninterruptedly. When the news reached him, he said: "By Allah! Had the month been lengthened for me, I would have fasted continuously (without breaking it), so that those who act exaggeratingly would give up their exaggeration. You are not similar to me (or he said: I'm not similar to you). I remain as such, while being given (the power of the one who is provided with) food and drink by my Lord."

61-(1105) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prevented them from fasting uninterruptedly out of pity for them. They said: "But, you observe uninterrupted fast." He said: "I'm not like you. I'm given food and drink by my Lord."

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَىٰ عَنِ الْوِصَالِ. بِمِثْلِ حَدِيثِ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ.

٥٩ ـ (١١٠٤) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي رَمَضَانَ فَجِئْتُ فَقُمْتُ إِلَىٰ جَنْبِهِ، وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضاً حَتَّىٰ كُنَّا رَهْطاً، فَلَمَّا حَسَّ النَّبِيُّ ﷺ أَنَّا خَلْفَهُ، جَعَلَ يَتَجَوَّزُ فِي الصَّلاَةِ، ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّىٰ صَلاَةً لاَ يُصَلِّيهَا عِنْدَنَا. قَالَ: قُلْنَا لَهُ حِينَ أَصْبَحْنَا: أَفَطِنْتَ لَنَا اللَّيْلَةَ؟ قَالَ: فَقَالَ: «نَعَمْ، ذَاكَ الَّذِي حَمَلَنِي عَلَى الَّذِي صَنَعْتُ».

قَالَ: فَأَخَذَ يُوَاصِلُ رَسُولُ اللَّهِ ﷺ، وَذَاكَ فِي آخِرِ الشَّهْرِ، فَأَخَذَ رِجَالٌ مِنْ أَصْحَابِهِ يُوَاصِلُونَ. فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ رِجَالٍ يُوَاصِلُونَ، إِنَّكُمْ لَسْتُمْ مِثْلِي، أَمَا وَاللَّهِ، لَوْ تَمَادَّ لِي الشَّهْرُ لَوَاصَلْتُ وِصَالاً، يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ».

[البخاري: كتاب التمني، باب ما يجوز في اللوّ...، رقم: ٧٢٤١].

٦٠ ـ (...) ـ **حدّثنا** عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: وَاصَلَ رَسُولُ اللَّهِ ﷺ فِي أَوَّلِ شَهْرِ رَمَضَانَ، فَوَاصَلَ نَاسٌ مِنَ الْمُسْلِمِينَ، فَبَلَغَهُ ذَلِكَ، فَقَالَ: «لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاصَلْنَا وِصَالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنَّكُمْ لَسْتُمْ مِثْلِي ـ أَوْ قَالَ ـ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

٦١ ـ (١١٠٥) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ عَبْدَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ قَالَتْ: نَهَاهُمُ النَّبِيُّ ﷺ عَنِ الْوِصَالِ رَحْمَةً لَهُم، فَقَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

[البخاري: كتاب الصوم، باب الوصال ومن قال: ليس في الليل صيام...، رقم: ١٩٦٤].

[12] Kissing (one's wife) during fast is not forbidden to the one whose sexual desire is not prompted

62-(1106) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" kissed one of his wives while he was fasting. she (A'isha) smiled (while narrating this).

63-(...) Sufyan narrated: I asked Abd Ar-Rahman Ibn Al-Qasim: "Did you hear your father telling about A'isha "Allah be pleased with her" that The Prophet "Allah's blessing and peace be upon him" kissed her while he was fasting?" he kept silent for a while, after which he answered in the affirmative.

64-(...) Al-Qasim narrated that A'isha "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss me while he was fasting." She further said: "But, who from among you can have control over his sexual desire as The Messenger of Allah "Allah's blessing and peace be upon him" had control over his sexual desire?"

65-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting, and embrace (them) while he was fasting too. But, he was the most capable among you of controlling his sexual desire.

66-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting. But, he was the most capable among you of controlling his sexual desire.

67-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to embrace (his wives) while he was fasting.

68-(...) Al-Aswad narrated: I and Masruq went to A'isha "Allah be pleased with her", whom we asked: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to embrace (his wives) while he was fasting?" she said: "Yes, but he had the greatest ability among you (or from among you, Abu Asim, a sub-narrator was in doubt) of controlling his sexual desire."

(...) Al-Aswad and Masruq narrated that they entered upon (A'isha) the Mother of the Believers "Allah be pleased with her" to ask her...and the rest is the same.

69-(...) Urwa Ibn Az-Zubair narrated that A'isha "Allah be pleased with her", the Mother of the Believers, told him that The Prophet "Allah's blessing and peace be upon him" used to kiss her, while he was fasting.

١٢ ـ بابُ بَيَانِ أنَّ القُبْلَةَ في الصَّوْمِ ليست مُحَرَّمَةً على من لم تُحَرِّكْ شَهْوَتَهُ

٦٢ ـ (١١٠٦) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ إِحْدَىٰ نِسَائِهِ وَهُوَ صَائِمٌ. ثُمَّ تَضْحَكُ.

٦٣ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ؟ فَسَكَتَ سَاعَةً ثُمَّ قَالَ: نَعَمْ.

٦٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رضي الله عنها. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُنِي وَهُوَ صَائِمٌ، وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟

٦٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَائِشَةَ رضي الله عنها. (ح) وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلٰكِنَّهُ أَمْلَكُكُمْ لِإِرْبِهِ.

٦٦ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لِإِرْبِهِ.

٦٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَاشِرُ وَهُوَ صَائِمٌ.

٦٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَاصِمٍ. قَالَ: سَمِعْتُ ابْنَ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ: انْطَلَقْتُ أَنَا وَمَسْرُوقٌ إِلَىٰ عَائِشَةَ رضي الله عنها. فَقُلْنَا لَهَا: أَكَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: نَعَمْ. وَلٰكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِرْبِهِ أَوْ مِنْ أَمْلَكِكُمْ لِإِرْبِهِ. شَكَّ أَبُو عَاصِمٍ.

(...) وَحَدَّثَنِيهِ يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَمَسْرُوقٍ؛ أَنَّهُمَا دَخَلاَ عَلَىٰ أُمِّ الْمُؤْمِنِينَ يَسْأَلاَنِهَا. فَذَكَرَ نَحْوَهُ.

٦٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رضي الله عنها أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

70-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) during the month of (Ramadan while he was) fasting.

71-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives) during (the month of) Ramadan while he was fasting.

72-(...) A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting.

73-(1107) Hafsa "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting.

(...) Hafsa "Allah be pleased with her" narrated the same about The Prophet "Allah's blessing and peace be upon him".

74-(1108) Umar Ibn Abu Salama narrated: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Could the fasting person be able to kiss (his wife)?" The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Ask her (Umm Salama)." She told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so. He said: "O Messenger of Allah! (There is no harm to you since) Allah forgave for you all your sins, the earlier and the later." Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I am the most fearing of Allah among you, from Whose (punishment) I save myself most among you."

[13] The validity of one's fasting even in case it dawned while he is in the state of ceremonial impurity (because of sexual intercourse)

75-(1109) Abd Ar-Rahman Ibn Abu Bakra narrated: I heard Abu Huraira "Allah be pleased with him" saying in his narrations: "He, whom the dawn caught while he was in the state of ceremonial impurity (because of sexual intercourse), should not observe fast (on that day)." I mentioned that to Abd Ar-Rahman Ibn Al-Harith (his father), who denied it. Abd Ar-Rahman and I went until we entered upon A'isha and Umm Salama "Allah be pleased with both". Abd Ar-Rahman asked them about that, and both of them said: "(Sometimes) The Prophet "Allah's blessing and peace be upon him" got up in the morning while being in the state of ceremonial impurity (after

(...) ـ وحدّثنا يَحْيَىٰ بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

٧٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

٧١ ـ (...) ـ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ: حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ فِي رَمَضَانَ وَهُوَ صَائِمٌ.

٧٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ.

٧٣ ـ (١١٠٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ.

(...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ. كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

٧٤ ـ (١١٠٨) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُقَبِّلُ الصَّائِمُ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «سَلْ هٰذِهِ» ـ لأُمِّ سَلَمَةَ ـ فَأَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ. فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ، إِنِّي لأَتْقَاكُمْ لِلَّهِ، وَأَخْشَاكُمْ لَهُ».

١٣ ـ باب صحةِ صوم مَنْ طَلَعَ عليه الفجر وهو جُنُب

٧٥ ـ (١١٠٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رضي الله عنه يَقُصُّ، يَقُولُ فِي قَصَصِهِ: مَنْ أَدْرَكَهُ الْفَجْرُ جُنُباً فَلاَ يَصُمْ. فَذَكَرْتُ ذٰلِكَ لِعَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ ـ لأَبِيهِ ـ فَأَنْكَرَ ذٰلِكَ. فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ وَانْطَلَقْتُ مَعَهُ حَتَّىٰ دَخَلْنَا عَلَىٰ عَائِشَةَ وَأُمِّ سَلَمَةَ رضي الله عنهما، فَسَأَلَهُمَا عَبْدُ الرَّحْمٰنِ عَنْ ذٰلِكَ، قَالَ: فَكِلْتَاهُمَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصْبِحُ جُنُباً مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ. قَالَ: فَانْطَلَقْنَا حَتَّىٰ دَخَلْنَا عَلَىٰ

sexual intercourse and) not for a nocturnal wet dream, and even though he observed fast on that day."

Then, we went until we entered upon Marwan, to whom Abd Ar-Rahman made a mention of that. Upon this, Marwan said: "I swear that you should go to Abu Huraira "Allah be pleased with him" and make him withdraw what he used to say." We came to Abu Huraira "Allah be pleased with him" (and Abu Bakra attended all of that). When Abd Ar-Rahman mentioned to him all of that, he asked him: "Did they say that to you?" he answered in the affirmative. He said: "They know better." Abu Huraira "Allah be pleased with him" attributed what he used to narrate in this matter to Al-Fadl Ibn Al-Abbas, and said: "I heard that from Al-Fadl, but I did not hear it from The Prophet "Allah's blessing and peace be upon him"." then, Abu Huraira "Allah be pleased with him" retracted all of what he used to say in that matter. I (Ibn Juraij) said to Abd Al-Malik: "Did they say that (this used to happen during the month of) Ramadan?" he said: "He also got up in the morning, while being in the state of ceremonial impurity (because of sexual intercourse and) not because of a nocturnal wet dream, and then, he observed fast (on that day)."

76-(...) Both of Urwa Ibn Az-Zubair and Abu Bakr Ibn Abd Ar-Rahman narrated that A'isha "Allah be pleased with her" said: "(Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" was overtaken by dawn while he was in the state of ceremonial impurity (because of sexual intercourse and) not as a result of a nocturnal wet dream during (the month of) Ramadan. Then, he took a bath and observed fast."

77-(...) Abdullah Ibn Ka'b Al-Himyari narrated that Abu Bakr told him that Marwan sent him to Umm Salama, in order to ask her whether the man, who might get up in the morning, while being in the state of ceremonial impurity, could observe fast (on that very day). Upon this, she said: "The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) got up in the morning, while being in the state of ceremonial impurity (because of sexual intercourse and) not because of a nocturnal wet dream. Then, he neither broke fasting, nor did he observe another fast in lieu."

78-(...) Both of A'isha and Umm Salama "Allah be pleased with them" narrated: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" got up in the morning while he was in the state of ceremonial impurity (because of sexual intercourse and) not as a result of a nocturnal wet dream during (the month of) Ramadan. Then, he observed fast.

مَرْوَانَ، فَذَكَرَ ذٰلِكَ لَهُ عَبْدُ الرَّحْمٰنِ. فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إِلاَّ مَا ذَهَبْتَ إِلَىٰ أَبِي هُرَيْرَةَ، فَرَدَدْتَ عَلَيْهِ مَا يَقُولُ. قَالَ: فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو بَكْرٍ حَاضِرُ ذٰلِكَ كُلِّهِ، قَالَ: فَذَكَرَ لَهُ عَبْدُ الرَّحْمٰنِ. فَقَالَ أَبُو هُرَيْرَةَ: أَهُمَا قَالَتَاهُ لَكَ؟ قَالَ: نَعَمْ. قَالَ: هُمَا أَعْلَمُ.

ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذٰلِكَ إِلَى الْفَضْلِ بْنِ الْعَبَّاسِ. فَقَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ ذٰلِكَ مِنَ الْفَضْلِ، وَلَمْ أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ.

قَالَ: فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ فِي ذٰلِكَ.

قُلْتُ لِعَبْدِ الْمَلِكِ: أَقَالَتَا: فِي رَمَضَانَ؟ قَالَ: كَذٰلِكَ. كَانَ يُصْبِحُ جُنُباً مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ.

[البخاري: كتاب الصوم، باب الصائم يصبح جنباً، رقم: ١٩٢٥].

٧٦ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ. قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ، مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ.

[البخاري: كتاب الصوم، باب اغتسال الصائم، رقم: ١٩٣٠].

٧٧ ـ (...) ـ **حدّثني** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ عَبْدِ رَبِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ؛ أَنَّ أَبَا بَكْرٍ حَدَّثَهُ؛ أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَىٰ أُمِّ سَلَمَةَ رضي الله عنها، يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنُباً، أَيَصُومُ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُباً مِنْ جِمَاعٍ، لاَ مِنْ حُلُمٍ، ثُمَّ لاَ يُفْطِرُ وَلاَ يَقْضِي.

٧٨ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ، زَوْجَيِ النَّبِيِّ ﷺ؛ أَنَّهُمَا قَالَتَا: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصْبِحُ جُنُباً مِنْ جِمَاعٍ، غَيْرِ احْتِلاَمٍ، فِي رَمَضَانَ، ثُمَّ يَصُومُ.

79-(1110) A'isha "Allah be pleased with her" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" to ask for his religious verdict (concerning something), while she was listening from behind the door. He said: "O Messenger of Allah! Sometimes I might be overtaken by the (Fajr) prayer while I'm still in the state of ceremonial impurity, then, would I be able to observe fast (on that very day)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I also might be overtaken by the (Fajr) prayer, while being in the state of ceremonial impurity, and then I would observe fast (on that very day)." The man said: "But, you are not like us, O Messenger of Allah, for Allah has forgiven for you your earlier and later sins." Upon this, he said: "By Allah! I expect to be the most fearing of Allah among you, and the most knowledgeable among you of what I should save myself from."

80-(1109) Sulaiman Ibn Yasar narrated that he asked Umm Salama "Allah be pleased with her" whether the man, who might get up in the morning, while being in the state of ceremonial impurity, could observe fast (on that very day). Upon this, she said: "The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) got up in the morning, while being in the state of ceremonial impurity (because of sexual intercourse and) not because of a nocturnal wet dream. Then, he observed fast."

[14] The grievous prohibition of having sexual relation (while one is fasting) during the days of Ramadan, and what about its great expiation, which is obligatory to everyone, rich or poor he might be

81-(1111) Abu Huraira "Allah be pleased with him" narrated: A man came and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! I have been ruined." He asked: "What is that which has ruined you?" he said: "I had sexual intercourse with my wife (while I was fasting) during (the day of) Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. Then a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Take this (basket of dates) and give it in charity."

٧٩ ـ (١١١٠) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ ـ وَهُوَ ابْنُ مَعْمَرِ بْنِ حَزْمٍ الأَنْصَارِيُّ أَبُو طُوَالَةَ ـ أَنَّ أَبَا يُونُسَ مَوْلَىٰ عَائِشَةَ أَخْبَرَهُ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَجُلاً جَاءَ إِلَىٰ النَّبِيِّ ﷺ يَسْتَفْتِيهِ، وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ، فَقَالَ: يَا رَسُولَ اللَّهِ، تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ، أَفَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ، فَأَصُومُ» فَقَالَ: لَسْتَ مِثْلَنَا يَا رَسُولَ اللَّهِ، قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: «وَاللَّهِ، إِنِّي لأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ، وَأَعْلَمَكُمْ بِمَا أَتَّقِي».

٨٠ ـ (١١٠٩) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ؛ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ رضي الله عنها: عَنِ الرَّجُلِ يُصْبِحُ جُنُباً، أَيَصُومُ؟ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُباً، مِنْ غَيْرِ احْتِلاَمٍ، ثُمَّ يَصُومُ.

١٤ ـ بابُ تَغْليظ تحريم الجِمَاعِ في نهار رَمَضَانَ على الصَّائم ووُجُوبِ الكَفَّارَةِ الكُبْرَى فيه وبيانها وأنها تَجِبُ على المُوسِرِ والمُعْسِرِ وتَثْبُتُ في ذِمَّةِ المُعْسِرِ حتى يستطيع

٨١ ـ (١١١١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ يَا رَسُولَ اللَّهِ، قَالَ: «وَمَا أَهْلَكَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ.

قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لاَ. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لاَ. قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِيناً؟» قَالَ: لاَ. قَالَ: ثُمَّ جَلَسَ. فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهٰذَا» قَالَ: أَفْقَرَ مِنَّا؟ فَمَا بَيْنَ

The man said: "(Is there) anyone more needy than us? There is no family between Medina's two mountains who are more needy than us." The Prophet "Allah's blessing and peace be upon him" smiled so much that his premolar teeth became visible. Then, he said: "(Take it and) go and feed your family with it."

(...) A Hadith like that narrated by Ibn Uyaina, was narrated on the authority of Muhammad Ibn Muslim Az-Zuhri, with the same chain of transmitters. But here, he mentioned that a basket full of dates (was brought), and did not mention that The Prophet "Allah's blessing and peace be upon him" smiled so much that his premolar teeth became visible.

82-(...) Abu Huraira "Allah be pleased with him" narrated that a man had sexual intercourse with his wife (while being fasting) during the month of Ramadan. He asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" regarding this matter. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. He asked him: "Can you be able to fast for two successive months?" He replied in the negative. He said to him: "Then, you should feed sixty poor persons."

83-(...) Az-Zuhri narrated, with the same chain of transmitters, that a man had sexual intercourse (with his wife while being fasting) during (the month of) Ramadan. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to (afford to) manumit a slave...and the rest is the same as narrated by Ibn Uyaina.

84-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" ordered a man who had sexual intercourse (with his wife while being fasting) during (the month of) Ramadan, to (afford to) manumit a slave, or (in case he could not find) to observe fasts for two successive months, or (in case he could not do) to feed sixty poor persons.

(...) A Hadith like that narrated by Ibn Uyaina, was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

85-(1112) A'isha "Allah be pleased with her" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have been burnt." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Why is that?" he said: "I had sexual relation with my wife during the day in Ramadan (while being fasting)." He said (to

لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا. فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ».

[البخاري: كتاب الصوم، باب إذا جامع في رمضان ولم يكن له شيء...، رقم: ١٩٣٦].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ. وَقَالَ: بِعَرَقٍ فِيهِ تَمْرٌ: وَهُوَ الزَّنْبِيلُ. وَلَمْ يَذْكُرْ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّىٰ بَدَتْ أَنْيَابُهُ.

٨٢ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه؛ أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَىٰ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟» قَالَ: لاَ. قَالَ: «وَهَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لاَ. قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً».

٨٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَىٰ: أَخْبَرَنَا مَالِكٌ، عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ؛ أَنَّ رَجُلاً أَفْطَرَ فِي رَمَضَانَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

٨٤ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلاً أَفْطَرَ فِي رَمَضَانَ أَنْ يُعْتِقَ رَقَبَةً، أَوْ يَصُومَ شَهْرَيْنِ، أَوْ يُطْعِمَ سِتِّينَ مِسْكِيناً.

(...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

٨٥ ـ (١١١٢) ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: احْتَرَقْتُ. قَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ؟» قَالَ: وَطِئْتُ امْرَأَتِي فِي

him): "Give in charity (as expiation)! Give in charity!" he replied: "I have nothing (to give)." He ordered him to sit down. Then, two baskets full of food were brought to him, which The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to give in charity.

86-(...) Abbad Ibn Abdullah Ibn Az-Zubair narrated that he heard A'isha "Allah be pleased with her" saying: A man came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but there is no mention of the phrase "Give in charity! Give in charity" in the beginning of the Hadith. There is also no mention of "during the day".

87-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" in the mosque during (the month of) Ramadan and said: "O Messenger of Allah! I've been burnt! I've been burnt!" The Messenger of Allah "Allah's blessing and peace be upon him" asked him what his matter was, and he said: "I had sexual intercourse (while being fasting)." He (The Prophet) said (to him): "Give in charity!" he said: "O Prophet of Allah! By Allah! I have nothing (to give), and I have no power to afford anything." He (The Prophet) said (to him): "Sit down." He sat down, and while he was in that state, another man came, driving a donkey, on which there was (a load of) food. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Where is the one who has been burnt?" the man stood up. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give this (food) in charity." He said: "O Messenger of Allah! (Is there) anyone (poorer) than us (I and my family)? By Allah! We are hungry, and we have nothing (to eat)." He said: "Then, (take and) eat it."

[15] It is permissible for the traveller to either fast or leave fasting, particularly if his journey is more than forty-two miles, and it is better for the one to observe fast if he has the power to endure it, and to leave fasting if he has no power to endure it

88-(1113) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" set out during (the month of) Ramadan in the year of (Mecca) Conquest. He observed fasts (for some days), and when he reached Qudaid (a place, forty-two miles from Mecca), he broke his fast. However, the companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to adopt the last act he (The Prophet) did.

رَمَضَانَ نَهاراً. قَالَ: «تَصَدَّقْ، تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ. فَأَمَرَهُ أَنْ يَجْلِسَ، فَجَاءَهُ عَرَقَانِ فِيهِمَا طَعَامٌ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَصَدَّقَ بِهِ.

[البخاري: كتاب الصوم، باب إذا جامع في رمضان، رقم: ١٩٣٥].

٨٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ؛ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ رضي الله عنها تَقُولُ: أَتَىٰ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ.

وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ: «تَصَدَّقْ، تَصَدَّقْ». وَلاَ قَوْلُهُ: نَهاراً.

٨٧ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَىٰ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ. فَقَالَ: يَا رَسُولَ اللَّهِ، احْتَرَقْتُ، احْتَرَقْتُ. فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: «مَا شَأْنُهُ؟» فَقَالَ: أَصَبْتُ أَهْلِي. قَالَ: «تَصَدَّقْ» فَقَالَ: وَاللَّهِ، يَا نَبِيَّ اللَّهِ، مَالِي شَيْءٌ، وَمَا أَقْدِرُ عَلَيْهِ. قَالَ: «اجْلِسْ» فَجَلَسَ. فَبَيْنَا هُوَ عَلَىٰ ذٰلِكَ أُقْبِلَ رَجُلٌ يَسُوقُ حِمَاراً عَلَيْهِ طَعَامٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ الْمُحْتَرِقُ آنِفاً؟» فَقَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْ بِهٰذَا» فَقَالَ: يَا رَسُولَ اللَّهِ، أَغَيْرَنَا؟ فَوَاللَّهِ إِنَّا لَجِيَاعٌ، مَالَنَا شَيْءٌ. قَالَ: «فَكُلُوهُ».

١٥ ـ بابُ جَوازِ الصَّوْمِ والفِطْرِ في شَهْرِ رَمَضَانَ للمُسَافر في غير مَعْصِيَةٍ إذا كان سَفَرُهُ مرحلتين فأكثر وأنَّ الأَفْضَلَ لمن أَطَاقَهُ بلا ضَرَرٍ أنْ يَصُومَ ولمن يَشُقُّ عليه أنْ يُفْطِرَ

٨٨ ـ (١١١٣) ـ حدّثني يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ، وَكَانَ صَحَابَةُ رَسُولِ اللَّهِ ﷺ يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ.

[البخاري: كتاب الصوم، باب إذا صام أياماً من رمضان ثم سافر، رقم: ١٩٤٤].

(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters. Yahya (a sub-narrator) said that Sufyan said: I do not know who said the following statement: "It is the last word of The Messenger of Allah "Allah's blessing and peace be upon him" that should be admitted (since it abrogated what was earlier)."

It was narrated on the authority of Az-Zuhri with the same chain of transmitters that breaking the fast (in a journey) was the latest of the two commands (of observing fast or leaving it), and it is the last command of The Messenger of Allah "Allah's blessing and peace be upon him" that should be admitted. Az-Zuhri said: The Messenger of Allah "Allah's blessing and peace be upon him" reached Mecca in the morning of the thirteenth day of (the month of) Ramadan.

(...) A Hadith like that narrated by Al-Laith was narrated on the authority of Ibn Shihab, with the same chain of transmitters. Ibn Shihab said: They (the companions) used to adopt the latest order, which was the last of his (The Prophet's) orders, considering it the one, which abrogated the previous ones.

(...) Ibn Abbas "Allah be pleased with both" narrated: During (the month of) Ramadan, The Messenger of Allah "Allah's blessing and peace be upon him" set out (aiming at Mecca). He observed fasts until he reached Usfan. He ordered that a cup of water be brought to him, from which he drank openly, in order that the people would see him. Then, he left fasting until he arrived in Mecca. Ibn Abbas "Allah be pleased with both" commented: The Messenger of Allah "Allah's blessing and peace be upon him" (did the two things during the journey, i.e. he) observed fasts (for some days of the journey) and left fasting (for some days of the journey too). So, if one wishes, he could observe fast (on journey), and if one wishes, he could leave fasting.

89-(...) Ibn Abbas "Allah be pleased with both" narrated: Do not criticize the one who observed fasts or the one who left fasting (on journey), because The Messenger of Allah "Allah's blessing and peace be upon him" (did the two, i.e. he) observed fasts (for some days on journey) and left fasting (for some days).

90-(1114) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" set out to Mecca during (the month of) Ramadan in the year of (Mecca) Conquest.

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

قَالَ يَحْيَىٰ: قَالَ سُفْيَانُ: لاَ أَدْرِي مِنْ قَوْلِ مَنْ هُوَ؟ يَعْنِي: وَكَانَ يُؤْخَذُ بِالآخِرِ مِنْ قَوْلِ رَسُولِ اللَّهِ ﷺ.

(...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

قَالَ الزُّهْرِيُّ: وَكَانَ الْفِطْرُ آخِرَ الأَمْرَيْنِ، وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ بِالآخِرِ فَالآخِرِ. قَالَ الزُّهْرِيُّ: فَصَبَّحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ لِثَلاَثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ.

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ اللَّيْثِ.

قَالَ ابْنُ شِهَابٍ: فَكَانُوا يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ، وَيَرَوْنَهُ النَّاسِخَ الْمُحْكَمَ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّىٰ بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ فَشَرِبَهُ نَهَاراً لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ. حَتَّىٰ دَخَلَ مَكَّةَ.

قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: فَصَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[البخاري: كتاب الصوم، باب من أفطر في السفر ليراه الناس، رقم: ١٩٤٨].

٨٩ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لاَ تَعِبْ عَلَىٰ مَنْ صَامَ، وَلاَ عَلَىٰ مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ.

٩٠ ـ (١١١٤) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ ـ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلَىٰ مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّىٰ بَلَغَ كُرَاعَ الْغَمِيمِ،

He and the people observed fasts till he reached Kura'a Al-Ghamim. He ordered that a cup of water should be brought to him, which he raised till the people saw it. Then he drank. Later, it was said to him that some people had kept fasting, about whom he said: "Those are the disobedient people; those are the disobedient people."

91-(...) The same was narrated on the authority of Abd Al-Aziz, from Ja'far, with the same chain of transmitters, with the following addition: It was said to him (The Prophet): "The people find it difficult to observe fast, and they consider what you have done." Upon this, he ordered that a cup of water should be brought to him following the Afternoon (prayer).

92-(1115) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on journey when he saw a man surrounded by some people, and he was shaded (from the heat). He asked: "What is wrong with him?" they said: "He is a fasting man." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not good that you should observe fast while being on journey (particularly if you find it difficult for you)."

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" saw a man (while being on journey)...and the rest is the same.

(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters. Shu'ba added: I was informed that Yahya Ibn Abu Kathir made an addition to this narration, according to which, he said: "You have to follow Allah's concession which He granted you." But, when I asked him (about it), he did not memorize it.

93-(1116) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Once, we took part in a holy battle with The Messenger of Allah "Allah's blessing and peace be upon him" when sixteen nights of (the month of) Ramadan had passed. Some of us observed fast, and others left it. However, neither the fasting persons criticized those who left fasting, nor did those who left fasting condemn those who observed fast.

94-(...) A Hadith like that narrated by Hammam was narrated on the authority of Quatada, with the same chain of transmitters. But, in the Hadith narrated by At-Taimi, Umar Ibn Amir and Hisham, it was mentioned, "when eighteen nights had passed". Sa'id mentioned that they were twelve, and Shu'ba said that they were either nineteen or seventeen.

فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتَّىٰ نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذٰلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ. فَقَالَ: «أُولٰئِكَ الْعُصَاةُ، أُولٰئِكَ الْعُصَاةُ».

٩١ ـ (...) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ جَعْفَرٍ، بِهٰذَا الإِسْنَادِ. وَزَادَ: فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْظُرُونَ فِيمَا فَعَلْتَ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ.

٩٢ ـ (١١١٥) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَىٰ رَجُلاً قَدِ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظُلِّلَ عَلَيْهِ. فَقَالَ: «مَا لَهُ؟» قَالُوا: رَجُلٌ صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْبِرَّ أَنْ تَصُومُوا فِي السَّفَرِ».

[البخاري: كتاب الصوم، باب قول النبي ﷺ لمن ظلل عليه واشتد الحر: «ليس من البر الصوم في السفر»، رقم: ١٩٤٦].

(...) ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ يُحَدِّثُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يَقُولُ: رَأَىٰ رَسُولُ اللَّهِ ﷺ رَجُلاً. بِمِثْلِهِ.

(...) ـ **وحدّثناه** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. وَزَادَ: قَالَ شُعْبَةُ: وَكَانَ يَبْلُغُنِي عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَزِيدُ فِي هٰذَا الْحَدِيثِ.

وَفِي هٰذَا الإِسْنَادِ أَنَّهُ قَالَ: «عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّذِي رَخَّصَ لَكُمْ» قَالَ: فَلَمَّا سَأَلْتُهُ، لَمْ يَحْفَظْهُ.

٩٣ ـ (١١١٦) ـ **حدّثنا** هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِسِتَّ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ. فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

٩٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ ـ يَعْنِي ابْنَ عَامِرٍ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ سَعِيدٍ. كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ هَمَّامٍ.

غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنِ عَامِرٍ وَهِشَامٍ: لِثَمَانَ عَشْرَةَ خَلَتْ. وَفِي حَدِيثِ سَعِيدٍ: فِي ثِنْتَيْ عَشْرَةَ. وَشُعْبَةَ: لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

95-(...) Abu Sa'id "Allah be pleased with him" narrated: We used to set out on journeys with The Messenger of Allah "Allah's blessing and peace be upon him" during (the month of) Ramadan. Neither the fasting person (from among us) was to be criticized for his observing fast, nor was the one who left it to be condemned for his breaking fast.

96-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: Once, we took part in a holy battle with The Messenger of Allah "Allah's blessing and peace be upon him" during (the month of) Ramadan. Some of us observed fast, and others left it. However, neither the fasting persons had grudge against those who left fasting, nor did those who left fasting have grudge against those who observed fast. They thought that if one felt powerful enough (to bear it) and then observed fast, that would be better for him, and if one felt too weak (to bear it) and then left fasting, that would be better for him.

97-(1117) Both of Abu Sa'id Al-Khudri "Allah be pleased with him" and Jabir Ibn Abdullah "Allah be pleased with both" narrated: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him". Some observed fast, and others left it. However, none of them criticized the other.

98-(1118) Humaid narrated that Anas "Allah be pleased with him" was asked about observing fasts of Ramadan on journey. Upon this he said: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him". However, neither the fasting persons criticized those who left fasting, nor did those who left fasting blame those who fasted.

99-(...) Humaid narrated: Once, I set out (on journey) and I observed fast. They (some people) said to me: "(Break your fast and then) repeat it." I said: "Anas "Allah be pleased with him" told me that the companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to travel, and (Some of them would observe fast, and others would leave it, but) neither the fasting persons criticized those who left fasting, nor did those who left fasting condemn those who observed fast. Later, I met Ibn Abu Mulaika, who told me the same on the authority of A'isha "Allah be pleased with her"

[16] The reward of him who left fasting on journey because of a religious duty

100-(1119) Anas "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on journey. Some of them (his companions) observed Fast and others

٩٥ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: كُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمَا يُعَابُ عَلَى الصَّائِمِ صَوْمُهُ، وَلاَ عَلَى الْمُفْطِرِ إِفْطَارُهُ.

٩٦ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلاَ يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ فَإِنَّ ذٰلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفاً فَأَفْطَرَ، فَإِنَّ ذٰلِكَ حَسَنٌ.

٩٧ ـ (١١١٧) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَسَهْلُ بْنُ عُثْمَانَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَحُسَيْنُ ابْنُ حُرَيْثٍ. كُلُّهُمْ عَنْ مَرْوَانَ. قَالَ سَعِيدٌ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُم قَالاَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ، فَلاَ يَعِيبُ بَعْضُهُمْ عَلَى بَعْضٍ.

٩٨ ـ (١١١٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

٩٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حُمَيْدٍ قَالَ: خَرَجْتُ فَصُمْتُ، فَقَالُوا لِي: أَعِدْ. قَالَ: فَقُلْتُ: إِنَّ أَنَساً أَخْبَرَنِي: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَانُوا يُسَافِرُونَ فَلاَ يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

فَلَقِيتُ ابْنَ أَبِي مُلَيْكَةَ فَأَخْبَرَنِي، عَنْ عَائِشَةَ رضي الله عنها بِمِثْلِهِ.

١٦ ـ بابُ أَجْرِ الْمُفْطِرِ فِي السَّفَرِ إِذا تَوَلَّى الْعَمَلَ

١٠٠ ـ (١١١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي السَّفَرِ فَمِنَّا

left it. Then, we dismounted at a place on a very hot day. Most of us had the cloth for shelter. There were also some among us who sheltered (themselves) against the rays of the sun with the help of their hands. Those who observed Fast fell down (because of their weakness resulting from their fast on journey), and Those who did not observe fast got up, put up the tents and watered the mounts. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Today those who did not observe fast have gone with the reward."

101-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on journey (with some of his companions). Some of them observed Fast and others left it. Those who did not fast girded up their loins and worked, but those who observed Fast were too weak to work. Upon this he (The Prophet) said: "Today those who did not fast have gone with the reward."

102-(1120) Qaza'a narrated: I came to Abu Sa'id Al-Khudri "Allah be pleased with him", and found him surrounded by a lot of people. When the people dispersed from him, I said to him: "I would not ask you about what those (people) asked you." Then, I asked him about observing fast on journey. Upon this he said: Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Mecca, during (the month of) Ramadan. We got down at a certain place, whereas The Messenger of Allah "Allah's blessing and peace be upon him" said: "You became at a near distance from your enemy, and breaking fast is to make you stronger." So, it was a concession (given to us), but, some from among us kept fasting, and others broke fasting.

Then, we (proceeded on until we) got down at a certain place, whereas he (The Prophet) said: "You are going to meet your enemy in the morning, and breaking fast is to make you more powerful. So, you should break fast" It was also a concession given to us; and we broke our fast. Afterwards, we used to observe fasts while we were with The Messenger of Allah "Allah's blessing and peace be upon him" on journey.

[17] The option whether to fast or leave fasting on journey

103-(1121) A'isha "Allah be pleased with her" narrated: Hamza Ibn Amr Al-Aslami asked The Messenger of Allah "Allah's blessing and peace be upon him" about observing fasts on journey. He said to him: "If you wish, you could observe fast, and if you wish, you could leave fasting."

الصَّائِمُ وَمِنَّا الْمُفْطِرُ، قَالَ: فَنَزَلْنَا مَنْزِلاً فِي يَوْمٍ حَارٍّ، أَكْثَرُنَا ظِلاًّ صَاحِبُ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ، قَالَ: فَسَقَطَ الصُّوَّامُ، وَقَامَ الْمُفْطِرُونَ فَضَرَبُوا الأَبْنِيَةَ وَسَقَوُا الرِّكَابَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

[البخاري: كتاب الجهاد، باب فضل الخدمة في الغزو، رقم: ٢٨٩٠].

١٠١ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ، فَتَحَرَّمَ الْمُفْطِرُونَ وَعَمِلُوا، وَضَعُفَ الصُّوَّامُ عَنْ بَعْضِ الْعَمَلِ. قَالَ: فَقَالَ فِي ذٰلِكَ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

١٠٢ ـ (١١٢٠) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي قَزَعَةُ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رضي الله عنه وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ قُلْتُ: إِنِّي لاَ أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلاَءِ عَنْهُ، سَأَلْتُهُ عَنِ الصَّوْمِ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ وَنَحْنُ صِيَامٌ، فَنَزَلْنَا مَنْزِلاً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ». فَكَانَتْ رُخْصَةً، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، ثُمَّ نَزَلْنَا مَنْزِلاً آخَرَ، فَقَالَ: «إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ فَأَفْطِرُوا» وَكَانَتْ عَزْمَةً، فَأَفْطَرْنَا. ثُمَّ قَالَ: لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ ذٰلِكَ فِي السَّفَرِ.

١٧ ـ بَابُ التَّخْيِيرِ فِي الصَّوْمِ وَالْفِطْرِ فِي السَّفَرِ

١٠٣ ـ (١١٢١) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: سَأَلَ حَمْزَةُ بْنُ عَمْرٍو الأَسْلَمِيُّ رَسُولَ اللَّهِ ﷺ عَنِ الصِّيَامِ فِي السَّفَرِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ».

104-(...) A'isha "Allah be pleased with her" narrated: Hamza Ibn Amr Al-Aslami said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who likes to observe much fasts; so, could I observe fasts during journey?" He said to him: "If you wish, you could observe fast, and if you wish, you could leave fasting."

105-(...) A Hadith like that transmitted by Hammad Ibn Zaid was narrated on the authority of Hisham, with the same chain of transmitters.

106-(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, and mentioned here that Hamza said: "I'm a man who fasts so much; could I fast during journey?"

107-(...) Hamza Ibn Amr Al-Aslami was narrated to have said: "O Messenger of Allah! I feel strong enough to observe fasts during journey. So, would there be any harm to me (if I observed fast on journey)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a concession (for you) from Allah. If one accepted it, it would be good, and if one wished to observe fast (on journey), there would be no harm to him." Harun mentioned in his Hadith: "It is a concession" and did not mention "from Allah".

108-(1122) Abu Ad-Darda "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (on journey) during (the month of) Ramadan, and it was so much hot that one of us would put his hand (to cover) his head from the scorching heat. None among us was observing fast except The Messenger of Allah "Allah's blessing and peace be upon him" and Abdullah Ibn Rawaha.

109-(...) Abu Ad-Darda "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on one of his journeys and it was a very hot day to the extent that one of us would put his hand (to cover) his head from the scorching heat. None among us was observing fast except The Messenger of Allah "Allah's blessing and peace be upon him" and Abdullah Ibn Rawaha.

[18] It is desirable that the pilgrim should leave fast on the Day of Arafat

110-(1123) Umm Al-Fadl Bint Al-Harith narrated that some people who were present with her on the day of Arafat fell in doubt and argued whether The Messenger of Allah "Allah's blessing and peace be upon him" was fasting. Some said: "He is fasting." Others said: "He is not fasting." Then, she sent to him a cup of milk, while he was on his camel, at (the mountain of) Arafat, and he drank it.

١٠٤ ـ (...) ـ وحدّثنا أَبو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ، أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ، وَأَفْطِرْ إِنْ شِئْتَ».

١٠٥ ـ (...) ـ وحدّثناه يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ، مِثْلَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ: إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ.

١٠٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ؛ أَنَّ حَمْزَةَ قَالَ: إِنِّي رَجُلٌ أَصُومُ، أَفَأَصُومُ فِي السَّفَرِ؟.

١٠٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلاَ جُنَاحَ عَلَيْهِ».

قَالَ هَارُونُ فِي حَدِيثِهِ: «هِيَ رُخْصَةٌ» وَلَمْ يَذْكُرْ: مِنَ اللَّهِ.

١٠٨ ـ (١١٢٢) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ فِي حَرٍّ شَدِيدٍ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ إِلاَّ رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

[البخاري: كتاب الصوم، باب حدثنا عبد الله بن يوسف...، رقم: ١٩٤٥].

١٠٩ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ عُثْمَانَ بْنِ حَيَّانَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ أَبُو الدَّرْدَاءِ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ، حَتَّى إِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا مِنَّا أَحَدٌ صَائِمٌ إِلاَّ رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

١٨ ـ بابُ اسْتِحْبَابِ الفِطْرِ للحَاجِّ يومَ عَرَفة

١١٠ ـ (١١٢٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ مَوْلَى عَبْدِاللَّهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ؛ أَنَّ نَاساً تَمَارَوْا عِنْدَهَا، يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ، فَشَرِبَهُ.

[البخاري: كتاب الحج، باب الوقوف على الدابة بعرفة، رقم: ١٦٦١].

(...) This Hadith was narrated on the authority of Abu An-Nadr with the same chain of transmitters, but he did not mention that he was on his camel. He said that he narrated it from Umair, the freed slave of Umm Al-Fadl.

(...) A Hadith like that narrated by Ibn Uyaina, was narrated on the authority of Salim Abu An-Nadr, with the same chain of transmitters, and said here that he narrated it from Umair, the freed slave of Umm Al-Fadl.

111-(...) Umair, the freed slave of Ibn Abbas "Allah be pleased with both" narrated that he heard Umm Al-Fadl Bint Al-Harith saying: Some people from the companions of The Messenger of Allah "Allah's blessing and peace be upon him" fell in doubt about his fasting on the Day of Arafat, while we were at it (Arafat to perform Hajj) with The Messenger of Allah "Allah's blessing and peace be upon him". I sent to him a cup of milk, while he was at (the mountain of) Arafat, and he drank it.

112-(1124) Kuraib, the freed slave of Ibn Abbas, narrated that Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him" said that the people fell in doubt about the fasting of The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Arafat. So, Maimuna sent to him a vessel of milk, from which he drank while he was halting at a certain place (of Arafat) and the people were seeing him.

[19] Observing fast on the tenth day of Muharram "Ashura"

113-(1125) A'isha "Allah be pleased with her" reported: Quraish used to observe fast on the tenth day of Muharram in the Pre-Islamic period of ignorance. The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on it too. When he emigrated to Medina, he observed fast on it too and ordered (Muslims) to fast on it. When the fasting of the month of Ramadan was prescribed, the Prophet "Allah's blessing and peace be upon him" said: "He who wants to fast (on that day) may fast, and he who does not want to fast may not fast."

114-(...) Ibn Numair narrated the same Hadith from Hisham, with the same chain of transmitters, without mentioning in the beginning of the narration that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on it. He mentioned in its end: "(Fasting on) the tenth day of Muharram "Ashura" was left, so, if one wished he could fast it, and if one wished, he could leave it." He did not involve this statement in the saying of The Prophet "Allah's blessing and peace be upon him" as did Jarir in his narration.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: وَهُوَ وَاقِفٌ عَلَىٰ بَعِيرِهِ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَىٰ أُمِّ الْفَضْلِ.

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، بِهٰذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَىٰ أُمِّ الْفَضْلِ.

١١١ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ؛ أَنَّ عُمَيْراً مَوْلَى ابْنِ عَبَّاسٍ رضي الله عنهما حَدَّثَهُ؛ أَنَّهُ سَمِعَ أُمَّ الْفَضْلِ رضي الله عنها تَقُولُ: شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي صِيَامِ يَوْمِ عَرَفَةَ. وَنَحْنُ بِهَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَرْسَلْتُ إِلَيْهِ بِقَعْبٍ فِيهِ لَبَنٌ، وَهُوَ بِعَرَفَةَ، فَشَرِبَهُ.

١١٢ ـ (١١٢٤) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ رضي الله عنهما، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: إِنَّ النَّاسَ شَكُّوا فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ مَيْمُونَةُ بِحِلاَبِ اللَّبَنِ وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ.

[البخاري: كتاب الصوم، باب صوم يوم عرفة، رقم: ١٩٨٩].

١٩ ـ بابُ صَومِ يوم عَاشُوراء

١١٣ ـ (١١٢٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها؛ قَالَتْ: كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ: «مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

١١٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي أَوَّلِ الْحَدِيثِ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، وَقَالَ فِي آخِرِ الْحَدِيثِ: وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ ﷺ كَرِوَايَةِ جَرِيرٍ.

(...) A'isha "Allah be pleased with her" narrated: People used to observe fast on the tenth day of Muharram "Ashura" during the pre-Islamic period of ignorance. But, when Islam came, (it became optional): if one wished, he could fast on it, and if one wished, he could leave it.

115-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered (Muslims) to observe fast on it (the tenth day of Muharram) before (the fasting of) Ramadan was enjoined. But, when (the fasting of) Ramadan was enjoined, (it became optional): if one wished, he could fast on the day of Ashura, and if one wished, he could leave it.

116-(...) A'isha "Allah be pleased with her" reported: Quraish used to fast on the tenth day of Muharram in the Pre-Islamic period of ignorance, and then Allah's Apostle "Allah's blessing and peace be upon him" ordered (Muslims) to fast on it till (the fasting of the month of) Ramadan was enjoined, whereupon the Prophet "Allah's blessing and peace be upon him" said: "He who wants to fast (on that day) may fast, and he who does not want to fast may not fast."

117-(1126) Ibn Umar "Allah be pleased with both" narrated that the people of the pre-Islamic period of ignorance used to observe fast on the tenth day of Muharram "Ashura". The Messenger of Allah "Allah's blessing and peace be upon him" and the Muslims fasted it before (the fasting of) Ramadan was enjoined. When (the fasting of) Ramadan was enjoined, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The tenth day of Muharram "Ashura" is one of Allah's days, so, he, who wants to observe fast on it, might fast on it, and he, who wants to leave fasting on it, might leave it."

(...) A Hadith like it was narrated on the authority of Ubaidullah, with the same chain of transmitters.

118-(...) Ibn Umar "Allah be pleased with both" narrated that once, the day of Ashura was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", who said: "It was a day on which those of the pre-Islamic period of ignorance used to observe fast. So, whoever among you liked to fast on it, let him fast on it, and whoever disliked (to fast on it), let him leave it."

119-(...) Ibn Umar "Allah be pleased with both" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying,

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ يَوْمَ عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الإِسْلاَمُ، مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

[البخاري: كتاب التفسير، باب: ﴿يا أيها الذين آمنوا كتب عليكم الصيام...﴾، رقم: ٤٥٠٢].

١١٥ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصِيَامِهِ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، فَلَمَّا فُرِضَ رَمَضَانُ، كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ، وَمَنْ شَاءَ أَفْطَرَ.

١١٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِرَاكاً أَخْبَرَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ قُرَيْشاً كَانَتْ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ، حَتَّىٰ فُرِضَ رَمَضَانُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ فَلْيُفْطِرْهُ».

[البخاري: كتاب الصوم، باب وجوب صوم رمضان...، رقم: ١٨٩٣].

١١٧ ـ (١١٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ: أَخْبَرَنِي عَبْدُاللَّهِ بْنُ عُمَرَ رضي الله عنهما؛ أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ صَامَهُ، وَالْمُسْلِمُونَ قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ، فَلَمَّا افْتُرِضَ رَمَضَانُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ بِمِثْلِهِ فِي هٰذَا الإِسْنَادِ.

١١٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّهُ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَوْمُ عَاشُورَاءَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ يَوْماً يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَ فَلْيَدَعْهُ».

١١٩ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ـ يَعْنِي ابْنَ كَثِيرٍ ـ: حَدَّثَنِي نَافِعٌ؛ أَنَّ عَبْدَاللَّهِ بْنَ عُمَرَ رضي الله عنهما حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ

regarding the day of Ashura: "It was a day on which those of the pre-Islamic period of ignorance used to observe fast. So, whoever among you liked to fast on it, let him fast on it, and whoever liked to leave it, let him leave it." Abdullah himself "Allah be pleased with him" used not to observe fast on it except in case it happened to coincide with his routine fasting.

120-(...) Ibn Umar "Allah be pleased with both" narrated that once, fasting on the day of Ashura was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Al-Laith Ibn Sa'd.

121-(...) Ibn Umar "Allah be pleased with both" narrated that the day of Ashura was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "It was a day on which those of the pre-Islamic period of ignorance used to observe fast. So, whoever among you liked to fast on it, let him fast on it, and whoever liked to leave it, let him leave it."

122-(1127) Abd Ar-Rahman Ibn Yazid narrated that once, Al-Ash'ath Ibn Qais entered upon Abdullah "Allah be pleased with him" while he was having his lunch. He (Abdullah) said: "O Abu Muhammad! Come near (to have) lunch (with me)!" he (Al-Ash'ath) asked: "Is not today the day of Ashura?" he said: "Do you know what is the day of Ashura?" he said: "What is it?" he said: "It was a day, on which The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast before (the fasting of) the month of Ramadan was enjoined. But, when (the fasting of) the month of Ramadan was enjoined, it (the tenth day of Muharram) was abandoned (or he abandoned it, according to Abu Kuraib)."

(...) This Hadith was narrated by Jarir on the authority of Al-A'mash, with the same chain of transmitters, and mentioned: "But, when (the fasting of) Ramadan was enjoined, he (The Prophet) abandoned it."

123-(...) Qais Ibn Sakan narrated that Al-Ash'ath Ibn Qais entered upon Abdullah "Allah be pleased with him" while he was eating. He (Abdullah) said: "O Abu Muhammad! Come near (the food to eat with me)." He (Al-Ash'ath) said: "I'm fasting (for this is the day of Ashura)." Upon this he (Abdullah) said: "We used to observe fast on it (before enjoining the fasting of Ramadan), then it was left (after the fasting of Ramadan was enjoined)."

124-(...) Alqama narrated: Once, Al-Ash'ath Ibn Qais entered upon Ibn Mas'ud "Allah be pleased with him", while he was eating on the tenth day

فِي يَوْمِ عَاشُورَاءَ: «إِنَّ هٰذَا يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ أَحَبَّ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ».

وَكَانَ عَبْدُ اللَّهِ رضي الله عنه لاَ يَصُومُهُ، إِلاَّ أَنْ يُوَافِقَ صِيَامَهُ.

١٢٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللَّهِ بْنُ الأَخْنَسِ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ صَوْمُ يَوْمِ عَاشُورَاءَ، فَذَكَرَ مِثْلَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ سَوَاءً.

١٢١ ـ (...) ـ **وحدّثنا** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ الْعَسْقَلاَنِيُّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَوْمُ عَاشُورَاءَ فَقَالَ: «ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

١٢٢ ـ (١١٢٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَىٰ عَبْدِ اللَّهِ وَهُوَ يَتَغَدَّىٰ، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ إِلَى الْغَدَاءِ فَقَالَ: أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَهَلْ تَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ شَهْرُ رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ.

وَقَالَ أَبُو كُرَيْبٍ: تَرَكَهُ.

(...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ.

١٢٣ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي زُبَيْدٌ الْيَامِيُّ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكَنٍ؛ أَنَّ الأَشْعَثَ بْنَ قَيْسٍ دَخَلَ عَلَىٰ عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ وَهُوَ يَأْكُلُ، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ فَكُلْ. قَالَ: إِنِّي صَائِمٌ. قَالَ: كُنَّا نَصُومُهُ ثُمَّ تُرِكَ.

١٢٤ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى

of Muharram "Ashura". He said to him: "O Abu Abd Ar-Rahman! Today is the day of Ashura." Upon this he (Ibn Mas'ud) said: "Fasting was observed on it before (the fasting of) Ramadan was enjoined. But, when (the fasting of) Ramadan was enjoined, it was left. So, if you are not fasting (today, come and) eat."

125-(1128) Jabir Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to order us to observe fast on the day of Ashura. He used to urge us to fast on it, and he was eager to know (that we fasted on it). But, when (the fasting of) Ramadan was enjoined, he neither ordered us, nor did he forbid us (to fast on it), nor was he keen on knowing (whether we fasted on it).

126-(1129) Humaid Ibn Abd Ar-Rahman narrated: I heard Mu'awiya Ibn Abu Sufyan delivering a sermon in Medina (in one of his visits to Medina). He delivered a speech to them on the day of Ashura, saying: "Where are your religious scholars, O people of Medina? I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (on that day): "This is the day of Ashura, whose fasting has not been enjoined upon you by Allah. But, I'm fasting it. So, whoever among you liked to fast, let him fast, and whoever among you liked to leave fasting, let him leave fasting."

(...) A Hadith like this was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

(...) It was narrated on the authority of Az-Zuhri, that he (Mu'awiya) heard The Prophet "Allah's blessing and peace be upon him" saying on the like of that day: "I'm fasting. So, whoever wanted to fast, let him fast." The rest of this Hadith was not mentioned.

127-(1130) Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and saw the Jews fasting on the tenth day of Muharram. They were asked about that. They replied: "This is the day, on which Allah made Moses and the children of Israel emerge victorious over Pharaoh. So, we fast on it out of glorification to it." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over Moses than you." So, he ordered Muslims to fast on it.

(...) This Hadith was narrated by Shu'ba, on the authority of Abu Bishr, with the same chain of transmitters, and mentioned here that he (The Prophet) asked them (the Jews) about it.

ابْنِ مَسْعُودٍ وَهُوَ يَأْكُلُ يَوْمَ عَاشُورَاءَ. فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، إِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ. فَقَالَ: قَدْ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ، فَإِنْ كُنْتَ مُفْطِراً فَاطْعَمْ.

[البخاري: كتاب التفسير، باب: ﴿يا أيها الذين آمنوا كتب عليكم الصيام...﴾، رقم: ٤٥٠٣].

١٢٥ ـ (١١٢٨) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: أَخْبَرَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ ـ وَيَحُثُّنَا عَلَيْهِ ـ وَيَتَعَاهَدُنَا عِنْدَهُ، فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ.

١٢٦ ـ (١١٢٩) ـ **حدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَٰنِ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيباً بِالْمَدِينَةِ ـ يَعْنِي فِي قَدْمَةٍ قَدِمَهَا ـ خَطَبَهُمْ يَوْمَ عَاشُورَاءَ، فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ـ لِهٰذَا الْيَوْمِ ـ «هٰذَا يَوْمُ عَاشُوراءَ، وَلَمْ يَكْتُبِ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ، وَمَنْ أَحَبَّ أَنْ يُفْطِرَ فَلْيُفْطِرْ».

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٣].

(...) ـ **حدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي مِثْلِ هٰذَا الْيَوْمِ: «إِنِّي صَائِمٌ، فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ» وَلَمْ يَذْكُرْ بَاقِيَ حَدِيثِ مَالِكٍ وَيُونُسَ.

١٢٧ ـ (١١٣٠) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ. فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ. فَسُئِلُوا عَنْ ذٰلِكَ؟ فَقَالُوا: هٰذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَىٰ وَبَنِي إِسْرَائِيلَ عَلَىٰ فِرْعَوْنَ، فَنَحْنُ نَصُومُهُ تَعْظِيماً لَهُ. فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَىٰ بِمُوسَىٰ مِنْكُمْ». فَأَمَرَ بِصَوْمِهِ.

[البخاري: كتاب التفسير، باب: ﴿وجاوزنا ببني إسرائيل البحر...﴾، رقم: ٤٦٨٠].

(...) ـ **وحدّثناه** ابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: فَسَأَلَهُمْ عَنْ ذٰلِكَ.

128-(...) Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" came to Medina and saw the Jews fasting on the tenth day of Muharram. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "What is this day, on which you observe fast?" They replied: "This is a great day, on which Allah rescued Moses and his nation, and drowned Pharaoh and his nation. So, Moses fasted this day out of thanking (to Allah), and we also fast it." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over, and closer to Moses than you." So, The Prophet "Allah's blessing and peace be upon him" fasted on that day and ordered Muslims to fast on it.

(...) This Hadith was narrated by Ma'mar from Aiyyub, with the same chain of transmitters, but he said (that he narrated it) from Ibn Sa'id Ibn Jubair, with mentioning his name.

129-(1131) **Abu Musa** "Allah be pleased with him" **narrated:** The tenth day of Muharram "Ashura" was a day, which the Jews used to glorify and take as a day of festival. The Messenger of Allah "Allah's blessing and peace be upon him" said: "(I recommend) you (Muslims) to fast on it."

130-(...) A Hadith like this was narrated on the authority of Qais, and added: Abu Musa "Allah be pleased with him" narrated that the people of Khaibar (mostly Jews) used to observe fast on the tenth day of Muharram which they took as a day of festival, on which they used to make their women wear ornaments and beautiful dresses. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You (Muslims) might observe fast on this day."

131-(1132) Ubaidullah Ibn Abu Yazid narrated that he heard **Ibn Abbas** "Allah be pleased with both", **who was asked about fasting on the day of Ashura, saying:** I never saw The Messenger of Allah "Allah's blessing and peace be upon him" seeking to fast on a day more superior in his sight than this day, the tenth day of Muharram, and (nor did I see him eager to observe fasts in a month more superior in his sight than) this month, the month of Ramadan.

(...) A Hadith like this was narrated on the authority of Ubaidullah Ibn Yazid, with the same chain of transmitters.

١٢٨ ـ وحدّثني ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ صِيَاماً يَوْمَ عَاشُورَاءَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا هٰذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟» فَقَالُوا: هٰذَا يَوْمٌ عَظِيمٌ، أَنْجَى اللَّهُ فِيهِ مُوسَىٰ وَقَوْمَهُ، وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ، فَصَامَهُ مُوسَىٰ شُكْراً، فَنَحْنُ نَصُومُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَنَحْنُ أَحَقُّ وَأَوْلَىٰ بِمُوسَىٰ مِنْكُمْ» فَصَامَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِصِيَامِهِ.

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٤].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ. إِلاَّ أَنَّهُ قَالَ: عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ. لَمْ يُسَمِّهِ.

١٢٩ ـ (١١٣١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: كَانَ يَوْمُ عَاشُورَاءَ يَوْماً تُعَظِّمُهُ الْيَهُودُ، وَتَتَّخِذُهُ عِيداً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوهُ أَنْتُمْ».

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٥].

١٣٠ ـ (...) ـ وحدّثناه أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ: حَدَّثَنَا أَبُو الْعُمَيْسِ: أَخْبَرَنِي قَيْسٌ. فَذَكَرَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

وَزَادَ: قَالَ أَبُو أُسَامَةَ: فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عِمْرَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: كَانَ أَهْلُ خَيْبَرَ يَصُومُونَ يَوْمَ عَاشُورَاءَ يَتَّخِذُونَهُ عِيداً، وَيُلْبِسُونَ نِسَاءَهُمْ فِيهِ حُلِيَّهُمْ وَشَارَتَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَصُومُوهُ أَنْتُمْ».

١٣١ ـ (١١٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ. فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ يَوْماً يَطْلُبُ فَضْلَهُ عَلَى الأَيَّامِ إِلاَّ هٰذَا الْيَوْمَ، وَلاَ شَهْراً إِلاَّ هٰذَا الشَّهْرَ ـ يَعْنِي رَمَضَانَ ـ.

[البخاري: كتاب الصوم، باب صيام يوم عاشوراء، رقم: ٢٠٠٦].

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

[20] On which day fasting is observed for Ashura

132-(1133) Al-Hakam Ibn Al-A'raj narrated: I came to Ibn Abbas "Allah be pleased with both" while he was reclining on his mantle which he used as a pillow beside (the well of) Zamzam, to whom I said: "Tell me (on which day one can observe) fast for Ashura?" he said: "When you see the new moon of (the month of) Muharram, count (nine days) and get up fasting in the morning of the ninth day." I asked: "Was it like this that The Messenger of Allah "Allah's blessing and peace be upon him" used to fast it?" he answered in the affirmative.

(...) Al-Hakam Ibn Al-A'raj narrated: I asked Ibn Abbas "Allah be pleased with both" while he was reclining on his mantle which he took as a pillow beside (the well of) Zamzam about the fasting of Ashura...and the rest is the same as narrated by Hajib Ibn Umar.

133-(1134) Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" observed fast on the day of Ashura, and ordered (Muslims) to fast on it, they said to him: "O Messenger of Allah! This is a day which both the Jews and the Christians respect." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is the next year, Allah willing, we would observe fast on the ninth day (of Muharram besides that day)." But, it was not until the next year that The Messenger of Allah "Allah's blessing and peace be upon him" had died.

134-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I survive to the coming (year), I would surely observe fast on the ninth (day of Muharram)." He added in the narration of Abu Bakr: "He meant the day of Ashura."

[21] He, who ate on the day of Ashura, should stop (from eating) for the remaining of the day

135-(1135) Salama Ibn Al-Akwa "Allah be pleased with him" narrated that on the day of Ashura, The Messenger of Allah "Allah's blessing and peace be upon him" sent a man from (the tribe of) Aslam, to make the following announcement: "He, who intended to fast should observe fast, and he, who (did not intend to fast and) ate should refrain (from eating) until the fall of the night."

136-(1136) Ar-Rubaiy Bint Mu'awwidh narrated: The Prophet "Allah's blessing and peace be upon him" sent a messenger to the villages of the Ansar surrounding Medina in the morning of the tenth day of Muharram

٢٠ ـ بابُ أيُّ يَوْمٍ يُصَامُ في عَاشُورَاءَ

١٣٢ ـ (١١٣٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ رضي الله عنهما. وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ صَوْمِ عَاشُورَاءَ. فَقَالَ: إِذَا رَأَيْتَ هِلاَلَ الْمُحَرَّمِ فَاعْدُدْ وَأَصْبِحْ يَوْمَ التَّاسِعِ صَائِماً. قُلْتُ: هٰكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ؟ قَالَ: نَعَمْ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُعَاوِيَةَ بْنِ عَمْرٍو: حَدَّثَنِي الْحَكَمُ بْنُ الأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رضي الله عنهما، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ زَمْزَمَ، عَنْ صَوْمِ عَاشُورَاءَ. بِمِثْلِ حَدِيثِ حَاجِبِ بْنِ عُمَرَ.

١٣٣ ـ (١١٣٤) ـ وحدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: حِينَ صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ، قَالُوا: يَا رَسُولَ اللَّهِ ﷺ، إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَىٰ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ، إِنْ شَاءَ اللَّهُ، صُمْنَا الْيَوْمَ التَّاسِعَ».

قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ، حَتَّىٰ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ.

١٣٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ ـ لَعَلَّهُ قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنهما ـ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ بَقِيتُ إِلَىٰ قَابِلٍ لأَصُومَنَّ التَّاسِعَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: قَالَ: يَعْنِي يَوْمَ عَاشُورَاءَ.

٢١ ـ بابُ مَنْ أَكَلَ في عَاشُورَاءَ فَلْيَكُفَّ بَقِيَّةَ يَوْمِهِ

١٣٥ ـ (١١٣٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه؛ أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلاً مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ، فَأَمَرَهُ أَنْ يُؤَذِّنَ فِي النَّاسِ: «مَنْ كَانَ لَمْ يَصُمْ فَلْيَصُمْ، وَمَنْ كَانَ أَكَلَ، فَلْيُتِمَّ صِيَامَهُ إِلَى اللَّيْلِ».

[البخاري: كتاب الصوم، باب إذا نوى بالنهار صوماً، رقم: ١٩٢٤].

١٣٦ ـ (١١٣٦) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ بْنِ لاَحِقٍ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ. قَالَتْ: أَرْسَلَ

to announce: "Whoever got up fasting should complete it, and whoever got up and broke fast should (refrain from eating but) complete fast for the remaining of his day." Since then we used to fast on that day regularly and also make our boys fast. We used to go to the mosque, and make toys of wool for the boys and if anyone of them cried for food, he would be given those toys till there came the time of breaking the fast.

137-(...) Khalid Ibn Dhakwan narrated: I asked Ar-Rubaiy Bint Mu'awwidh about the fasting on the day of Ashura. She said: Allah's Apostle "Allah's blessing and peace be upon him" sent his messenger to the villages of the Ansar...and the rest is the same as narrated by Bishr, with the following change: We used to make for them the toys of wool, and take them with us (to the mosque). If they cried (for food), we would give them those toys to divert them until they completed their fast.

[22] The forbiddance to fast on the days of Al-Fitr and Al-Adha

138-(1137) Abu Ubaid, the freed slave of Ibn Azhar narrated: I attended the festival "Id" with Umar Ibn Al-Khattab "Allah be pleased with him", who came, offered the prayer, and then (after finishing the prayer) addressed the people saying: "Those are two days, on which The Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to observe fast, i.e. the day of breaking your fast (after the month of Ramadan), and the day on which you eat from your (sacrifices which you slaughter as) offering to Allah."

139-(1138) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (Muslims) to observe fast on the day of Breaking Fast "Al-Fitr", (following the month of Ramadan) and the day of Sacrifice "Al-Adha".

140-(827) Qaza'a narrated: I heard from Abu Sa'id "Allah be pleased with him" a Hadith , which won my admiration. I asked him: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Would then I tell about The Messenger of Allah "Allah's blessing and peace be upon him" what I did not hear (from him)?" he said: I heard him saying: "The fasting would not be held valid on two days: the day of Sacrifice, and the day of Breaking Fast following (the month of) Ramadan."

141-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on two days: The day of Breaking Fast "Al-Fitr" and the day of Sacrifice (i.e. tenth of Dhul-Hijja).

رَسُولُ اللَّهِ ﷺ غَدَاةَ عَاشُورَاءَ إِلَىٰ قُرَى الأَنْصَارِ، الَّتِي حَوْلَ الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِماً فَلْيُتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِراً فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ».

فَكُنَّا، بَعْدَ ذٰلِكَ، نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ، إِنْ شَاءَ اللَّهُ، وَنَذْهَبُ إِلَىٰ الْمَسْجِدِ فَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَىٰ أَحَدُهُمْ عَلَى الطَّعَامِ، أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الإِفْطَارِ.

[البخاري: كتاب الصوم، باب صوم الصبيان، رقم: ١٩٦٠].

١٣٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو مَعْشَرٍ الْعَطَّارُ، عَنْ خَالِدِ بْنِ ذَكْوَانَ. قَالَ: سَأَلْتُ الرُّبَيِّعَ بِنْتَ مُعَوِّذٍ عَنْ صَوْمِ عَاشُورَاءَ؟ قَالَتْ: بَعَثَ رَسُولُ اللَّهِ ﷺ رُسُلَهُ فِي قُرَى الأَنْصَارِ. فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ. غَيْرَ أَنَّهُ قَالَ: وَنَصْنَعُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَنَذْهَبُ بِهِ مَعَنَا، فَإِذَا سَأَلُونَا الطَّعَامَ، أَعْطَيْنَاهُمُ اللُّعْبَةَ تُلْهِيهِمْ حَتَّىٰ يُتِمُّوا صَوْمَهُمْ.

٢٢ ـ بابُ النَّهي عن صوم يوم الفِطْرِ ويوم الأَضحَى

١٣٨ ـ (١١٣٧) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، فَجَاءَ فَصَلَّىٰ، ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ: إِنَّ هٰذَيْنِ يَوْمَانِ نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

[البخاري: كتاب الصوم، باب صوم يوم الفطر، رقم: ١٩٩٠].

١٣٩ ـ (١١٣٨) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الأَضْحَىٰ وَيَوْمِ الْفِطْرِ.

١٤٠ ـ (٨٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ ـ وَهُوَ ابْنُ عُمَيْرٍ ـ عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: سَمِعْتُ مِنْهُ حَدِيثاً فَأَعْجَبَنِي فَقُلْتُ لَهُ: آنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ، قَالَ: سَمِعْتُهُ يَقُولُ: «لاَ يَصْلُحُ الصِّيَامُ فِي يَوْمَيْنِ: يَوْمِ الأَضْحَىٰ وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب مسجد بيت المقدس، رقم: ١١٩٧].

١٤١ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ.

[البخاري: كتاب الصوم، باب صوم يوم الفطر، رقم: ١٩٩١].

142-(1139) Ziyad Ibn Jubair narrated: A man came to Ibn Umar "Allah be pleased with both" and said: "I made a vow to observe fast on a certain day, which happened to be either a day of Fitr or a day of Adha (what should I do, since fasting was forbidden on both?)" Ibn Umar said: "No doubt, Allah Almighty ordered (us) to fulfill the vows, and The Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on anyone of those days."

143-(1140) Amra narrated that A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two fasts: The (fast on the) day of Al-Fitr and the (fast on the) day of Al-Adha.

[23] The forbiddance to observe fast on the days of Tashriq

144-(1141) Nubaish Al-Hudhali narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The days of Tashriq (11-13 of Dhul-Hijja) are days of eating and drinking."

(...) Nubaish narrated that Khalid said: I met Abu Al-Malih whom I asked, and he narrated to me from The Prophet "Allah's blessing and peace be upon him", a Hadith like that narrated by Hushaim with the following addition: "And celebration of Allah."

145-(1142) Ibn Ka'b Ibn Malik narrated from his father "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" sent him and Aws Ibn Al-Hadathan, announcing that "None but a faithful believer would be admitted in Paradise, and that the days of Mina (i.e. those of slaughtering and Tashriq) are days of eating and drinking."

(...) The same was narrated on the authority of Ibrahim Ibn Tahman, with the same chain of transmitters, and mentioned here that both of them made this announcement.

[24] It is undesirable to fast on Friday alone

146-(1143) Muhammad Ibn Abbad Ibn Ja'far narrated: I asked Jabir Ibn Abdullah "Allah be pleased with both" while he was circumambulating Ka'ba: "Did The Messenger of Allah "Allah's blessing and peace be upon him" forbid observing fast on Friday (alone)?" he said: "Yes, by the Lord of this House."

(...) Muhammad Ibn Abbad Ibn Ja'far narrated that he asked Jabir Ibn Abdullah "Allah be pleased with both" about the same (which he narrated to me) from The Prophet "Allah's blessing and peace be upon him".

١٤٢ ـ (١١٣٩) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رضي الله عنهما فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَصُومَ يَوْماً، فَوَافَقَ يَوْمَ أَضْحَىٰ أَوْ فِطْرٍ. فَقَالَ ابْنُ عُمَرَ رضي الله عنهما: أَمَرَ اللَّهُ تَعَالَىٰ بِوَفَاءِ النَّذْرِ، وَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ هٰذَا الْيَوْمِ.

[البخاري: كتاب الصوم، باب صوم يوم النحر، رقم: ١٩٩٤].

١٤٣ ـ (١١٤٠) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَتْنِي عَمْرَةُ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَىٰ.

٢٣ ـ بابُ تَحْرِيمِ صَوْمِ أَيَّامِ التَّشْرِيقِ

١٤٤ ـ (١١٤١) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ. قَالَ خَالِدٌ: فَلَقِيتُ أَبَا الْمَلِيحِ، فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ هُشَيْمٍ وَزَادَ فِيهِ: «وَذِكْرٍ لِلَّهِ».

١٤٥ ـ (١١٤٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ أَنَّهُ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ وَأَوْسَ بْنَ الْحَدَثَانِ أَيَّامَ التَّشْرِيقِ فَنَادَىٰ: «أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ، وَأَيَّامُ مِنًى أَيَّامُ أَكْلٍ وَشُرْبٍ».

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: فَنَادَيَا.

٢٤ ـ بابُ كَرَاهَةِ صِيامِ يومِ الجُمُعَةِ منفرداً

١٤٦ ـ (١١٤٣) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ؛ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما، وَهُوَ يَطُوفُ بِالْبَيْتِ: أَنَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: نَعَمْ وَرَبِّ هٰذَا الْبَيْتِ.

[البخاري: كتاب الصوم، باب صوم يوم الجمعة...، رقم: ١٩٨٤].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ؛ أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ؛ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما بِمِثْلِهِ عَنِ النَّبِيِّ ﷺ.

147-(1144) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should observe fast on Friday (alone) unless he fasts either (the day) before it or (the day) after it."

148-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should neither fix (the night preceding) Friday alone from among all the days (of the week) for standing (for supererogatory Night Prayers) nor should you fix Friday alone from among the days (of the week) for observing fast, except in case it happened to coincide with the routine fasting of anyone of you."

[25] Abrogating Allah's saying: "For those who can do it (with hardship), is a ransom" by Allah's saying: "So every one of you who is present (at his home) during that month should spend it in fasting"

149-(1145) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: When the following Verse was revealed: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent" (The Heifer 184), if one wanted to break fast and give a ransom (by feeding a needy man) (he would do), until it was abrogated by the Verse which was revealed after it.

150-(...) Salama Ibn Al-Akwa "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" while we were in Ramadan, if one wished, he would observe fasts, and if one wished he would leave fasting and give a ransom by feeding an indigent, until the following Verse was revealed: "So every one of you who is present (at his home) during that month should spend it in fasting." (The Heifer 185)

[26] (The possibility of) completing the missed fasts of Ramadan in Sha'ban (of the coming year)

151-(1146) A'isha "Allah be pleased with her" narrated: I had to complete my missed fasts of Ramadan, but I could not do it but during Sha'ban because of my duties to The Messenger of Allah "Allah's blessing and peace be upon him" or (my occupation) with The Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, but he added here (that A'isha told that she was not able to fast except in Sha'ban) out of respect for The Messenger of Allah "Allah's blessing and peace be upon him".

١٤٧ ـ (١١٤٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَصُمْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلاَّ أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[البخاري: كتاب الصوم، باب صوم يوم الجمعة...، رقم: ١٩٨٥].

١٤٨ ـ (...) ـ وحدّثني أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي الْجُعْفِيَّ ـ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ، إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ».

٢٥ ـ باب بيانِ نَسْخِ قَوْلِهِ تَعالى: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ﴾ [البقرة: ١٨٤] بقوله: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥]

١٤٩ ـ (١١٤٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ يَعْنِي ابْنَ مُضَرَ ـ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤] كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ، حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا.

[البخاري: كتاب التفسير، باب: ﴿فمن شهد منكم الشهر فليصمه﴾، رقم: ٤٥٠٧].

١٥٠ ـ (...) ـ حدّثني عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُاللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه أَنَّهُ قَالَ: كُنَّا فِي رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ فَافْتَدَى بِطَعَامِ مِسْكِينٍ حَتَّى أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥].

٢٦ ـ بابُ قَضَاءِ رمضانَ في شَعْبَانَ

١٥١ ـ (١١٤٦) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ رضي الله عنها تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلاَّ فِي شَعْبَانَ. الشُّغْلُ مِن رَسُولِ اللَّهِ ﷺ، أَوْ بِرَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الصوم، باب متى يُقْضَى قضاء رمضان، رقم: ١٩٥٠].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَذٰلِكَ لِمَكَانِ رَسُولِ اللَّهِ ﷺ.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, but he added here: I (Yahya) think that (she did so) out of respect for The Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Yahya, with the same chain of transmitters, without mentioning: "For my duties to The Messenger of Allah "Allah's blessing and peace be upon him".

152-(...) A'isha "Allah be pleased with her" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", anyone of us (the wives of The Prophet) would break fast (for some days in Ramadan because of menses), without even being able to complete (such missed fasts) in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" until (the month of) Sha'ban came.

[27] Completing the missed fasts on behalf of the dead person

153-(1147) Urwa narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who died and had to complete (missed) fasts, then, his heir should fast on his behalf."

154-(1148) Ibn Abbas "Allah be pleased with both" narrated that once, a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and she had to observe fasts for a month which was due upon her." He asked: "Do you not think that if she was indebted, would you not fulfill this debt on her behalf?" she answered in the affirmative. Upon this he said: "Then, Allah's debt has more right to be fulfilled."

155-(...) Ibn Abbas "Allah be pleased with both" narrated that once, a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and she had to observe fasts for a month in lieu of a missed one." He asked: "If she was indebted, would you not fulfill this debt on her behalf?" he said: "Yes, I would fulfill it on her behalf." Upon this he said: "Then, Allah's debt is more deserving to be fulfilled."

(...) This Hadith was narrated on the authority of Ibn Abbas "Allah be pleased with both" from The Prophet "Allah's blessing and peace be upon him".

156-(...) Ibn Abbas "Allah be pleased with both" narrated that once, a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My mother died and she had

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، بِهٰذَا الإِسْنَادِ وَقَالَ: فَظَنَنْتُ أَنَّ ذٰلِكَ لِمَكَانِهَا مِنَ النَّبِيِّ ﷺ. يَحْيَىٰ يَقُولُهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرَا فِي الْحَدِيثِ: الشُّغْلُ بِرَسُولِ اللَّهِ ﷺ.

١٥٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَمَا تَقْدِرُ عَلَىٰ أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَأْتِيَ شَعْبَانُ.

٢٧ ـ بَابُ قَضَاءِ الصِّيَامِ عَنِ الْمَيِّتِ

١٥٣ ـ (١١٤٧) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ». [البخاري: كتاب الصوم، باب من مات وعليه صوم، رقم: ١٩٥٢].

١٥٤ ـ (١١٤٨) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما؛ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، فَقَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتِ تَقْضِينَهُ؟» قَالَتْ: نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ».
[البخاري: كتاب الصوم، باب من مات وعليه صوم، رقم: ١٩٥٣].

١٥٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَىٰ».

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعاً وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهٰذَا الْحَدِيثِ، فَقَالاَ: سَمِعْنَا مُجَاهِداً يَذْكُرُ هٰذَا عَنِ ابْنِ عَبَّاسٍ.

(...) ـ وحدّثنا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ وَمُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ.

١٥٦ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ وَابْنُ أَبِي خَلَفٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ. قَالَ عَبْدٌ: حَدَّثَنِي زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله

to observe fasts because of a vow (she had made). Would I not fast on her behalf?" He asked: "Do you not think that if you mother had died in debt, would it not have been fulfilled on her behalf?" she answered in the affirmative. Upon this he said: "Then, fast on behalf of your mother."

157-(1149) Abdullah Ibn Buraida narrated from his father: While I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", a woman came to him and said: "I gave my mother a slave-girl in charity, then she (my mother) died." He said: "Your reward has been affirmed to you, and she (the slave-girl) should return to you by virtue of inheritance." She said: "O Messenger of Allah! She (died and) had to observe fasts for a month in lieu of a missed one, should I fast it on her behalf?" he said: "Yes, you should fast it on her behalf." She said: "She never offered the greater pilgrimage "Hajj". Should I offer it on her behalf?" he said: "You should perform Hajj on her behalf."

158-(...) Abdullah Ibn Buraida narrated on the authority of his father: I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Muzhir, except that he mentioned here "fasts for two months".

(...) Ibn Buraida narrated on the authority of his father: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but here he mentioned "fasts for a month".

(..:) This Hadith was narrated on the authority of Sufyan, with the same chain of transmitters, and mentioned "fasts for two months".

(...) Sulaiman Ibn Buraida narrated on the authority of his father: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but he mentioned "fasts for a month".

[28] If a fasting person was invited to have a meal, he should say: "I'm observing fast"

159-(1150) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you was invited to have a meal, and he was observing fast, he should say: I'm observing fast."

[29] The fasting person should keep his tongue (from abusing others or using obscene language)

160-(1151) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you got

عنهما قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَىٰ أُمِّكِ دَيْنٌ فَقَضَيْتِيهِ، أَكَانَ يُؤَدِّي ذٰلِكَ عَنْهَا؟» قَالَتْ: نَعَمْ. قَالَ: «فَصُومِي عَنْ أُمِّكِ».

١٥٧ ـ (١١٤٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: بَيْنَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَىٰ أُمِّي بِجَارِيَةٍ، وَإِنَّهَا مَاتَتْ. قَالَ: فَقَالَ: «وَجَبَ أَجْرُكِ، وَرَدَّهَا عَلَيْكِ الْمِيرَاثُ». قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «صُومِي عَنْهَا». قَالَتْ: إِنَّهَا لَمْ تَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «حُجِّي عَنْهَا».

١٥٨ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ: صَوْمُ شَهْرَيْنِ.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ. وَقَالَ: صَوْمُ شَهْرٍ.

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ، وَقَالَ: صَوْمُ شَهْرَيْنِ.

(...) ـ وحدّثني ابْنُ أَبِي خَلَفٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْمَكِّيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ، وَقَالَ: صَوْمُ شَهْرٍ.

٢٨ ـ بابُ الصَّائِمِ يُدْعَى لطَعَامٍ فَلْيَقُلْ: إِنِّي صَائِمٌ

١٥٩ ـ (١١٥٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه ـ قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: رِوَايَةً. وَقَالَ عَمْرٌو: يَبْلُغُ بِهِ النَّبِيَّ ﷺ. وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ ـ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ».

٢٩ ـ بابُ حِفْظِ اللِّسَانِ للصَّائِمِ

١٦٠ ـ (١١٥١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، رِوَايَةً، قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ

up in the morning as fasting, he should neither use obscene language, nor should he do any act of ignorance. If anyone insulted him, or quarreled with him, he should say: "I'm fasting! I'm fasting!""

[30] The excellence of fasting

161-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah "Exalted and Hallowed be He" said: "All the deeds of the son of Adam are for him except fasting, which is for Me, for which I give rewards." By Him, in Whose Hand is the soul of Muhammad! The unpleasant breath of the fasting person is sweater, in Allah's sight, than the odor of musk."

162-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fasting is a shield (from the fire)."

163-(...) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." Fasting is a shield (or protection from the fire and from committing sins). If there comes a day on which anyone of you is fasting, he should avoid using obscene language and raising his voice. If somebody insults or quarrels with him, he should say: "I am fasting." By Him, in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is sweater, in the sight of Allah on the Day of Judgement, than the odor of musk. There are two pleasures for the fasting person: When he breaks his fast, he will be pleased because of breaking his fast, and when he meets his Lord, then he will be pleased because of his fasting."

164-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every act of the son of Adam would be multiplied, in such a way that every good deed will be recorded as ten to seven hundredfold. Allah "Exalted and Hallowed be He," said: "Except fasting, which is done for My sake, for which I give rewards. He abandons his (sexual) desire and diet for My sake." No doubt, the fasting person has two pleasures: One at the time of breaking his fast, and the other at the time of meeting his Lord (on the Day of Judgement). Verily, the unpleasant smell of his (the fasting person's) mouth is sweater, in the sight of Allah, than the odor of musk."

يَوْماً صَائِماً، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، فَإِنِ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

٣٠ ـ بابُ فَضْلِ الصِّيَامِ

١٦١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

١٦٢ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الْمُغِيرَةُ ـ وَهُوَ الْحِزَامِيُّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصِّيَامُ جُنَّةٌ».

١٦٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلاَ يَرْفُثْ يَوْمَئِذٍ وَلاَ يَسْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْمِسْكِ. وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

[البخاري: كتاب الصوم، باب هل يقول إني صائم إذا شُتم، رقم: ١٩٠٤].

١٦٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ: الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِ مِئَةِ ضِعْفٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ: إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

165-(...) Both of Abu Huraira and Abu Sa'id Al-Khudri "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "The fast is done for My sake, for which I give the reward." The fasting person has two pleasures: When he breaks his fast, he will be happy, and when he meets Allah, he will be pleased. By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweater, in the sight of Allah, than the odor of musk."

(...) A Hadith like this was narrated on the authority of Abu Sinan with the same chain of transmitters, and here he mentioned: "When he will meet Allah, Who will reward him, he will be pleased."

166-(1152) Sahl Ibn Sa'd As-Sa'idi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Paradise, there is a gate called Ar-Rayyan, through which the fasting persons will enter on the Day of Judgement, and none else will enter with them. It will be said: "Where are the fasting persons?" (They will be recognized and) they will enter through that (gate). When the last of them will enter, it will be closed, and none else will enter through it (afterwards)."

[31] The excellence of fasting in the way of Allah, for the one who has power to endure it without indulging in anything

167-(1153) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one observes fast for a day in the way of Allah, but that Allah would make his face, for that day, as far from the fire (of Hell as a distance covered in) seventy years."

(...) This Hadith was narrated on the authority of Suhail, with the same chain of transmitters.

168-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If one observed fast for a day in the way of Allah, Allah would make his face, for that day, as far from the fire (of Hell as a distance covered in) seventy years."

[32] Permissibility of intending to observe supererogatory fast during the day before the sun declines, and permissibility of breaking the supererogatory fast without excuse

169-(1154) A'isha "Allah be pleased with her", the Mother of the Believers, narrated: One day, The Messenger of Allah "Allah's blessing

١٦٥ ـ (...) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رضي الله عنهما قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ. إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ اللَّهَ فَرِحَ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ ـ وَهُوَ أَبُو سِنَانٍ ـ بِهٰذَا الإِسْنَادِ قَالَ: وَقَالَ: «إِذَا لَقِيَ اللَّهَ فَجَزَاهُ، فَرِحَ».

١٦٦ ـ (١١٥٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ ـ وَهُوَ الْقَطَوَانِيُّ ـ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لاَ يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ». [البخاري: كتاب الصوم، باب الريان للصائمين، رقم: ١٨٩٦].

٣١ ـ بابُ فَضْلِ الصِّيامِ في سبيل الله لمن يُطِيقُهُ بلا ضَرَرٍ ولا تَفْوِيتِ حَقٍّ

١٦٧ ـ (١١٥٣) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنِي اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْماً فِي سَبِيلِ اللَّهِ، إِلاَّ بَاعَدَ اللَّهُ ـ بِذٰلِكَ الْيَوْمِ ـ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

[البخاري: كتاب الجهاد، باب فضل الصوم في سبيل الله، رقم: ٢٨٤٠].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، بِهٰذَا الإِسْنَادِ.

١٦٨ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَسُهَيْلِ بْنِ أَبِي صَالِحٍ؛ أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْماً فِي سَبِيلِ اللَّهِ، بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

٣٢ ـ بابُ جَوازِ صَوْمِ النَّافِلَةِ بنِيَّةٍ مِنَ النَّهارِ قبل الزَّوالِ، وجَوازِ فِطْرِ الصَّائم نَفْلاً من غير عُذْرٍ

١٦٩ ـ (١١٥٤) ـ وحدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ عُبَيْدِ اللَّهِ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ

and peace be upon him" said: "O A'isha! Do you have anything (to eat)?" I replied: "O Messenger of Allah! We have nothing." He then said: "I'm going to observe fast." Then The Messenger of Allah "Allah's blessing and peace be upon him" went out. (A while later) a gift (of food) was presented to us (or some visitors with a gift came to us). When The Messenger of Allah "Allah's blessing and peace be upon him" returned, I said: "O Messenger of Allah! A gift was presented to us (or some visitors with a gift came to us), from which I kept something for you." He asked: "What is it?" I replied: "Dates with cottage cheese and butter." He said: "Bring it." I brought it and he ate it. Then, he said: "However, I had got up in the morning with the intention to observe fast (but now I broke it)." Talha (a sub-narrator) said: I narrated this Hadith to Mujahid who commented: This likes the one who sets apart charity of his property and if he wished, he would keep it, and if he wished, he would spend it.

170-(...) A'isha, the Mother of the Believers, narrated: One day, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and said: "O A'isha! Do you have anything (to eat)?" We replied: "No, We have nothing." He then said: "I'm going to observe fast." On another day, he came to us and we said: "O Messenger of Allah! A gift of dates with cottage cheese and butter was given to us." He said: "Show it to me. However, I had got up in the morning, with the intention to observe fast (but now I'm going to break it)." Then, he ate.

[33] Eating, drinking or even sexual intercourse (with one's wife) forgetfully would never break fast

171-(1155) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgot and then ate or drank while he was fasting, then, let him complete his fast, for it is Allah Who gave him food and drink."

[34] The fasting of The Prophet besides the month of Ramadan, and it is undesirable to leave a month without fasting in it

172-(1156) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" observe fasts for a full month other than Ramadan?" she replied: "By Allah! He never observed fasts for a full month other than Ramadan until he ran the course of his life, and he never left a full month (other than Ramadan) but that he would observe some fasts in it."

رضي الله عنها قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «يَا عَائِشَةُ، هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا عِنْدَنَا شَيْءٌ. قَالَ: «فَإِنِّي صَائِمٌ». قَالَتْ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَأُهْدِيَتْ لَنَا هَدِيَّةٌ ـ أَوْ جَاءَنَا زَوْرٌ ـ. قَالَتْ: فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أُهْدِيَتْ لَنَا هَدِيَّةٌ ـ أَوْ جَاءَنَا زَوْرٌ ـ وَقَدْ خَبَأْتُ لَكَ شَيْئاً. قَالَ: «مَا هُوَ؟» قُلْتُ: حَيْسٌ. قَالَ: «هَاتِيهِ» فَجِئْتُ بِهِ فَأَكَلَ، ثُمَّ قَالَ: «قَدْ كُنْتُ أَصْبَحْتُ صَائِماً».

قَالَ طَلْحَةُ: فَحَدَّثْتُ مُجَاهِداً بِهٰذَا الْحَدِيثِ فَقَالَ: ذَاكَ بِمَنْزِلَةِ الرَّجُلِ يُخْرِجُ الصَّدَقَةَ مِنْ مَالِهِ، فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ أَمْسَكَهَا.

١٧٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْنَا: لاَ. قَالَ: «فَإِنِّي إِذَنْ صَائِمٌ». ثُمَّ أَتَانَا يَوْماً آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، أُهْدِيَ لَنَا حَيْسٌ. فَقَالَ: «أَرِينِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِماً»، فَأَكَلَ.

٣٣ ـ بابُ أَكْلُ الناسي وشُرْبُهُ وجِمَاعُهُ لا يُفَطِّرُ

١٧١ ـ (١١٥٥) ـ وحدّثني عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الْقُرْدُوسِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ».

٣٤ ـ بابُ صِيامِ النَّبِيِّ ﷺ في غير رَمَضَانَ واسْتِحْبَابِ أَنْ لا يُخْلِيَ شهراً عن صَوْمٍ

١٧٢ ـ (١١٥٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها: هَلْ كَانَ النَّبِيُّ ﷺ يَصُومُ شَهْراً مَعْلُوماً سِوَىٰ رَمَضَانَ؟ قَالَتْ: وَاللَّهِ، إِنْ صَامَ شَهْراً مَعْلُوماً سِوَىٰ رَمَضَانَ حَتَّىٰ مَضَىٰ لِوَجْهِهِ، وَلاَ أَفْطَرَهُ حَتَّىٰ يُصِيبَ مِنْهُ.

173-(...) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to fast a whole month (besides Ramadan)?" she said: "I did not know that he fasted a whole month besides Ramadan, nor did I know that he broke fast for a whole month but that he observed some fasts in it, until he ran the course of his life "Allah's blessing and peace be upon him"."

174-(...) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her" about the fasting of The Prophet "Allah's blessing and peace be upon him". She said: "He used to fast (so many days) that we would say: "He has fasted, he has fasted (in such a way as if he would never break fasting)." (Sometimes), he used to leave fasting (for so many days) that we would say: "He has left fasting, he has left fasting (in such a way as if he would not fast)." I have never seen him having fasted a whole month since he came to Medina, except when it was Ramadan."

(...) Abdullah Ibn Shaqiq narrated: I asked A'isha "Allah be pleased with her"...and the rest is the same.

175-(...) A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to fast (so many days) till one said that he would never stop fasting, and he (sometimes) would abandon fasting (for so many days) till one said that he would never fast. I never saw Allah's Apostle "Allah's blessing and peace be upon him" having fasted for a whole month except (the month of) Ramadan. I also did not see him having fasted so much (in any month) more than (in the month of) Sha'ban.

176-(...) Abu Salama narrated: I asked A'isha "Allah be pleased with her" about the fasting of The Messenger of Allah "Allah's blessing and peace be upon him". She said: "(Sometimes) he used to fast (so many days) until we would say: "He would keep fasting." (Sometimes) he used to leave fasting (so many days) until we would say: "He would keep breaking fast." I have never seen him having fasted so much in any month more than (in the month of) Sha'ban, (to the extent that he seemed to) fast the whole month of Sha'ban, except for a few days."

177-(782) A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" never fasted in any month more than in the month of Sha'ban. He used to say: "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get

١٧٣ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَهْراً كُلَّهُ؟ قَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْراً كُلَّهُ إِلاَّ رَمَضَانَ، وَلاَ أَفْطَرَهُ كُلَّهُ حَتَّىٰ يَصُومَ مِنْهُ، حَتَّىٰ مَضَىٰ لِسَبِيلِهِ ﷺ.

١٧٤ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ـ قَالَ حَمَّادٌ: وَأَظُنُّ أَيُّوبَ قَدْ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ـ قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها عَنْ صَوْمِ النَّبِيِّ ﷺ، فَقَالَتْ: كَانَ يَصُومُ حَتَّىٰ نَقُولَ: قَدْ صَامَ، قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ. قَالَتْ: وَمَا رَأَيْتُهُ صَامَ شَهْراً كَامِلاً مُنْذُ قَدِمَ الْمَدِينَةَ، إِلاَّ أَنْ يَكُونَ رَمَضَانَ.

(...) ـ وحدّثنا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الإِسْنَادِ هِشَاماً وَلاَ مُحَمَّداً.

١٧٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها؛ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّىٰ نَقُولَ: لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: لاَ يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلاَّ رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَاماً فِي شَعْبَانَ.

[البخاري: كتاب الصوم، باب صوم شعبان، رقم: ١٩٦٩].

١٧٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يَصُومُ حَتَّىٰ نَقُولَ: قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: قَدْ أَفْطَرَ. وَلَمْ أَرَهُ صَائِماً مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً.

١٧٧ ـ (٧٨٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ. وَكَانَ يَقُولُ:

bored and tired (of performing religious deeds)." He also used to say: "The deed which is most beloved to Allah is that which is done regularly, even if it is little."

178-(1157) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" never fasted for a whole month except for the month of Ramadan, and he used to fast (successively) till one could say: "By Allah, he will never stop fasting." He (sometimes) would abandon fasting (for many days) till one would say: "By Allah, he will never fast."

(...) This Hadith was narrated on the authority of Abu Bishr with the same chain of transmitters and mentioned here that he (the narrator) said: "for a month successively since he came to Medina."

179-(...) Uthman Ibn Hakim Al-Ansari narrated: I asked Sa'id Ibn Jubair about the fasting during (the month of) Rajab, and we were in Rajab. He said: I heard Ibn Abbas "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast (successively) till we would say: "He will never stop fasting." He (sometimes) would abandon fasting (for many days) till we would say: "He will never fast."

(...) The same was narrated on the authority of Uthman Ibn Hakim, with the same chain of transmitters.

180-(1158) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to observe fasts (successively) that it would be said: "He has fasted, he has fasted (in such a way as if he would never break fasting)." (Sometimes) he used to leave fasting (for many days) that it would be said: "He has left fasting, he has left fasting (in such a way as if he would not fast)."

[35] Forbiddance to observe perpetual fast particularly if one is harmed or if he indulges in anything because of that, or if he does not break fast on the two Festivals and on the days of Tashriq, and the excellence of observing fasts on alternate days

181-(1159) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was informed that I said: "I would stand up for (supererogatory Prayers) throughout the night and observe Fast every day so long as I live." The Messenger of Allah "Allah's blessing and peace be upon him" asked:

«خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَنْ يَمَلَّ حَتَّىٰ تَمَلُّوا». وَكَانَ يَقُولُ: «أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ».

[البخاري: كتاب الصوم، باب صوم شعبان، رقم: ١٩٧٠].

١٧٨ ـ (١١٥٧) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْراً كَامِلاً قَطُّ غَيْرَ رَمَضَانَ. وَكَانَ يَصُومُ، إِذَا صَامَ، حَتَّىٰ يَقُولَ الْقَائِلُ: لاَ، وَاللَّهِ لاَ يُفْطِرُ. وَيُفْطِرُ، إِذَا أَفْطَرَ، حَتَّىٰ يَقُولَ الْقَائِلُ: لاَ، وَاللَّهِ لاَ يَصُومُ.

[البخاري: كتاب الصوم، باب ما يذكر من صوم النبي ﷺ وإفطاره، رقم: ١٩٧١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، عَنْ غُنْدَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: شَهْراً مُتَتَابِعاً مُنْذُ قَدِمَ الْمَدِينَةَ.

١٧٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ؟ ـ وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ ـ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّىٰ نَقُولَ: لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّىٰ نَقُولَ: لاَ يَصُومُ.

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. كِلاَهُمَا عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

١٨٠ ـ (١١٥٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ. قَالاَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رضي الله عنه. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّىٰ يُقَالَ: قَدْ صَامَ، قَدْ صَامَ، وَيُفْطِرُ حَتَّىٰ يُقَالَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ.

٣٥ ـ بابُ النَّهْيِ عن صَوْمِ الدَّهْرِ لِمَنْ تَضَرَّرَ به أو فوَّتَ به حَقّاً أو لم يُفْطِرِ العِيدَيْنِ والتَّشْرِيقَ، وبيان تَفْضِيلِ صَوْمِ يَوْمٍ وإفطارِ يَوْمٍ

١٨١ ـ (١١٥٩) ـ حدّثني أَبُو الطَّاهِرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ

"Is it you who said this?" I said to him: "O Messenger of Allah! It is I who said that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have no enough power to do so. Observe Fast (for some days) and break it (for some days); sleep (for some time) and stand for the Prayer (for some time), and observe Fast for three days monthly. No doubt, every good deed would be multiplied ten times; and this is like fasting for the whole year."

I said: "O Messenger of Allah! I have strength to do more than this." He said: "Then, fast one day and leave fasting for two days." I said: "O Messenger of Allah! I have strength to do more than this." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, fast one day and leave fasting on the other day (i.e. observe fasts on alternate days). That is the Fasting of (The Prophet) David "peace be upon him" and it is the best Fasting." I said: "But, I have power to do more than that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is nothing better than that." Abdullah Ibn Amr said (when he became old and too weak to fulfill what he decided to abide by in the presence of The Prophet): "Had I accepted the three fasts (monthly) as the Messenger of Allah "Allah's blessing and peace be upon him" had said, it would have been dearer to me than my family and property."

182-(...) Yahya narrated: I and Abdullah Ibn Yazid set out with the intention to visit Abu Salama. We sent a messenger to him, in order that he would come out to us. Beside the gate of his house, there was a mosque. We remained in the mosque until he came out to us. He said: "If you wish, you can enter (the house), and if you wish, you can sit here." We said: "No, let's sit here (in the mosque). But, narrate to us a Hadith." He said: Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" told me: I used to observe perpetual fasts, and recite The Holy Qur'an (and finish it once) every night.

Either that was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" or he sent to me, and I came to him. He asked me: "Was I not informed that you observe perpetual fasts and recite The Qur'an completely every night?" I said: "Yes, (I do so) O Prophet of Allah, and I intended nothing but good." He said: "It is enough for you to fast three days monthly." I said: "O Prophet of Allah! I have power to bear more than that." He said: "Your wife has a right upon you, your guests have a right

عَبْدِ الرَّحْمَنِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أُخْبِرَ رَسُولُ اللَّهِ ﷺ أَنَّهُ يَقُولُ: لأَقُومَنَّ اللَّيْلَ وَلأَصُومَنَّ النَّهَارَ، مَا عِشْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «آنْتَ الَّذِي تَقُولُ ذٰلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّكَ لاَ تَسْتَطِيعُ ذٰلِكَ، فَصُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ». قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «صُمْ يَوْماً وَأَفْطِرْ يَوْمَيْنِ». قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ، يَا رَسُولَ اللَّهِ. قَالَ: «صُمْ يَوْماً وَأَفْطِرْ يَوْماً، وَذٰلِكَ صِيَامُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ وَهُوَ أَعْدَلُ الصِّيَامِ». قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ أَفْضَلَ مِنْ ذٰلِكَ».

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو رضي الله عنهما: لأَنْ أَكُونَ قَبِلْتُ الثَّلاَثَةَ الأَيَّامَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ، أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

[البخاري: كتاب الصوم، باب صوم الدهر، رقم: ١٩٧٦].

١٨٢ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرُّومِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ ـ وَهُوَ ابْنُ عَمَّارٍ ـ حَدَّثَنَا يَحْيَىٰ قَالَ: انْطَلَقْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَزِيدَ حَتَّىٰ نَأْتِيَ أَبَا سَلَمَةَ، فَأَرْسَلْنَا إِلَيْهِ رَسُولاً، فَخَرَجَ عَلَيْنَا وَإِذَا عِنْدَ بَابِ دَارِهِ مَسْجِدٌ. قَالَ: فَكُنَّا فِي الْمَسْجِدِ حَتَّىٰ خَرَجَ إِلَيْنَا. فَقَالَ: إِنْ تَشَاؤُوا أَنْ تَدْخُلُوا، وَإِنْ تَشَاؤُوا أَنْ تَقْعُدُوا هَاهُنَا. قَالَ: فَقُلْنَا: لاَ. بَلْ نَقْعُدُ هَاهُنَا.

فَحَدَّثَنَا قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما قَالَ: كُنْتُ أَصُومُ الدَّهْرَ وَأَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ. قَالَ: فَإِمَّا ذُكِرْتُ لِلنَّبِيِّ ﷺ، وَإِمَّا أَرْسَلَ إِلَيَّ فَأَتَيْتُهُ. فَقَالَ لِي: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهْرَ وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَىٰ يَا نَبِيَّ اللَّهِ، وَلَمْ أُرِدْ بِذٰلِكَ إِلاَّ الْخَيْرَ. قَالَ: «فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ» قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا». قَالَ: «فَصُمْ صَوْمَ دَاوُدَ نَبِيِّ اللَّهِ ـ ﷺ ـ فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، وَمَا صَوْمُ دَاوُدَ؟ قَالَ:

upon you, and your body has a right upon you." Then he (The Prophet) said: "Observe fast like the fasting of David, The Prophet of Allah "Peace be upon him". Indeed, he was the best worshipping one among the people." I asked: "O Prophet of Allah! How is the fasting of David?" he said: "He used to observe fast on a day and leave fasting on another (i.e. to fast on alternate days)."

Then he said: "(On the other hand it is enough for you to) recite The Qur'an (and finish it once) every month." I said: "O Prophet of Allah! I have strength to do more than that." He said: "Then, recite (and finish it once) every twenty (nights)." I said: "O Prophet of Allah! I have power to do more than that." He said: "Then, recite (and finish it once) every ten (nights)." I said: "O Prophet of Allah! I have power to do more than that." He said: "Then, recite (and finish it once) every week, and do not do more than that. Indeed, your wife has a right on you, your guests have a right on you, and your body has a right on you." he (Abdullah) said: In this way, when I was vigorous on myself, I was put to difficulty. The Prophet "Allah's blessing and peace be upon him" said to me: "You do not know, perhaps you would live a long life (until you become so much old and weak that you would be forced to bear those hard burdens for a long time)." He (Abdullah) commented: Then, I turned (to live a long life and was obliged to bear those hard burdens) as The Prophet "Allah's blessing and peace be upon him" had said to me. When I grew old, I wished I had accepted the concession given by The Prophet "Allah's blessing and peace be upon him".

183-(...) This Hadith was narrated on the authority of Yahya Ibn Abu Kathir with the same chain of transmitters, and he added here after these words "three days monthly", "You would receive, for every good deed, (the reward of) ten times (like it) and that is (equal to) perpetual fasting." He also mentioned that he (Abdullah) said: I said: "What is the fast of David, The Prophet of Allah?" He said: "Half the time (i.e. fasting on alternate days forever)." In this narration, no mention was made of the recital of the Qur'an, and he did not mention that he (The Prophet) said: "Your visitors have a right upon you", but he said: "Your children have a right upon you."

184-(...) Abu Salama narrated: Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "(It is enough for you to) recite The Qur'an (and finish it once) every month." I said: "I have strength (to do more)." He said: "Then, recite (and finish it once) every twenty (nights)." I said: "I have power (to do more)." He said: "Then, recite (and finish it once) every week, and do not do more."

«كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً». قَالَ: «وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ». قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرٍ». قَالَ: قُلْتُ: يا نَبِيَّ اللَّهِ، إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ، وَلاَ تَزِدْ عَلَىٰ ذٰلِكَ، فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا».

قَالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ.

قَالَ: وَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لاَ تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمْرٌ».

قَالَ: فَصِرْتُ إِلَى الَّذِي قَالَ لِي النَّبِيُّ ﷺ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللهِ ﷺ.

[البخاري: كتاب الصوم، باب حق الضيف في الصوم، رقم: ١٩٧٤].

١٨٣ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، وَزَادَ فِيهِ بَعْدَ قَوْلِهِ: «مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ»: «فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَذٰلِكَ الدَّهْرُ كُلُّهُ».

وَقَالَ فِي الْحَدِيثِ: قُلْتُ: وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ» وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ شَيْئاً. وَلَمْ يَقُلْ: «وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا» وَلٰكِنْ قَالَ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا».

١٨٤ ـ (...) ـ حدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: ـ وَأَحْسَبُنِي قَدْ سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ ـ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَاقْرَأْهُ فِي عِشْرِينَ لَيْلَةً» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ وَلاَ تَزِدْ عَلَى ذٰلِكَ».

[البخاري: كتاب فضائل القرآن، باب قول المقرىء للقارىء: حسبك، رقم: ٥٠٥٣].

185-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abdullah! Do not be like so-and-so, who used to stand (for supererogatory prayers) throughout the night forever, and then (when he became tired) he abandoned standing (for prayer) at night."

186-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was informed that I used to observe perpetual fasts and stand for (supererogatory) prayers throughout the night. Either he sent to me, or I met him. He said: "Was I not informed that you observe successive fasts and do not leave fasting, and that you stand for (supererogatory) prayers throughout the night? Do not do so, for your eyes have a portion (of rest from you), yourself has a portion (of rest from you), and your family has a portion from you. Fast (for some days) and break fast (for some days), and stand (for supererogatory prayers for a portion of the night) and sleep (for a portion of the night). Moreover, fast a day from every ten days, and you would receive the reward of (the remaining) nine besides." I said: "I feel myself strong (to bear) more than that, O Prophet of Allah." He (The Prophet) said: "Then, fast like the fast of David "Peace be upon him"." He (Abdullah) asked: "How did (The Prophet) David use to fast, O Prophet of Allah?" he said: "He used to fast a day and break fast on another (i.e. to fast on alternate days), and he used not to flee from the battlefield on meeting the enemy." I (Abdullah) said: "Who should guarantee to me so (i.e. not to flee from the enemy), O Prophet of Allah?" Ata (a sub-narrator) said: I do not know how the perpetual fasting was mentioned, in connection with which, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observed perpetual fasts (is like the one who) did not fast at all. He, who observed perpetual fasts (is like the one who) did not fast at all. He, who observed perpetual fasts (is like the one who) did not fast at all."

(...) This Hadith was narrated on the authority of Ibn Juraij, with the same chain of transmitters, and said that Abu Al-Abbas Ash-Sha'ir had narrated it to him. grand imam Muslim said: Abu Al-Abbas As-Sa'ib Ibn Farrukh was from the people of Mecca. He was a reliable trustworthy (narrator).

187-(...) **Abdullah Ibn Amr Ibn Al-As** "Allah be pleased with both" **narrated:** The Prophet "Allah's blessing and peace be upon him" said to

١٨٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الأَوْزَاعِيِّ، قِرَاءَةً، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، لاَ تَكُنْ بِمِثْلِ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

[البخاري: كتاب التهجد، باب ما يكره من ترك قيام الليل...، رقم: ١١٥٢].

١٨٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَزْعُمُ أَنَّ أَبَا الْعَبَّاسِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما يَقُولُ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ، وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيتُهُ، فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ، وَتُصَلِّي اللَّيْلَ؟ فَلا تَفْعَلْ، فَإِنَّ لِعَيْنِكَ حَظًّا، وَلِنَفْسِكَ حَظًّا، وَلأَهْلِكَ حَظًّا، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ، وَصُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْماً، وَلَكَ أَجْرُ تِسْعَةٍ» قَالَ: إِنِّي أَجِدُنِي أَقْوَى مِنْ ذَلِكَ، يَا نَبِيَّ اللَّهِ. قَالَ: «فَصُمْ صِيَامَ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ». قَالَ: وَكَيْفَ كَانَ دَاوُدُ يَصُومُ يَا نَبِيَّ اللَّهِ؟ قَالَ: «كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلاَ يَفِرُّ إِذَا لاَقَى» قَالَ: مَنْ لِي بِهَذِهِ يَا نَبِيَّ اللَّهِ؟ ـ قَالَ عَطَاءٌ: فَلاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ ـ فَقَالَ النَّبِيُّ ﷺ: «لاَ صَامَ مَنْ صَامَ الأَبَدَ، لاَ صَامَ مَنْ صَامَ الأَبَدَ، لاَ صَامَ مَنْ صَامَ الأَبَدَ».

[البخاري: كتاب الصوم، باب في حق الأهل في الصوم، رقم: ١٩٧٧].

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ. وَقَالَ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ السَّائِبُ بْنُ فَرُّوخَ مِنْ أَهْلِ مَكَّةَ، ثِقَةٌ عَدْلٌ.

١٨٧ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ، وَإِنَّكَ إِذَا

me: "O Abdullah Ibn Amr! You observe fasts daily all the year and stand (for supererogatory prayers) throughout the night; and if you keep doing this, your eyes will sink and become weak, and you will get tired. He who fasts all the year (is like the one who) did not fast at all. The fasting of three days a month is equal to the fasting of the whole month." I replied: "I have the power for more than this." The Prophet said: "Then fast like the fasting of (The Prophet) David. He used to fast on alternate days, and he never fled from the battle field on meeting the enemy."

(...) This Hadith was narrated on the authority of Habib Ibn Abu Thabit, with the same chain of transmitters, and mentioned here that he (The Prophet) said: "And you would get exhausted."

188-(...) Abdullah Ibn Amr Ibn Al-Ass "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Was I not informed that you stand for prayer at night (and do not sleep) and observe perpetual fasts?" I replied: "Yes, I do so." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you do so, then your eyes will sink and become weak and you will get exhausted. Indeed, your eye has a right on you, your soul has a right on you, and your family has a right on you. So, stand for prayer at night (for sometime) and then sleep. Observe fast (for sometime) and leave fasting (for sometime)."

189-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "The most beloved fasts to Allah are those of David and the most beloved prayer to Allah is that of David "Peace be upon him". He used to sleep for half of the night and then stand (for the Night Prayer) for one third of it. Then he would sleep for (the remaining) one-sixth of it. He used to fast on alternate days (by fasting a day and breaking fast another)."

190-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "The most beloved fasts to Allah are those of David for he used to fast for half the year (i.e. to fast a day and break fast on the next day). The most beloved prayer to Allah is that of David "Peace be upon him". He used to sleep for half of the night and then stand (for the Night Prayer). Then he would sleep for the last portion of it. He used to stand (for Night Prayers) for one third of it after midnight." I (a sub-narrator) said: I asked Amr Ibn Dinar: "Did Amr Ibn Aws (one of the narrators) say that he (David) used to stand (for the Night Prayer) for one-third of the night after midnight?" he answered in the affirmative.

فَعَلْتَ ذٰلِكَ هَجَمَتْ لَهُ الْعَيْنُ، وَنَهِكَتْ، لاَ صَامَ مَنْ صَامَ الأَبَدَ. صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ، صَوْمُ الشَّهْرِ كُلِّهِ» قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ، كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً، وَلاَ يَفِرُّ إِذَا لاَقَىٰ».

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، بِهٰذَا الإِسْنَادِ، وَقَالَ: «وَنَفِهَتِ النَّفْسُ».

١٨٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قلتُ: إِنِّي أَفْعَلُ ذٰلِكَ. قَالَ: «فَإِنَّكَ، إِذَا فَعَلْتَ ذٰلِكَ هَجَمَتْ عَيْنَاكَ، وَنَفِهَتْ نَفْسُكَ. لِعَيْنِكَ حَقٌّ، وَلِنَفْسِكَ حَقٌّ، وَلأَهْلِكَ حَقٌّ. قُمْ وَنَمْ، وَصُمْ وَأَفْطِرْ».

١٨٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَأَحَبَّ الصَّلاَةِ إِلَى اللَّهِ صَلاةُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ؛ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».

[البخاري: كتاب التهجد، باب من نام عند السحر، رقم: ١١٣١].

١٩٠ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ نِصْفَ الدهرِ. وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ صَلاَةُ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ، كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ ثُمَّ يَقُومُ، ثُمَّ يَرْقُدُ آخِرَهُ يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ».

قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَعَمْرُو بْنُ أَوْسٍ كَانَ يَقُولُ: يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ؟ قَالَ: نَعَمْ.

191-(...) Abu Qilaba narrated: Abu Al-Malih told me: I and your father entered upon **Abdullah Ibn Amr "Allah be pleased with both" who said:** Allah's Apostle "Allah's blessing and peace be upon him" was informed of my fasts, and he came to me. I spread for him a leather cushion stuffed with palm fibers, but he sat on the ground and the cushion remained between me and him, and then he said: "Isn't it sufficient for you to fast three days a month?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Five (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Seven (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Nine (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Eleven (days per month)?" I replied: "O Allah's Apostle! (I can fast more)." Then, he said: "There is no fast superior to that of (the Prophet) David. It is for half of the year: to fast a day and break fast on the next day (i.e. on alternate days)."

192-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Fast only a day (per ten) and you will have the reward of the remaining (nine days)." He (Abdullah) said: "I have power to bear more." He said: "Fast two days (per ten) and you will have the reward of the remaining (eight days)." He (Abdullah) said: "I have power to bear more." He said: "Fast three days (per ten) and you will have the reward of the remaining (seven days)." He (Abdullah) said: "I have power to bear more." He said: "Fast four days (per ten) and you will have the reward of the remaining (six days)." He (Abdullah) said: "I have power to bear more." He (The Prophet) said: "Then, observe the best fast in the sight of Allah, i.e. the fast of (The Prophet) David "Peace be upon him". he used to fast a day and break fast on another."

193-(...) Abdullah Ibn Amr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Abdullah Ibn Amr! I was informed that you fast (successively) during the day and offer (supererogatory) prayers throughout the whole night. Don't do that, as your body has a share (of rest) from you, your eyes have a share (of rest) from you, and your wife has a share from you. Fast (for few days) and then leave fasting (for few days). It is sufficient for you to fast three days in a month, and that will be equal to fasting throughout the

١٩١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ عَلَىٰ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ. فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «خَمْساً؟» قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «سَبْعاً؟» قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «تِسْعاً؟». قُلْتُ: يَا رَسُولَ اللَّهِ. قَالَ: «أَحَدَ عَشَرَ؟». قُلْتُ: يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ، شَطْرُ الدَّهْرِ: صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ».

[البخاري: كتاب الصوم، باب صوم داود عليه السلام، رقم: ١٩٨٠].

١٩٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ فَيَّاضٍ قَالَ: سَمِعْتُ أَبَا عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «صُمْ يَوْماً وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «صُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِن ذٰلِكَ. قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللَّهِ صَوْمَ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ، كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».

١٩٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: قَالَ عَبْدُاللَّهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، بَلَغَنِي أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ، فَلاَ تَفْعَلْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَظًّا،

year." I said: "O Allah's Apostle! I have power (to fast more)." The Prophet "Allah's blessing and peace be upon him" said: "Fast like the fasting of The Prophet David. Fast a day and leave fasting on another." (Afterwards when Abdullah grew old) he used to say: "Would that I had accepted the permission (of The Prophet To fast three days a month)."

[36] It is desirable to observe three fasts monthly, and to fast on the days of Arafat (for the non-pilgrim), Ashura, and on every Monday and Thursday

194-(1160) Mu'adha Al-Adawiyya narrated: I asked A'isha "Allah be pleased with her": "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to observe three fasts monthly?" she replied in the affirmative. I asked her: "On which days of the month did he use to observe fasts?" she said: "It was of no account to him on which days of the month he would observe fasts."

195-(1161) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked him (or asked another person and he (Imran) was listening): "O so-and-so! Did you observe any Fasts from the middle of this month (of Sha'ban)?" He said: "No." He (The Prophet) said: "If you left fast, then observe two Fasts."

196-(1162) Abu Quatada narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How do you fast?" Upon this The Messenger of Allah "Allah's blessing and peace be upon him" became angry. When Umar "Allah be pleased with him" saw his anger, he said: "We have been pleased with Allah as our Lord, Islam as our religion and Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and the anger of His Messenger." Umar "Allah be pleased with him" went on repeating this statement until his (The Prophet's) anger calmed down.

Then, Umar said: "O Messenger of Allah! What about him, who observes perpetual fasts?" He said: "He (is like the one who) neither fasted nor did he break fast (or said he did not fast and he did not break fast)." He (Umar) asked: "What about him, who fasts for two days and then breaks fast for one day?" He (The Prophet) said: "Could anyone endure that?" He asked: "What about the one who fasts a day and breaks fast on another?" He said: "This is the fast of (The Prophet) David "Peace be upon him"." He asked: "What about him, who fasts one day and breaks fast for two days?"

وَلِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَظًّا، صُمْ وأَفْطِرْ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ فَذٰلِكَ صَوْمُ الدَّهْرِ». قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ بِي قُوَّةً. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ ـ عَلَيْهِ السَّلامُ ـ، صُمْ يَوْماً وَأَفْطِرْ يَوْماً».

فَكَانَ يَقُولُ: يَا لَيْتَنِي أَخَذْتُ بِالرُّخْصَةِ.

٣٦ ـ بابُ اسْتِحْبَابِ صِيَامِ ثلاثةِ أيامٍ من كلِّ شَهْرٍ وصوم يوم عَرَفة وعاشُوراء والاثنين والخميس

١٩٤ ـ (١١٦٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ الرِّشْكِ قَالَ: حَدَّثَتْنِي مُعَاذَةُ الْعَدَوِيَّةُ، أَنَّهَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ.

١٩٥ ـ (١١٦١) ـ وحدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ: حَدَّثَنَا غَيْلانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ ـ أَوْ قَالَ لِرَجُلٍ وَهُوَ يَسْمَعُ ـ: «يَا فُلانُ، أَصُمْتَ مِنْ سُرَّةِ هٰذَا الشَّهْرِ؟» قَالَ: لاَ. قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ».

[البخاري: كتاب الصوم، باب الصوم آخر الشهر، رقم: ١٩٨٣].

١٩٦ ـ (١١٦٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ: جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ: رَجُلٌ أَتَى النَّبِيَّ ﷺ فَقَالَ: كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَىٰ عُمَرُ رضي الله عنه غَضَبَهُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلامِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا. نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، فَجَعَلَ عُمَرُ رضي الله عنه يُرَدِّدُ هٰذَا الْكَلامَ حَتَّىٰ سَكَنَ غَضَبُهُ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لاَ صَامَ وَلاَ أَفْطَرَ» ـ أَوْ قَالَ ـ: «لَمْ يَصُمْ وَلَمْ يُفْطِرْ». قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْماً؟ قَالَ: «وَيُطِيقُ ذٰلِكَ أَحَدٌ؟» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً؟ قَالَ: «ذَاكَ صَوْمُ دَاوُدَ ـ عَلَيْهِ السَّلامُ ـ» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْماً وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّقْتُ ذٰلِكَ». ثُمَّ قَالَ

He said: "I wish I would be given the power to do so." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fasting three days monthly, and (the month of) Ramadan every year will be equal to the perpetual fasts. I expect from Allah that the fasting of the day of Arafat (for the non-pilgrim) will expiate (the sins of) the preceding and the coming years. Moreover, I expect from Allah that the fasting of the day of Ashura will expiate (the sins of) the preceding year."

197-(...) Abu Quatada Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about his fast. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" became angry. Umar "Allah be pleased with him" said: "We have been pleased with Allah as our Lord, Islam as our religion, Muhammad as our Prophet, and our pledge (we gave to you) as a (true firm) commitment."

Then, he (The Prophet) was asked about the perpetual fast. He said: "He (who does it is like the one who) neither fasted nor did he break fast (or said did not fast and he did not break fast)." Then, he was asked about fasting for two days and then breaking fast for one day. He (The Prophet) said: "Who could endure that?" He was asked about fasting one day and breaking fast for two days. He said: "I wish we would be given the power by Allah to do so." Then, he was asked about fasting a day and breaking fast on another. He said: "This is the fast of my brother (The Prophet) David "Peace be upon him"." Then, he was asked about observing fast on Monday. He said: "This is the day on which I was born and on which also I was sent (as a Messenger) (or said on which I was Divinely inspired)." Then, he (The Messenger of Allah) said: "Fasting three days monthly, and (the month of) Ramadan every year will be equal to the perpetual fasts." Then, he (The Prophet) was asked about the fasting of the day of Arafat (for the non-pilgrim). He said: "It expiates (the sins of) the preceding and the coming years." Then, he was asked about the fasting of the day of Ashura. He said: "It expiates (the sins of) the preceding year."

In the narration of Shu'ba, it was mentioned that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in narration).

(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters.

(...) Ghailan Ibn Jarir narrated a Hadith like that narrated by Shu'ba, with the same chain of transmitters, but here, he mentioned Monday and did not mention Thursday.

رَسُولُ اللَّهِ ﷺ: «ثَلاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَىٰ رَمَضَانَ، فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهِ. صِيَامُ يَوْمِ عَرَفَةَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ. وَصِيَامُ يَوْمِ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

١٩٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ مَعْبَدٍ الزِّمَّانِيَّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِهِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ. فَقَالَ عُمَرُ رضي الله عنه: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً، وَبِبَيْعَتِنَا بَيْعَةً.

قَالَ: فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ: «لاَ صَامَ وَلاَ أَفْطَرَ ـ أَوْ مَا صَامَ وَمَا أَفْطَرَ ـ» قَالَ: فَسُئِلَ عَنْ صَوْمِ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ؟ قَالَ: «وَمَنْ يُطِيقُ ذٰلِكَ؟» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ؟ قَالَ: «لَيْتَ أَنَّ اللَّهَ قَوَّانَا لِذٰلِكَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ؟ قَالَ: «ذَاكَ صَوْمُ أَخِي دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاثْنَيْنِ؟ قَالَ: «ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ ـ أَوْ أُنْزِلَ عَلَيَّ فِيهِ ـ» قَالَ: فَقَالَ: «صَوْمُ ثَلاَثَةٍ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانَ إِلَىٰ رَمَضَانَ، صَوْمُ الدَّهْرِ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ».

وَفِي هٰذَا الْحَدِيثِ مِنْ رِوَايَةِ شُعْبَةَ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاثْنَيْنِ وَالْخَمِيسِ؟ فَسَكَتْنَا عَنْ ذِكْرِ الْخَمِيسِ لَمَّا نَرَاهُ وَهْماً.

(...) ـ **وحدّثناه** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ فِي هٰذَا الإِسْنَادِ بِمِثْلِ حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الاثْنَيْنِ وَلَمْ يَذْكُرِ الْخَمِيسَ.

198-(...) Abu Quatada Al-Ansari narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (excellence of) fasting on Monday. He said: "(This is the day) on which I was born, and on which too, I was Divinely inspired."

[37] Observing fasts in (the month of) Sha'ban

199-(1161) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked him (or asked another person and he (Imran) was listening): "Did you observe any Fasts from the middle of (the month of) Sha'ban?" He said: "No." He (The Prophet) said: "If you left fasting, then observe two Fasts."

200-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "Did you observe any Fasts from the middle of this month (of Sha'ban)?" He said: "No." He (The Prophet) said: "After you have (completed and then) broken the fast of Ramadan, then observe two Fasts instead of that (which you did not fast in the month of Sha'ban)."

201-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "Did you observe any Fasts from the middle of this month?" (He meant the month of Sha'ban). He said: "No." He (The Prophet) said: "After you have (completed and then) broken the fast of Ramadan, then fast one or two days." (Shu'ba has doubt in it, though he said: I think he said two days).

(...) This Hadith was narrated on the authority of Abdullah Ibn Hani, the son of Mutarrif's brother, with the same chain of transmitters.

[38] The merit of observing fasts (in the month of) Muharram

202-(1163) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most superior fasting after (the fasting of) Ramadan is that of Allah's prohibited month of Muharram, and the most superior prayer after the obligatory (prayers) is the Night Prayer."

203-(...) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" was asked about the most excellent prayer after the prescribed one, and the most excellent fast after that of the month of Ramadan. Upon this he (The Prophet) said: "The most excellent prayer after the prescribed one is that (supererogatory prayer) which is performed in the middle of the night, and the most

١٩٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِ الاثْنَيْنِ؟ فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنْزِلَ عَلَيَّ».

٣٧ ـ باب صَوْمِ سُرَرِ شَعْبَانَ

١٩٩ ـ (١١٦١) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ ـ وَلَمْ أَفْهَمْ مُطَرِّفاً مِنْ هَدَّابٍ ـ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ ـ أَوْ لآخَرَ ـ: «أَصُمْتَ مِنْ سُرَرِ شَعْبَانَ؟» قَالَ: لاَ. قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ».

[البخاري: كتاب الصوم، باب الصوم آخر الشهر، رقم: ١٩٨٣].

٢٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سُرَرِ هٰذَا الشَّهْرِ شَيْئاً؟» قَالَ: لاَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ، فَصُمْ يَوْمَيْنِ مَكَانَهُ».

٢٠١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَخِي مُطَرِّفِ بْنِ الشِّخِّيرِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سُرَرِ هٰذَا الشَّهْرِ شَيْئاً؟» يَعْنِي شَعْبَانَ، قَالَ: لاَ. قَالَ: فَقَالَ لَهُ: «إِذَا أَفْطَرْتَ رَمَضَانَ، فَصُمْ يَوْماً أَوْ يَوْمَيْنِ».

شُعْبَةُ الَّذِي شَكَّ فِيهِ قَالَ: وَأَظُنُّهُ قَالَ: «يَوْمَيْنِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ قُدَامَةَ وَيَحْيَى اللُّؤْلُؤِيُّ. قَالاَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِىءٍ ابْنِ أَخِي مُطَرِّفٍ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

٣٨ ـ بابُ فضل صَوْمِ المُحرَّم

٢٠٢ ـ (١١٦٣) ـ حدّثني قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ الْحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصِّيَامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلاَةِ، بَعْدَ الْفَرِيضَةِ، صَلاَةُ اللَّيْلِ».

٢٠٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، يَرْفَعُهُ، قَالَ: سُئِلَ: أَيُّ الصَّلاَةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ؟ وَأَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ؟ فَقَالَ:

excellent fast after that of the month of Ramadan is the fast in Allah's prohibited month of Muharram."

(...) Abd Al-Malik Ibn Umair narrated the same with the same chain of transmitters, in connection with fasting, from The Prophet "Allah's blessing and peace be upon him".

[39] It is desirable to fast six days from the month of Shawwal

204-(1164) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasted the month of Ramadan, and followed that by fasting six days from the month of Shawwal, would be considered to have observed perpetual fasting."

(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

(...) Abu Aiyyub Al-Ansari "Allah be pleased with him" narrated through another chain of transmitters: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

[40] The excellence of the Night of Power "Qadr" and exhortation to seek for it, and the time at which it would be expected

205-(1165) Ibn Umar "Allah be pleased with both" narrated: Some men amongst the companions of The Prophet "Allah's blessing and peace be upon him" were shown in their dreams that The Night of Power was in the last seven nights of Ramadan. Allah's Apostle "Allah's blessing and peace be upon him" said: "It seems that all your dreams agree on (the fact that the Night of Power is in) the last seven nights, and whoever wants to search for it should do so in the last seven (nights of Ramadan)."

206-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Search for the Night of Power "Qadr" in the last seven (nights of Ramadan)."

207-(...) Salim narrated from his father (Abdullah Ibn Umar): A man was shown in his dream that the Night of Power "Qadr" was in the twenty-seventh night (of Ramadan). Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that your dreams agree on the (fact that the Night of Power is on one of the) last ten (nights of Ramadan). So, seek for it in the odd ones from among them."

«أَفْضَلُ الصَّلاةِ، بَعْدَ الصَّلاةِ الْمَكْتُوبَةِ، الصَّلاةُ فِي جَوْفِ اللَّيْلِ. وَأَفْضَلُ الصِّيَامِ، بَعْدَ شَهْرِ رَمَضَانَ، صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الإِسْنَادِ، فِي ذِكْرِ الصِّيَامِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٣٩ ـ بابُ اسْتِحْبَابِ صَوْمِ سِتَّةِ أَيَّامٍ من شَوَّالٍ إِتْبَاعاً لِرَمَضَانَ

٢٠٤ ـ (١١٦٤) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدِ بْنِ قَيْسٍ، عَنْ عُمَرَ بْنِ ثَابِتِ بْنِ الْحَارِثِ الْخَزْرَجِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رضي الله عنه أَنَّهُ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ».

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخُو يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ: أَخْبَرَنَا أَبُو أَيُّوبَ الأَنْصَارِيُّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. بِمِثْلِهِ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

٤٠ ـ بابُ فَضْلِ لَيْلَةِ القَدْرِ والحَثِّ على طَلَبِهَا، وبيان مَحَلِّهَا وأَرْجَى أوقات طَلَبِها

٢٠٥ ـ (١١٦٥) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما؛ أَنَّ رِجَالاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ».

[البخاري: كتاب فضل ليلة القدر، باب التماس ليلة القدر في السبع الأواخر، رقم: ٢٠١٥].

٢٠٦ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ».

٢٠٧ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه قَالَ: رَأَى رَجُلٌ أَنَّ لَيْلَةَ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقَالَ النَّبِيُّ ﷺ: «أَرَى رُؤْيَاكُمْ فِي الْعَشْرِ الأَوَاخِرِ، فَاطْلُبُوهَا فِي الْوِتْرِ مِنْهَا».

208-(...) Salim Ibn Abdullah Ibn Umar narrated that his father said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, in connection with the Night of Power: "Some people from among you were shown in their dreams that it was on the first seven (nights), while others were shown in their dreams that it was in the remaining seven (nights). So, search for it in the remaining ten (nights)."

209-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for it in the last ten (nights of Ramadan). (He meant the Night of Power). If anyone of you became weak and was unable to continue, he should not be overpowered by that (weakness and then fail to search for it) in the remaining seven (nights)."

210-(...) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "If anyone intends to seek for it (the Night of Power), he should seek for it in the last ten (nights of Ramadan)."

211-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for the Night of Power in the last ten nights (or said in the last nine) (nights of Ramadan)."

212-(1166) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown in a dream (the time of) the Night of Power, and then some of my family awakened me. So, I was made to forget it. However, seek for it in the remaining ten (nights of Ramadan)." Harmala (A sub-narrator) said that The Prophet did not say "I was made to forget", but he said: "I forgot."

213-(1167) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf (i.e. stay in seclusion in the mosque, devoting himself to prayer and worship) in the middle third of Ramadan. When twenty nights had elapsed, and he received the twenty-first night, he used to go back to his house on the twenty-first, and the people who were in seclusion with him also used to go back to their houses. Once in Ramadan, in which he was in seclusion (in the mosque), he established the night prayers on the night he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said: "I used to stay in seclusion (I'tikaf) for these ten days (the middle third) but now I intend to stay in

٢٠٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ أَبَاهُ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِلَيْلَةِ الْقَدْرِ: «إِنَّ نَاساً مِنْكُمْ قَدْ أُرُوا أَنَّهَا فِي السَّبْعِ الأُوَلِ، وَأُرِيَ نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَابِرِ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

٢٠٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ ـ وَهُوَ ابْنُ حُرَيْثٍ ـ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ ـ يَعْنِي لَيْلَةَ الْقَدْرِ ـ، فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ، فَلاَ يُغْلَبَنَّ عَلَى السَّبْعِ الْبَوَاقِي».

٢١٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ كَانَ مُلْتَمِسَهَا فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الأَوَاخِرِ».

٢١١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ وَمُحَارِبٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَيَّنُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ»، أَوْ قَالَ: «فِي التِّسْعِ الأَوَاخِرِ».

٢١٢ ـ (١١٦٦) ـ حدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

وَقَالَ حَرْمَلَةُ: «فَنَسِيتُهَا».

٢١٣ ـ (١١٦٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ وَهُوَ ابْنُ مُضَرَ ـ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ مِنْ حِينِ تَمْضِي عِشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَىٰ وَعِشْرِينَ، يَرْجِعُ إِلَىٰ مَسْكَنِهِ ـ وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ ـ، ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ، جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ، ثُمَّ قَالَ: «إِنِّي كُنْتُ

I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten (of this month). I also saw myself (in the dream) prostrating in mud and water."

On the night of the twenty-first, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet. I saw with my own eyes the Prophet "Allah's blessing and peace be upon him" at the completion of the Morning Prayer leaving with his face covered with mud and water.

214-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf (in the mosque) in the middle third of Ramadan...and the rest is the same, but mentioned here that he (The Prophet) said: "let him remain in his place of seclusion", and "with his forehead covered with mud and water."

215-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" observed I'tikaf (in the mosque) in the first ten days (of Ramadan). Then, he observed I'tikaf for the middle ten in a Turkish tent, with a straw mat hanging on its gate. Then, he took the straw mat with his hand, and placed it at a corner of the tent. Then, he put out his head and talked to the people, who came close to him. He said: "I observed I'tikaf in the first ten (days) seeking for this night (of Power). Then, I observed I'tikaf in the middle ten (days seeking for it too). But, (an angel) was sent to me, and I was informed that it would be in the last ten (nights). So, he, who wished to observe I'tikaf, let him do."

So, the people observed I'tikaf with him. He (The Prophet) resumed: "I saw that it would be on an odd night, and that I would prostrate in the morning following it on mud and water." Then, he got up in the morning, following the twenty-first night (of Ramadan). He stood up to offer the Morning prayer. Meanwhile, the sky (was covered with clouds and it) rained. The rainwater started to leak through the roof of the mosque, and I saw both mud and water. After he (The Prophet) had finished the Morning prayer, he went out, with his forehead and nose tip having the traces of mud and water. It was the twenty-first night from among the last ten nights.

أُجَاوِرُ هَذِهِ الْعَشْرَ، ثُمَّ بَدَا لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبِتْ فِي مُعْتَكَفِهِ، وَقَدْ رَأَيْتُ هٰذِهِ اللَّيْلَةَ فَأُنْسِيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي كُلِّ وِتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ».

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: مُطِرْنَا لَيْلَةَ إِحْدَىٰ وَعِشْرِينَ، فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّىٰ رَسُولِ اللَّهِ ﷺ، فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلاَةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌّ طِيناً وَمَاءً.

[البخاري: كتاب الأذان، باب هل يصلي الإمام بمن حضر...، رقم: ٦٦٩].

٢١٤ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه؛ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ، فِي رَمَضَانَ، الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَلْيَثْبُتْ فِي مُعْتَكَفِهِ»، وَقَالَ: وَجَبِينُهُ مُمْتَلِئاً طِيناً وَمَاءً.

٢١٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اعْتَكَفَ الْعَشْرَ الأَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اعْتَكَفَ الْعَشْرَ الأَوْسَطَ فِي قُبَّةٍ تُرْكِيَّةٍ عَلَىٰ سُدَّتِهَا حَصِيرٌ. قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ فَدَنَوْا مِنْهُ، فَقَالَ: «إِنِّي اعْتَكَفْتُ الْعَشْرَ الأَوَّلَ أَلْتَمِسُ هٰذِهِ اللَّيْلَةَ، ثُمَّ اعْتَكَفْتُ الْعَشْرَ الأَوْسَطَ، ثُمَّ أُتِيتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ» فَاعْتَكَفَ النَّاسُ مَعَهُ. قَالَ: «وَإِنِّي أُرِيتُهَا لَيْلَةَ وِتْرٍ، وَأَنِّي أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ» فَأَصْبَحَ مِنْ لَيْلَةِ إِحْدَىٰ وَعِشْرِينَ، وَقَدْ قَامَ إِلَى الصُّبْحِ فَمَطَرَتِ السَّمَاءُ، فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ، فَخَرَجَ حِينَ فَرَغَ مِنْ صَلاَةِ الصُّبْحِ وَجَبِينُهُ وَرَوْثَةُ أَنْفِهِ فِيهِمَا الطِّينُ وَالْمَاءُ، وَإِذَا هِيَ لَيْلَةُ إِحْدَىٰ وَعِشْرِينَ مِنَ الْعَشْرِ الأَوَاخِرِ.

216-(...) Abu Salama narrated: We celebrated the Night of Power. I came to Abu Sa'id Al-Khudri "Allah be pleased with him" who was a friend of mine and said: "Won't you come with us to the garden of date-palms?" he came out, having a square shirt over him. I said to him: "Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" talking about The Night of Power (Qadr)?" He said: "Yes. We observed I'tikaf (in the mosque) in the middle third of the month of Ramadan with The Prophet "Allah's blessing and peace be upon him". In the morning of the twentieth of Ramadan, we came out, and The Prophet "Allah's blessing and peace be upon him" addressed us saying: "I was informed of (the date of) The Night of Power but I forgot it (or I was caused to forget it); so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever observed I'tikaf with The Messenger of Allah "Allah's blessing and peace be upon him" should return to it with me (for another ten day's)."

So we returned. At that time there was no sign of clouds in the sky. But suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque, which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle "Allah's blessing and peace be upon him" prostrating in mud and water and I saw the traces of mud on his forehead."

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters, but with the following slight change of wording: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when he had finished the prayer, with the traces of mud on his forehead and nose tip.

217-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" observed I'tikaf during the middle ten (days of Ramadan) seeking for the Night of Power, before it was shown to him. When they elapsed, he ordered that the tent should be pulled down. But (a while later) it was shown to him. So, he ordered that the tent should be pitched once again. Then, he came out to the people and said: "O People! The Night of Power was shown to me, and I came out to inform you of it, but there came two men, each of whom was demanding his right from the other, having the Devil with them. So, I forgot it. But, you could seek for it in the last ten nights of Ramadan. Seek for it either in the ninth, in the seventh, or in the fifth (night)."

٢١٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ، فَأَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رضي الله عنه وَكَانَ لِي صَدِيقاً، فَقُلْتُ: أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ، فَقُلْتُ لَهُ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ فَقَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْوُسْطَىٰ مِنْ رَمَضَانَ، فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نَسِيتُهَا ـ أَوْ أُنْسِيتُهَا ـ، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِن كُلِّ وِتْرٍ، وَإِنِّي أُرِيتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ـ ﷺ ـ فَلْيَرْجِعْ» قَالَ: فَرَجَعْنَا وَمَا نَرَىٰ فِي السَّمَاءِ قَزَعَةً. قَالَ: وَجَاءَتْ سَحَابَةٌ فَمُطِرْنَا حَتَّىٰ سَالَ سَقْفُ الْمَسْجِدِ ـ وَكَانَ مِنْ جَرِيدِ النَّخْلِ ـ وَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ. قَالَ: حَتَّىٰ رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ. كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِهِمَا: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ، وَعَلَى جَبْهَتِهِ وَأَرْنَبَتِهِ أَثَرُ الطِّينِ.

٢١٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ، فَلَمَّا انْقَضَيْنَ أَمَرَ بِالْبِنَاءِ فَقُوِّضَ، ثُمَّ أُبِينَتْ لَهُ أَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، فَأَمَرَ بِالْبِنَاءِ فَأُعِيدَ، ثُمَّ خَرَجَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّهَا كَانَتْ أُبِينَتْ لِي لَيْلَةُ الْقَدْرِ وَإِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِهَا. فَجَاءَ رَجُلاَنِ يَحْتَقَّانِ مَعَهُمَا الشَّيْطَانُ، فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ: الْتَمِسُوهَا فِي التَّاسِعَةِ، وَالسَّابِعَةِ، وَالْخَامِسَةِ».

I (a sub-narrator) said: "O Abu Sa'id! You know the numbers better than us." He said: "Yes, we have more right than you in this respect." I said to him: "Then, tell me what are the ninth, the seventh, and the fifth?" he said: "When twenty one (nights) passed, the next one is the twenty-second, and it is the ninth; and when twenty three (nights) passed, the next one is the seventh; and when twenty five (nights) passed, the next one is the fifth." (Ibn Khallad replaced "each of whom was demanding his right from the other" with "and they were quarreling with one another").

218-(1168) Abdullah Ibn Unais narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown (in a dream) the (date of the) Night of Power, but I was made to forget it. I saw myself prostrating in the morning following it in water and mud." Then, on the twenty-third night, it rained. The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, and when he finished, the traces of water and mud were on his forehead and nose. Abdullah Ibn Unais used to say that (the Night of Power is on) the twenty-third night.

219-(1169) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for the Night of Power "Qadr" in the last ten (nights) of (the month of) Ramadan."

220-(762) Zirr Ibn Hubaish narrated: I asked Ubai Ibn Ka'b: "Your brother (in faith) Ibn Mas'ud says: "He who stands (for the supererogatory Prayer every night) throughout the year would happen to apprehend the Night of Power."" He (Ubai) said: "May Allah bestow mercy upon him! He wanted not to make the people rely only on it. No doubt, he knew that it is in Ramadan, particularly in the last ten nights, and that it is, namely, the twenty-seventh night." He (Ubai) took an oath without restrictions (such as to say: "Allah willing") that it is the twenty-seventh night. I (the sub-narrator) asked: "On which thing do you depend in saying that, O Abu Al-Mundhir?" he said: "I depend upon the portent or the sign, of which The Messenger of Allah "Allah's blessing and peace be upon him" told us. It is that the sun would rise bright on that day without rays."

221-(...) Ubai Ibn Ka'b said, concerning the Night of Power: "By Allah! I know it, and the best to my knowledge is that it was that night, on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to stand for (supererogatory) prayer, i.e. the night (preceding) the twenty-seventh (day of the month of Ramadan)."

قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ، إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ: أَجَلْ. نَحْنُ أَحَقُّ بِذٰلِكَ مِنْكُمْ. قَالَ: قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا ثِنْتَيْنِ وَعِشْرِينَ وَهِيَ التَّاسِعَةُ، فَإِذَا مَضَتْ ثَلاَثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ، فَإِذَا مَضَىٰ خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ.

وَقَالَ ابْنُ خلاَّدٍ مَكَانَ «يَحْتَقَّانِ»: «يَخْتَصِمَانِ».

٢١٨ ـ (١١٦٨) ـ وحدّثنا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ الْكِنْدِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ ـ وَقَالَ ابْنُ خَشْرَمٍ: عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ ـ عَنْ أَبِي النَّضْرِ، مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا، وَأَرَانِي صُبْحَهَا أَسْجُدُ فِي مَاءٍ وَطِينٍ» قَالَ: فَمُطِرْنَا لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ، فَصَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ، فَانْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ وَالطِّينِ عَلَىٰ جَبْهَتِهِ وَأَنْفِهِ.

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ يَقُولُ: ثَلاَثٍ وَعِشْرِينَ.

٢١٩ ـ (١١٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ـ قَالَ ابْنُ نُمَيْرٍ: ـ: «الْتَمِسُوا ـ، وَقَالَ وَكِيعٌ: ـ تَحَرَّوْا ـ لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

٢٢٠ ـ (٧٦٢) ـ وحدّثنا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ. كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدَةَ وَعَاصِمِ بْنِ أَبِي النَّجُودِ، سَمِعَا زِرَّ بْنَ حُبَيْشٍ يَقُولُ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ رضي الله عنه فَقُلْتُ: إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ. فَقَالَ: رَحِمَهُ اللَّهُ، أَرَادَ أَنْ لاَ يَتَّكِلَ النَّاسُ. أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ، ثُمَّ حَلَفَ لاَ يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقُلْتُ: بِأَيِّ شَيْءٍ تَقُولُ ذٰلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْعَلاَمَةِ، أَوْ بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ، لاَ شُعَاعَ لَهَا.

٢٢١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه قَالَ: قَالَ أُبَيٌّ فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ، إِنِّي لأَعْلَمُهَا. قَالَ شُعْبَةُ: وَأَكْبَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

Shu'ba (a sub-narrator) had a doubt concerning the statement: "it was that night, on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to stand for (supererogatory) prayer". That was narrated to me from him by a companion of mine.

222-(1170) Abu Huraira "Allah be pleased with him" narrated: We mentioned the Night of Power while we were with The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Who among you does remember that night, on which the moon appeared like half a bowl?" (It means that it is towards the end of the month. That is because the moon never takes such a form except towards the end of the month).

وَإِنَّمَا شَكَّ شُعْبَةُ فِي هٰذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ، قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

٢٢٢ ـ (١١٧٠) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا مَرْوَانُ ـ وَهُوَ الْفَزَارِيُّ ـ عَنْ يَزِيدَ ـ وَهُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «أَيُّكُمْ يَذْكُرُ، حِينَ طَلَعَ الْقَمَرُ، وَهُوَ مِثْلُ شِقِّ جَفْنَةٍ؟».

(14) The Book Of I'tikaf

(To stay in seclusion in the mosque for prayer and worship)

[1] Observing I'tikaf in the last ten (days) of Ramadan

1-(1171) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan.

2-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan. Nafi said that Abdullah showed me the very place in which The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in seclusion in the mosque.

3-(1172) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan.

4-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan.

5-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to observe I'tikaf in the last ten (days) of Ramadan, until he died. Then, his wives practiced I'tikaf after him.

[2] When does one enter his place of I'tikaf if he intends to practice it?

6-(1173) A'isha "Allah be pleased with her" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to observe I'tikaf, he would offer the Dawn prayer and then enter his place of seclusion. Once, he intended to observe I'tikaf in the last ten (days) of Ramadan. So, he ordered that his tent should be pitched. Then, Zainab ordered that a tent should be pitched for her. Then, some of the wives of The Prophet ordered that tents should be pitched for them. When The Messenger of Allah "Allah's blessing and peace be upon him" offered the Dawn prayer, he looked and saw the tents (of his wives). Upon this he said: "Do you intend to do righteousness?" then, he ordered that his tent should be pulled down, and he left observing I'tikaf in Ramadan, and practiced I'tikaf in the first ten days of Shawwal.

١٤ ـ كِتَابُ الاعْتِكَافِ

١ ـ بابُ اعْتِكَافِ العَشْرِ الأَوَاخِرِ من رَمَضَان

١ ـ (١١٧١) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ.

٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ؛ أَنَّ نَافِعاً حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللَّهِ رضي الله عنه الْمَكَانَ الَّذِي كَانَ يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ ﷺ مِنَ الْمَسْجِدِ. [البخاري: كتاب الاعتكاف، باب الاعتكاف في العشر الأواخر...، رقم: ٢٠٢٥].

٣ ـ (١١٧٢) ـ وحدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ. جَمِيعاً عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

٥ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

[البخاري: كتاب الاعتكاف، باب الاعتكاف في العشر الأواخر...، رقم: ٢٠٢٦].

٢ ـ باب مَتَى يَدْخُلُ من أَرَادَ الاعْتِكَافَ في مُعْتَكَفِهِ

٦ ـ (١١٧٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكَفَهُ، وَإِنَّهُ أَمَرَ بِخِبَائِهِ فَضُرِبَ، أَرَادَ الاعْتِكَافَ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَأَمَرَتْ زَيْنَبُ بِخِبَائِهَا فَضُرِبَ، وَأَمَرَ غَيْرُهَا مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِخِبَائِهِ فَضُرِبَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الْفَجْرَ، نَظَرَ فَإِذَا الأَخْبِيَةُ. فَقَالَ: «آلْبِرَّ تُرِدْنَ؟» فَأَمَرَ بِخِبَائِهِ فَقُوِّضَ، وَتَرَكَ الاعْتِكَافَ فِي شَهْرِ رَمَضَانَ حَتَّى اعْتَكَفَ فِي الْعَشْرِ الأَوَّلِ مِنْ شَوَّالٍ. [البخاري: كتاب الاعتكاف، باب اعتكاف النساء، رقم: ٢٠٣٣].

(...) A Hadith like that transmitted by Abu Mu'awiya was narrated on the authority of A'isha, in which it was mentioned that A'isha, Hafsa, and Zainab "Allah be pleased with them" pitched tents for I'tikaf.

[3] Doing one's best in prayer and worship during the last ten days of the month of Ramadan

7-(1174) A'isha "Allah be pleased with her" narrated: Whenever the (last) ten (days of Ramadan) started, The Messenger of Allah "Allah's blessing and peace be upon him" would remain awake throughout the night (for prayer and worship), and awaken his family (to offer the Night prayer). He would also be more energetic in worship, devoting himself to the prayers more vigorously.

8-(1175) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to exert (in prayers and worship) during the last ten (days of Ramadan) much more than he used to do at any other time.

[4] Observing fasts in the (first) ten days of Dhul-Hijja

9-(1176) A'isha "Allah be pleased with her" narrated: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" observing fasts during the (first) ten (days) of Dhul-Hijja.

10-(...) A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" never fasted during the (first) ten (days) of Dhul-Hijja.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ. كُلُّ هَؤُلاَءِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ. بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ وَعَمْرِو بْنِ الْحَارِثِ وَابْنِ إِسْحَاقَ ذِكْرُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ رَضِيَ اللَّهُ عَنْهُنَّ، أَنَّهُنَّ ضَرَبْنَ الأَخْبِيَةَ لِلاعْتِكَافِ.

٣ ـ بابُ الاجْتِهَادِ فِي العَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ

٧ ـ (١١٧٤) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ.

[البخاري: كتاب فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، رقم: ٢٠٢٤].

٨ ـ (١١٧٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. كِلاَهُمَا عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ الأَسْوَدَ بْنَ يَزِيدَ يَقُولُ: قَالَتْ عَائِشَةُ رضي الله عنها: كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لاَ يَجْتَهِدُ فِي غَيْرِهِ.

٤ ـ بابُ صَوْمِ عَشْرِ ذِي الحِجَّةِ

٩ ـ (١١٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَائِماً فِي الْعَشْرِ قَطُّ.

١٠ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ لَمْ يَصُمِ الْعَشْرَ.

(15) The Book Of Pilgrimage

[1] What is permissible for the one in the state of Ihram to wear, and perfume is forbidden to him

1-(1177) Abdullah Ibn Umar "Allah be pleased with both" narrated: A person asked The Messenger of Allah "Allah's blessing and peace be upon him": "What clothes may be worn by the one who is in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, turbans, trousers, hooded cloaks, or leather socks except if there is one who has no sandals, in this case, let him wear the leather socks, and cut them short off the ankles. Moreover, do not wear anything perfumed with saffron or Wars (a yellow plant of good smell)."

2-(...) Salim narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about what clothes the one who is in the state of Ihram might wear. The Messenger of Allah "Allah's blessing and peace be upon him" replied: "He should not wear a shirt, a turban, a hooded cloak, a trousers, or any clothes perfumed with Wars or saffron. He also should not wear leather socks, unless he finds no sandals. In this case, (he could wear them, and) cut them short off the ankles."

3-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the one who is in the state of Ihram to wear any clothes dyed with saffron or Wars, and said: "He, who finds no sandals, then let him wear the leather socks, and cut them short off the ankles."

4-(1178) Ibn Abbas "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying while he was addressing the people: "The trousers are to be worn by the one who finds no lower garment, and the leather socks are to be worn by the one who finds no sandals." He meant the one who is in the state if Ihram.

(...) This Hadith was narrated by Shu'ba from Amr Ibn Dinar with the same chain of transmitters, and mentioned that he (Ibn Abbas) heard The Prophet "Allah's blessing and peace be upon him" saying, while he was delivering a sermon in Arafat...and the rest is the same.

(...) This Hadith was narrated on the authority of Amr Ibn Dinar, through another chain of transmitters, and there is no mention of "delivering a sermon in Arafat" except in the narration of Shu'ba alone.

١٥ ـ كِتَابُ الحَجِّ

١ ـ بابُ ما يُبَاحُ للمُحْرِمِ بحَجٍّ أو عُمْرَةٍ وما لا يُبَاحُ، وبَيانِ تَحْرِيمِ الطِّيبِ عليه

١ ـ (١١٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَلْبَسُوا الْقُمُصَ، وَلاَ الْعَمَائِمَ، وَلاَ السَّرَاوِيلاَتِ، وَلاَ الْبَرَانِسَ، وَلاَ الْخِفَافَ، إِلاَّ أَحَدٌ لاَ يَجِدُ النَّعْلَيْنِ، فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئاً مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرْسُ». [البخاري: كتاب الحج، باب ما لا يلبس المحرم من الثياب، رقم: ١٥٤٢].

٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. كُلُّهُمْ عَنِ ابنِ عُيَيْنَةَ قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ؟ قَالَ: «لاَ يَلْبَسِ الْمُحْرِمُ الْقَمِيصَ، وَلاَ الْعِمَامَةَ، وَلاَ الْبُرْنُسَ، وَلاَ السَّرَاوِيلَ، وَلاَ ثَوْباً مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ وَلاَ الْخُفَّيْنِ، إِلاَّ أَنْ لاَ يَجِدَ نَعْلَيْنِ فَلْيَقْطَعْهُمَا، حَتَّىٰ يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ». [البخاري: كتاب اللباس، باب العمائم، رقم: ٥٨٠٦].

٣ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ مَصْبُوغاً بِزَعْفَرَانٍ أَوْ وَرْسٍ، وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».
[البخاري: كتاب اللباس، باب النعال السبتية وغيرها، رقم: ٥٨٥٢].

٤ ـ (١١٧٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعاً عَنْ حَمَّادٍ قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الإِزَارَ، وَالْخُفَّانِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ» يَعْنِي الْمُحْرِمَ. [البخاري: كتاب جزاء الصيد، باب لبس الخفين للمحرم...، رقم: ١٨٤١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الرَّازِيُّ: حَدَّثَنَا بَهْزٌ قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ. فَذَكَرَ هٰذَا الْحَدِيثَ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، كُلُّ هٰؤُلاَءِ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ: يَخْطُبُ بِعَرَفَاتٍ، غَيْرُ شُعْبَةَ وَحْدَهُ.

5-(1179) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds no sandals, let him wear a leather socks, and he, who finds no lower garment, let him wear a trousers."

6-(1180) Safwan Ibn Ya'li Ibn Umaiyya narrated from his father: A man came to the Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'rana. The man was wearing a cloak, which had traces of perfume (or a yellowish colour). The man asked (the Prophet): "What do you order me to perform in my Umra? " So, Allah revealed to the Prophet and he was screened by a piece of cloth. I wished to see the Prophet "Allah's blessing and peace be upon him" while being revealed. Umar said to me: "Come! Will you be pleased to look at the Prophet "Allah's blessing and peace be upon him" while Allah is revealing to him?" I replied in the affirmative. Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet "Allah's blessing and peace be upon him" asked: "Where is the questioner who asked about Umra? Wash away the traces of the yellowish colour (or said the traces of the scent) from your body and Put off your cloak. Then, perform in your Umra what you perform in your Hajj (concerning circumambulation round Ka'ba and compassing round Safa and Marwa)."

7-(...) Safwan Ibn Ya'li narrated from his father: A man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'rana, and I was with him. He (the man) was wearing a sewed cloak, and was perfumed. He said: "I assumed Ihram with the intention of performing Umra, while I was wearing this cloak, and I was perfumed." The Prophet "Allah's blessing and peace be upon him" asked him: "(If you had faced such a problem) what would you have done in your Hajj?" he said: "I would have put off this cloak, and washed the (traces of) this perfume off my body." Upon this The Prophet "Allah's blessing and peace be upon him" said: "Then, do in your Umra what you would have done in your Hajj."

8-(...) Safwan Ibn Ya'li Ibn Umaiyya narrated that Ya'li had said to Umar: "Would that I could see The Prophet "Allah's blessing and peace be upon him" when he is being revealed!" He added: While The Prophet "Allah's blessing and peace be upon him" was at Al-Ji'rana, shaded with a cloth sheet (in the form of a tent) with some of his companions, including

٥ ـ (١١٧٩) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَاراً فَلْيَلْبَسْ سَرَاوِيلَ».

٦ ـ (١١٨٠) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، عَلَيْهِ جُبَّةٌ وَعَلَيْهَا خَلُوقٌ ـ أَوْ قَالَ: أَثَرُ صُفْرَةٍ ـ، فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ قَالَ: وَأُنْزِلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ، فَسُتِرَ بِثَوْبٍ. وَكَانَ يَعْلَىٰ يَقُولُ: وَدِدْتُ أَنِّي أَرَى النَّبِيَّ ﷺ وَقَدْ نَزَلَ عَلَيْهِ الْوَحْيُ. قَالَ: فَقَالَ: أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ قَالَ: فَرَفَعَ عُمَرُ طَرَفَ الثَّوْبِ. فَنَظَرْتُ إِلَيْهِ لَهُ غَطِيطٌ ـ قَالَ: وَأَحْسِبُهُ قَالَ ـ كَغَطِيطِ الْبَكْرِ. قَالَ: فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ؟ اغْسِلْ عَنْكَ أَثَرَ الصُّفْرَةِ ـ أَوْ قَالَ: أَثَرَ الْخَلُوقِ ـ وَاخْلَعْ عَنْكَ جُبَّتَكَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ».

[البخاري: كتاب الحج، باب غسل الخلوق ثلاث مرات من الثياب، رقم: ١٥٣٦].

٧ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَىٰ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ، وَأَنَا عِنْدَ النَّبِيِّ ﷺ، وَعَلَيْهِ مُقَطَّعَاتٌ ـ يَعْنِي جُبَّةً ـ، وَهُوَ مُتَضَمِّخٌ بِالْخَلُوقِ. فَقَالَ: إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَعَلَيَّ هٰذَا، وَأَنَا مُتَضَمِّخٌ بِالْخَلُوقِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعاً فِي حَجِّكَ؟» قَالَ: أَنْزِعُ عَنِّي هٰذِهِ الثِّيَابَ، وَأَغْسِلُ عَنِّي هٰذَا الْخَلُوقَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعاً فِي حَجِّكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

٨ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. قَالاَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ أَخْبَرَهُ: أَنَّ يَعْلَىٰ كَانَ يَقُولُ لِعُمَرَ بْنِ الْخَطَّابِ رضي الله عنه: لَيْتَنِي أَرَىٰ نَبِيَّ اللَّهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ، فَلَمَّا كَانَ النَّبِيُّ ﷺ بِالْجِعْرَانَةِ وَعَلَى

Umar, suddenly there came to him a man wearing a woollen cloak and he was perfumed excessively. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumed Ihram for Umra after applying perfume to his body?" The Messenger of Allah "Allah's blessing and peace be upon him" looked at him and kept silent for a while during which the revelation came down to him. Umar signalled with his hand to Ya'li to come. Ya'li came and put his head (under that cloth sheet) and saw The Prophet "Allah's blessing and peace be upon him" red-faced and he was snoring for a while. When that state (of The Prophet "Allah's blessing and peace be upon him") was over, he said: "Where is him, who asked me about the Umra?" The man was looked for and brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the perfume you applied to your body, wash it off your body thrice, and take off your cloak, and then do in your Umra what you do in your Hajj."

9-(...) Safwan Ibn Ya'li Ibn Umaiyya narrated from his father that once, a man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'rana. He (the man) had assumed Ihram for Umra, while he was dying his beard and hair with yellowish scent, and wearing a cloak. He said: "O Messenger of Allah! I assumed Ihram for Umra while I was in such a state as you see me." He (The Prophet) said: "Put off the cloak, and wash the yellowish scent off your body. Then, do in your Umra what you would have done in your Hajj (if you had faced such a problem)."

10-(...) Safwan Ibn Ya'li narrated from his father: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man, wearing a cloak, having the traces of scent, came to him and said: "O Messenger of Allah! I assumed Ihram for Umra (while being in such a state as you see). What would I do?" he (The Prophet) kept silent and did not reply to him. On the other hand, Umar screened him, for whenever the Revelation came down to him (The Prophet) Umar would shade him (with a cloth). I had said to Umar "Allah be pleased with him": "I wish I would get in the cloth whenever he was Divinely revealed." When he was Divinely revealed, Umar "Allah be pleased with him" covered him with the cloth. Then, I came to him and put my head in the cloth with him, and I looked at him. When this state was over, he asked: "Where is the one who asked about Umra?" the man stood up to him, to whom he (The Prophet) said: "Put off your cloak, and wash the traces of the scent off your body. Then, do in your Umra what you would have done in your Hajj (if you had faced such a problem)."

النَّبِيِّ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ عَلَيْهِ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ، إِذْ جَاءَهُ رَجُلٌ عَلَيْهِ جُبَّةُ صُوفٍ، مُتَضَمِّخٌ بِطِيبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَىٰ فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضَمَّخَ بِطِيبٍ؟ فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ سَاعَةً ثُمَّ سَكَتَ، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ بِيَدِهِ إِلَىٰ يَعْلَى بْنِ أُمَيَّةَ: تَعَالَ، فَجَاءَ يَعْلَىٰ فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ ﷺ مُحْمَرُّ الْوَجْهِ يَغِطُّ سَاعَةً، ثُمَّ سُرِّيَ عَنْهُ. فَقَالَ: «أَيْنَ الَّذِي سَأَلَنِي عَنِ الْعُمْرَةِ آنِفاً؟» فَالْتُمِسَ الرَّجُلُ، فَجِيءَ بِهِ. فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الطِّيبُ الَّذِي بِكَ، فَاغْسِلْهُ ثَلاَثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ».

٩ ـ (...) ـ **وحدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لاِبْنِ رَافِعٍ ـ قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْساً يُحَدِّثُ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ رضي الله عنه، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ قَدْ أَهَلَّ بِالْعُمْرَةِ، وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ وَعَلَيْهِ جُبَّةٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَحْرَمْتُ بِعُمْرَةٍ. وَأَنَا كَمَا تَرَىٰ. فَقَالَ: «انْزِعْ عَنْكَ الْجُبَّةَ، وَاغْسِلْ عَنْكَ الصُّفْرَةَ، وَمَا كُنْتَ صَانِعاً فِي حَجِّكَ فَاصْنَعْهُ فِي عُمْرَتِكَ».

١٠ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَلِيٍّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَىٰ، عَنْ أَبِيهِ رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ بِهَا أَثَرٌ مِنْ خَلُوقٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَحْرَمْتُ بِعُمْرَةٍ فَكَيْفَ أَفْعَلُ؟ فَسَكَتَ عَنْهُ فَلَمْ يَرْجِعْ إِلَيْهِ، وَكَانَ عُمَرُ يَسْتُرُهُ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، يُظِلُّهُ. فَقُلْتُ لِعُمَرَ رضي الله عنه: إِنِّي أُحِبُّ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، أَنْ أُدْخِلَ رَأْسِي مَعَهُ فِي الثَّوْبِ. فَلَمَّا أُنْزِلَ عَلَيْهِ، خَمَّرَهُ عُمَرُ رضي الله عنه بِالثَّوْبِ، فَجِئْتُهُ فَأَدْخَلْتُ رَأْسِي مَعَهُ فِي الثَّوْبِ، فَنَظَرْتُ إِلَيْهِ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ آنِفاً عَنِ الْعُمْرَةِ؟» فَقَامَ إِلَيْهِ الرَّجُلُ. فَقَالَ: «انْزِعْ عَنْكَ جُبَّتَكَ، وَاغْسِلْ أَثَرَ الْخَلُوقِ الَّذِي بِكَ، وَافْعَلْ فِي عُمْرَتِكَ مَا كُنْتَ فَاعِلاً فِي حَجِّكَ».

[2] The places from which Ihram for Hajj and Umra is to be assumed

11-(1181) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfa for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and even the people of Mecca could assume Ihram from it.

12-(...) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifa as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfa for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places with the intention of performing Hajj and Umra. Whoever is living within these boundaries can assume Ihram from the place he starts (going to Mecca), and even the people of Mecca could assume Ihram from Mecca.

13-(1182) Abdullah Ibn Umar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifa, the people of Sham from Al-Juhfa, and the people of Najd from Qarn." Abdullah added: I was informed that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam. "

14-(...) Salim narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people of Medina should assume Ihram from Dhul-Hulaifa, the people of Sham should assume Ihram from Al-Juhfa, and the people of Najd should assume Ihram from Qarn." Abdullah added: It was mentioned to me, though I did not hear it, that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam. "

٢ ـ بابُ مَوَاقِيتِ الحَجِّ والعُمْرَة

١١ ـ (١١٨١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ، جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ. قَالَ: «فَهُنَّ لَهُنَّ وَلِمَنْ أَتَىٰ عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَا فَكَذٰلِكَ، حَتَّىٰ أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا».

[البخاري: كتاب الحج، باب مهلّ أهل الشام، رقم: ١٥٢٦].

١٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَقَالَ: «هُنَّ لَهُمْ وَلِكُلِّ آتٍ أَتَىٰ عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذٰلِكَ، فَمِنْ حَيْثُ أَنْشَأَ، حَتَّىٰ أَهْلِ مَكَّةَ مِنْ مَكَّةَ.

[البخاري: كتاب الحج، باب مهلّ أهل مكة للحج والعمرة، رقم: ١٥٢٤].

١٣ ـ (١١٨٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ».

قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

[البخاري: كتاب الحج، باب ميقات أهل المدينة، رقم: ١٥٢٥].

١٤ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُهَلُّ أَهْلِ الْمَدِينَةِ ذُو الْحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّامِ مَهْيَعَةُ ـ وَهِيَ الْجُحْفَةُ ـ، وَمُهَلُّ أَهْلِ نَجْدٍ قَرْنٌ».

[البخاري: كتاب الحج، باب مهلّ أهل نجد، رقم: ١٥٢٨].

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما: وَزَعَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ ـ وَلَمْ أَسْمَعْ ذٰلِكَ مِنْهُ ـ قَالَ: «وَمُهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ».

15-(...) Salim narrated from his father: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The place of assuming Ihram for people of Medina is Dhul-Hulaifa, for people of Sham is Mahya'a, (which is Al-Juhfa), and for people of Najd is Qarn." Ibn Umar further said: They claim, but I did not hear personally, that the Prophet "Allah's blessing and peace be upon him" said: "The place of assuming Ihram for people of Yemen is Yalamlam."

16-(...) Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered the people of Medina to assume Ihram from Dhul-Hulaifa, the people of Sham from Al-Juhfa, and the people of Najd from Qarn. Ibn Umar further said: I was told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of Yemen should assume Ihram from Yalamlam."

17-(1183) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both", who was asked about the places of assuming ihram, saying: I heard (and he reached the narration, as I think to) The Prophet "Allah's blessing and peace be upon him".

18-(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with him", who was asked about the places of assuming ihram, saying: I heard (and he reached the narration, as I think to) The Prophet "Allah's blessing and peace be upon him" saying: "The place of assuming Ihram for the people of Medina is Dhul-Hulaifa, for those of the other way (i.e. Sham)is Al-Juhfa, the place of assuming Ihram for the people of Iraq is Dhat Irq, the place of assuming Ihram for the people of Najd is Qarn, and the place of assuming Ihram for the people of Yemen is Yalamlam."

[3] What about Talbiya: its nature and time

19-(1184) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Prophet's Talbiya (Supplication during pilgrimage) was: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm obedient to Your orders. All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

١٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ رضي الله عنهما قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْمَدِينَةِ أَنْ يُهِلُّوا مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلَ نَجْدٍ مِنْ قَرْنٍ.

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما: وَأُخْبِرْتُ أَنَّهُ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

١٦ ـ (١١٨٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ ـ ثُمَّ انْتَهَىٰ فَقَالَ: أُرَاهُ يَعْنِي ـ النَّبِيَّ ﷺ.

١٧ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ». [البخاري: كتاب الحج، باب ميقات أهل المدينة، رقم: ١٥٢٥].

قَالَ ابْنُ عُمَرَ رضي الله عنهما: وَذُكِرَ لِي ـ وَلَمْ أَسْمَعْ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

١٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ. قَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ ـ أَحْسَبُهُ رَفَعَ إِلَى النَّبِيِّ ﷺ ـ فَقَالَ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَالطَّرِيقُ الآخَرُ الْجُحْفَةُ، وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ، وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ، وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ».
[البخاري: كتاب الحج، باب التلبية، رقم: ١٥٤٩].

٣ ـ بابُ التَّلْبِيَةِ وصفتها ووقتها

١٩ ـ (١١٨٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما؛ أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ».

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما يَزِيدُ فِيهَا: لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

20-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram (for Hajj) when his mount got upright with him near the mosque of Dhul-Hulaifa, saying loudly: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to say: This is the Talbiya of The Messenger of Allah "Allah's blessing and peace be upon him". Nafi told: Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm obedient to Your orders. All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

(...) Nafi narrated that Ibn Umar "Allah be pleased with both" said: I picked and learnt the supplication of pilgrimage "Talbiya" from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

21-(...) Salim Ibn Abdullah Ibn Umar narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" raising his voice with Talbiya, with his hair matted, saying: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). He added nothing to those words. Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" offered two Rak'as in the mosque of Dhul-Hulaifa, and then, when his she-camel got upright with him, he raised his voice with those words (mentioned above). Abdullah Ibn Umar said also: Umar Ibn Al-Khattab "Allah be pleased with him" used to raise his voice with the same as The Messenger of Allah "Allah's blessing and peace be upon him" did, i.e. with those words, adding: "I'm responding to Your call, O Allah! I'm responding to Your call! I'm responding to Your call, and I'm obedient to Your orders. All goodness be with Your Hands. I'm responding to Your call, all desires (of Your Mercy) and deeds (of worship) be to You."

٢٠ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَنَافِعٍ مَوْلَىٰ عَبْدِ اللَّهِ. وَحَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهَلَّ فَقَالَ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ».

قَالُوا: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما يَقُولُ: هٰذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ.

قَالَ نَافِعٌ: كَانَ عَبْدُ اللَّهِ رضي الله عنه يَزِيدُ مَعَ هٰذَا: لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[البخاري: كتاب الحج، باب الإهلال عند مسجد ذي الحليفة، رقم: ١٥٤١].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ فِي رَسُولِ اللَّهِ ﷺ: فَذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

٢١ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: فَإِنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ. أَخْبَرَنِي عَنْ أَبِيهِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهِلُّ مُلَبِّداً يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ» لاَ يَزِيدُ عَلَىٰ هٰؤُلاَءِ الْكَلِمَاتِ.

وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهَلَّ بِهٰؤُلاَءِ الْكَلِمَاتِ.

وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رضي الله عنهما يَقُولُ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه يُهِلُّ بِإِهْلاَلِ رَسُولِ اللَّهِ ﷺ مِنْ هٰؤُلاَءِ الْكَلِمَاتِ وَيَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[البخاري: كتاب الحج، باب من أهلّ ملبداً، رقم: ١٥٤٠].

22-(1185) Ibn Abbas "Allah be pleased with both" narrated: The pagans used to say: "I'm responding to Your call, there is no partner with You..." then, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Woe to you! That's enough! (Do not say more than that)." But, they would continue: "But for one partner which is with you, over which You have mastery, and it has no mastery over You." They used to say so, while they were circumambulating the House.

[4] The order to the people of Medina to assume Ihram near the mosque of Dhul-Hulaifa

23-(1186) Salim Ibn Abdullah narrated that he heard his father saying: This is Baida (the area of yours which is near Dhul-Hulaifa from the direction of Mecca), in connection with which you tell lies about The Messenger of Allah "Allah's blessing and peace be upon him", (by pretending that he assumed Ihram in it), though The Messenger of Allah "Allah's blessing and peace be upon him" never assumed Ihram but near the mosque at Dhul-Hulaifa.

(...) Salim narrated: Whenever it was said to Ibn Umar that assuming Ihram would be from Baida, he would say: This is Baida (the area which is near Dhul-Hulaifa from the direction of Mecca), in connection with which you tell lies about The Messenger of Allah "Allah's blessing and peace be upon him", (by pretending that he assumed Ihram in it), though The Messenger of Allah "Allah's blessing and peace be upon him" never assumed Ihram but near the tree (at Dhul-Hulaifa) where his camel got upright with him.

[5] Assuming Ihram whence the mount starts proceeding (to Mecca)

25-(1187) Ubaid Ibn Juraij was reported to have asked Abdullah Ibn Umar "Allah be pleased with both": "O Abu Abd Ar-Rahman! I saw you doing four things which nobody other than you did them." Ibn Umar asked: "What are they, O Ibn Juraij?" he said: "I never saw you touching any corner of the Ka'ba except these two Yemenite (corners facing south). I saw you wearing shoes made of tanned leather, and dyeing with yellowish colour. I also noticed that whenever you were in Mecca, the people assume Ihram just when they see the new moon (first of Dhul-Hijja) while you do not assume Ihram before the eighth of Dhul-Hijja (Day of Tarwiya)."

Abdullah Ibn Umar "Allah be pleased with both" replied: "Regarding the corners of Ka'ba, I never saw Allah's Apostle "Allah's blessing and

٢٢ ـ (١١٨٥) ـ وحدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ ـ يَعْنِي ابْنَ عَمَّارٍ ـ: حَدَّثَنَا أَبُو زُمَيْلٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ الْمُشْرِكُونَ يَقُولُونَ: لَبَّيْكَ لاَ شَرِيكَ لَكَ. قَالَ: فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «وَيْلَكُمْ، قَدْ، قَدْ» فَيَقُولُونَ: إِلاَّ شَرِيكاً هُوَ لَكَ، تَمْلِكُهُ وَمَا مَلَكَ. يَقُولُونَ هٰذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ.

٤ ـ بابُ أَمْرِ أَهْلِ المدينة بالإحرام من عند مَسْجِدِ ذي الحُلَيْفة

٢٣ ـ (١١٨٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ رضي الله عنه يَقُولُ: بَيْدَاؤُكُمْ هٰذِهِ الَّتِي تَكْذِبُونَ عَلَىٰ رَسُولِ اللَّهِ ﷺ فِيهَا، مَا أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ ـ يَعْنِي ذَا الْحُلَيْفَةِ ـ.

٢٤ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ قَالَ: كَانَ ابْنُ عُمَرَ رضي الله عنهما إِذَا قِيلَ لَهُ: الإِحْرَامُ مِنَ الْبَيْدَاءِ، قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَىٰ رَسُولِ اللَّهِ ﷺ، مَا أَهَلَّ رَسُولُ اللَّهِ ﷺ إِلاَّ مِنْ عِنْدِ الشَّجَرَةِ، حِينَ قَامَ بِهِ بَعِيرُهُ.

٥ ـ بابُ الإهلال من حَيْثُ تَنْبَعِثُ الرَّاحِلَةُ

٢٥ ـ (١١٨٧) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما: يَا أَبَا عَبْدِ الرَّحْمٰنِ، رَأَيْتُكَ تَصْنَعُ أَرْبَعاً لَمْ أَرَ أَحَداً مِنْ أَصْحَابِكَ يَصْنَعُهَا. قَالَ: مَا هُنَّ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ، وَلَمْ تُهْلِلْ أَنْتَ حَتَّىٰ يَكُونَ يَوْمُ التَّرْوِيَةِ.

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الأَرْكَانُ، فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ. وَأَمَّا النِّعَالُ السِّبْتِيَّةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا

peace be upon him" touching except those two Yemenite (corners facing south). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). So I love to wear similar shoes. As for dyeing with yellow, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing with it; that is why I like to dye with it. Regarding Ihram, I did not see Allah's Apostle "Allah's blessing and peace be upon him" having assumed Ihram till his mount started proceeding with him (towards Mina, and that was on the eighth of Dhul-Hijja)."

26-(...) Ubaid Ibn Juraij narrated: I accompanied Abdullah Ibn Umar Ibn Al-Khattab "Allah be pleased with both" for twelve times of pilgrimage, whether greater or minor. I said to him: "O Abu Abd Ar-Rahman! I saw you doing four (peculiar) things..." and the rest is the same except the case of assuming Ihram, in connection with which, he differed from the narration of Al-Maqburi.

27-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" put his feet in the stirrup, and his mount (stood up and) started proceeding with him, he would start Talbiya at Dhul-Hulaifa.

28-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" started Talbiya when his she-camel got upright with him.

29-(...) Salim narrated that Abdullah Ibn Umar "Allah be pleased with both" said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having ridden his mount at Dhul-Hulaifa. Then, he started pronouncing Talbiya when it stood upright with him.

[6] Offering the prayer in the mosque of Dhul-Hulaifa

30-(1188) Ibn Umar "Allah be pleased with both" narrated: In the beginning (of his pilgrimage), The Messenger of Allah "Allah's blessing and peace be upon him" spent the night in Dhul-Hulaifa, and offered prayer in its mosque.

[7] What about perfume for the Muhrim when he assumes Ihram

31-(1189) A'isha "Allah be pleased with her" narrated: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram when he assumed it (for Hajj), and when he finished his

شَعَرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا. وَأَمَّا الصُّفْرَةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا. وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يُهِلُّ حَتَّىٰ تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

[البخاري: كتاب الوضوء، باب غسل الرجلين في النعلين...، رقم: ١٦٦].

٢٦ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: حَجَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنهما، بَيْنَ حَجٍّ وَعُمْرَةٍ، ثِنْتَيْ عَشْرَةَ مَرَّةً. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، لَقَدْ رَأَيْتُ مِنْكَ أَرْبَعَ خِصَالٍ. وَسَاقَ الْحَدِيثَ بِهٰذَا الْمَعْنَىٰ إِلاَّ فِي قِصَّةِ الإِهْلاَلِ، فَإِنَّهُ خَالَفَ رِوَايَةَ الْمَقْبُرِيِّ فَذَكَرَهُ بِمَعْنًى سِوَىٰ ذِكْرِهِ إِيَّاهُ.

٢٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَضَعَ رِجْلَهُ فِي الْغَرْزِ، وَانْبَعَثَتْ بِهِ رَاحِلَتُهُ قَائِمَةً، أَهَلَّ مِنْ ذِي الْحُلَيْفَةِ.

٢٨ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ كَانَ يُخْبِرُ أَنَّ النَّبِيَّ ﷺ أَهَلَّ حِينَ اسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً.

[البخاري: كتاب الحج، باب من أهلّ حين استوت به راحلته قائمة، رقم: ١٥٥٢].

٢٩ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَكِبَ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ، ثُمَّ يُهِلُّ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿يأتوك رجالاً...﴾، رقم: ١٥١٤].

٦ ـ بابُ الصَّلاةِ في مَسْجِدِ ذي الحُلَيْفَة

٣٠ ـ (١١٨٨) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ ـ قَالَ أَحْمَدُ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّهُ قَالَ: بَاتَ رَسُولُ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ مُبْدَأَهُ، وَصَلَّىٰ فِي مَسْجِدِهَا.

٧ ـ باب الطِّيبِ للمُحْرِمِ عند الإحْرَام

٣١ ـ (١١٨٩) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ

Ihram, before he circumambulated the House (i.e. the Ifada Circumambulation).

32-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: I perfumed with my own hand The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram when he assumed it (for Hajj), and when he finished his Ihram, before he circumambulated the House (i.e. the Ifada Circumambulation).

33-(...) A'isha "Allah be pleased with her" narrated: I used to perfume The Messenger of Allah "Allah's blessing and peace be upon him" before he assumed Ihram (for Hajj), and when he finished his Ihram, before he circumambulated the House (i.e. the Ifada Circumambulation).

34-(...) A'isha "Allah be pleased with her" narrated: I perfumed with my hand The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming his Ihram (for Hajj), and on finishing his Ihram.

35-(...) A'isha "Allah be pleased with her" narrated: I applied with my own hand Dharira (a kind of perfume) to The Messenger of Allah "Allah's blessing and peace be upon him" in the Farewell Greater Pilgrimage at the time of finishing Ihram and at the time of assuming it.

36-(...) Uthman Ibn Urwa narrated from his father: I asked A'isha "Allah be pleased with her": "Which kind of scent did you perfume The Messenger of Allah "Allah's blessing and peace be upon him" with on assuming his Ihram (for Hajj)?" she said: "With the sweetest perfume."

37-(...) Urwa narrated from A'isha "Allah be pleased with her": I used to perfume The Messenger of Allah "Allah's blessing and peace be upon him" with the sweetest kind of scent available to me before he assumed Ihram; then he would assume Ihram.

38-(...) A'isha "Allah be pleased with her" narrated: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" with the best kind of scent available to me at the time of assuming Ihram when he assumed it (for Hajj), and when he finished his Ihram.

39-(1190) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent in the parting of the hair of the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram." Khalaf (a sub-narrator) did not say: As he was in the state of Ihram, but said: That was the perfume of Ihram.

أَنْ يَطُوفَ بِالْبَيْتِ.

٣٢ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدِي لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

٣٣ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[البخاري: كتاب الحج، باب الطيب عند الإحرام وما يلبس...، رقم: ١٥٣٩].

٣٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ الْقَاسِمَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ.

٣٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ؛ أَنَّهُ سَمِعَ عُرْوَةَ وَالْقَاسِمَ يُخْبِرَانِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدِي بِذَرِيرَةٍ ـ فِي حِجَّةِ الْوَدَاعِ ـ لِلْحِلِّ وَالإِحْرَامِ.

[البخاري: كتاب اللباس، باب الذريرة، رقم: ٥٩٣٠].

٣٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها: بِأَيِّ شَيْءٍ طَيَّبْتِ رَسُولَ اللَّهِ ﷺ عِنْدَ حُرْمِهِ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ.

[البخاري: كتاب اللباس، باب ما يستحب من الطيب، رقم: ٥٩٢٨].

٣٧ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ قَالَ: سَمِعْتُ عُرْوَةَ يُحَدِّثُ عَنْ عَائِشَةَ رضي الله عنها، قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ بِأَطْيَبِ مَا أَقْدِرُ عَلَيْهِ قَبْلَ أَنْ يُحْرِمَ، ثُمَّ يُحْرِمُ.

٣٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ أَبِي الرِّجَالِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ، بِأَطْيَبِ مَا وَجَدْتُ.

٣٩ ـ (١١٩٠) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَخَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ـ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

وَلَمْ يَقُلْ خَلَفٌ: وَهُوَ مُحْرِمٌ، وَلَكِنَّهُ قَالَ: وَذَاكَ طِيبُ إِحْرَامِهِ.

[البخاري: كتاب الحج، باب الطيب عند الإحرام وما يلبس...، رقم: ١٥٣٨].

40-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted while he was free from the state of Ihram.

41-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted while he was pronouncing Talbiya.

(...) A'isha "Allah be pleased with her" narrated: As if I'm observing...and the rest is the same as narrated on the authority of Waki.

42-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted, while he was in the state of Ihram.

43-(...) A'isha "Allah be pleased with her" narrated: I still keep observing the glitter of the scent where the hair of the Messenger of Allah "Allah's blessing and peace be upon him" was parted on his head, while he was in the state of Ihram."

44-(...) A'isha "Allah be pleased with her" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to assume Ihram, he would apply to his body the best kind of perfume available to him; and I used to observe the glitter of oil in his head and beard afterwards.

45-(...) A'isha "Allah be pleased with her" narrated: As if I am observing the glitter of the musk in the parting of the hair of the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

(...) A Hadith like this was narrated on the authority of Sufyan, from Al-Hasan Ibn Ubaidullah, with the same chain of transmitters.

46-(1191) A'isha "Allah be pleased with her" narrated: I perfumed The Prophet "Allah's blessing and peace be upon him" just before he assumed Ihram, and on the day of Slaughtering sacrifice "Nahr" before he circumambulated the House with a kind of perfumed containing musk.

47-(1192) Ibrahim Ibn Muhammad Ibn Al-Muntashir narrated from his father: I asked Abdullah Ibn Umar "Allah be pleased with both" about a man who applied perfume to his body, and then got up in the morning in

٤٠ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَكَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُهِلُّ.

٤١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُلَبِّي.

(...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَكَأَنِّي أَنْظُرُ... بِمِثْلِ حَدِيثِ وَكِيعٍ.

٤٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: كَأَنَّمَا أَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

[البخاري: كتاب الغسل، باب من تطيب ثم اغتسل وبقي أثر الطيب، رقم: ٢٧١].

٤٣ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: إِنْ كُنْتُ لأَنْظُرُ إِلَىٰ وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

[البخاري: كتاب اللباس، باب الطيب في الرأس واللحية، رقم: ٥٩٢٣].

٤٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ ـ وَهُوَ السَّلُولِيُّ ـ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ ـ وَهُوَ ابْنُ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ السَّبِيعِيُّ ـ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ ابْنَ الأَسْوَدِ يَذْكُرُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَرَادَ أَنْ يُحْرِمَ يَتَطَيَّبُ بِأَطْيَبِ مَا يَجِدُ، ثُمَّ أَرَىٰ وَبِيصَ الدُّهْنِ فِي رَأْسِهِ وَلِحْيَتِهِ، بَعْدَ ذٰلِكَ.

٤٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ رضي الله عنها: كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٦ ـ (١١٩١) ـ وحدّثني أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ الدَّوْرَقِيُّ. قَالاَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ قَبْلَ أَنْ يُحْرِمَ، وَيَوْمَ النَّحْرِ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ، بِطِيبٍ فِيهِ مِسْكٌ.

٤٧ ـ (١١٩٢) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو كَامِلٍ. جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ

the state of Ihram. Upon this he said: "I do not like to get up in the morning in the state of Ihram, while overflowing with perfume. To be stained with tar is dearer to me than to do so (i.e. apply perfume on assuming Ihram)." Then, I entered upon A'isha "Allah be pleased with her", whom I told that Ibn Umar said: "I do not like to get up in the morning in the state of Ihram, while overflowing with perfume. To be stained with tar is dearer to me than to do so (i.e. apply perfume while being in the state of Ihram)." A'isha "Allah be pleased with her" said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram. Then, he went round his wives, and in the morning, he became in the state of Ihram."

48-(...) Ibrahim Ibn Muhammad Ibn Al-Muntashir narrated from his father that A'isha "Allah be pleased with her" said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" and then he went round his wives. Then, in the morning, he became in the state of Ihram, overflowing with perfume.

49-(...) Ibrahim Ibn Muhammad Ibn Al-Muntashir narrated from his father that Ibn Umar "Allah be pleased with both" said: "To be stained with tar is dearer to me than to become in the state of Ihram in the morning, overflowing with perfume." A'isha "Allah be pleased with her" said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him" at the time of assuming Ihram. Then, he went round his wives, and in the morning, he became in the state of Ihram."

[8] Forbiddance of hunting to the one in the state of Ihram

50-(1193) Abdullah Ibn Abbas "Allah be pleased with both" reported that As-Sa'b Ibn Jaththama Al-Laithi presented an onager to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Al-Abwa or at Waddan, but he refused it. On noticing the signs of unpleasant feeling of disappointment on his (As-Sa'b's) face, The Prophet "Allah's blessing and peace be upon him" said to him: "We returned it to you only because we are in the state of Ihram."

51-(...) This Hadith was narrated on the authority of Az-Zuhri, with the same chain of transmitters, and mentioned that (he said): "I presented to him an onager ", as narrated by Malik, and in the Hadith of Al-Laith and Salih he mentioned that As-Sa'b Ibn Jaththama presented (an onager) to him.

52-(...) This Hadith was narrated on the authority of Sufyan Ibn Uyaina, from Az-Zuhri, with the same chain of transmitters, and mentioned here "I presented some meat of an onager to him.

عُمَرَ رضي الله عنهما عَنِ الرَّجُلِ يَتَطَيَّبُ ثُمَّ يُصْبِحُ مُحْرِماً؟ فَقَالَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً، لأَنْ أَطَّلِيَ بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذٰلِكَ. فَدَخَلْتُ عَلَىٰ عَائِشَةَ رضي الله عنها فأَخْبَرْتُهَا أَنَّ ابْنَ عُمَرَ قَالَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً، لأَنْ أَطَّلِيَ بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذٰلِكَ. فَقَالَتْ عَائِشَةُ: أَنَا طَيَّبْتُ رَسُولَ اللَّهِ ﷺ عِنْدَ إِحْرَامِهِ، ثُمَّ طَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِماً.

[البخاري: كتاب الغسل، باب إذا جامع ثم عاد، رقم: ٢٦٧].

٤٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ ثُمَّ يَطُوفُ عَلَىٰ نِسَائِهِ، ثُمَّ يُصْبِحُ مُحْرِماً يَنْضَخُ طِيباً.

٤٩ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يَقُولُ: لأَنْ أُصْبِحَ مُطَّلِياً بِقَطِرَانٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِماً أَنْضَخُ طِيباً. قَالَ: فَدَخَلْتُ عَلَىٰ عَائِشَةَ رضي الله عنها. فَأَخْبَرْتُهَا بِقَوْلِهِ: فَقَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ فَطَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِماً.

٨ ـ بابُ تَحْرِيمِ الصَّيْدِ لِلْمُحْرِمِ

٥٠ ـ (١١٩٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ، أَنَّهُ أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ حِمَاراً وَحْشِيًّا وَهُوَ بِالأَبْوَاءِ ـ أَوْ بِوَدَّانَ ـ، فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ.

قَالَ: فَلَمَّا أَنْ رَأَىٰ رَسُولُ اللَّهِ ﷺ مَا فِي وَجْهِي، قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ، إِلاَّ أَنَّا حُرُمٌ».

[البخاري: كتاب جزاء الصيد، باب إذا أهدى للمحرم حماراً وحشياً حياً...، رقم: ١٨٢٥].

٥١ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ: أَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ. كَمَا قَالَ مَالِكٌ.

وَفِي حَدِيثِ اللَّيْثِ وَصَالِحٍ، أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَخْبَرَهُ.

٥٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، وَقَالَ: أَهْدَيْتُ لَهُ مِنْ لَحْمِ حِمَارِ وَحْشٍ.

53-(1194) Ibn Abbas "Allah be pleased with both" narrated: As-Sa'b Ibn Jaththama presented an onager to The Prophet "Allah's blessing and peace be upon him" while he was in the state if Ihram. He (The Prophet) refused it and said: "Had we not been in the state of Ihram, we would have accepted it from you."

54-(...) This Hadith was narrated on the authority of Ibn Abbas, through another chain of transmitters. According to the narration of Mansur who transmitted it from Al-Hakam: "As-Sa'b Ibn Jaththama presented to The Prophet "Allah's blessing and peace be upon him" a leg of an onager." According to the narration of Shu'ba, who transmitted from Al-Hakam "a rump of an onager, dribbling blood." According to the narration of Shu'ba, who transmitted it from Habib: "A half of an onager was presented to The Prophet "Allah's blessing and peace be upon him", but he refused it."

55-(1195) Tawus narrated: Once, Zaid Ibn Arqam came (to Ibn Abbas). Abdullah Ibn Abbas "Allah be pleased with both" said to him, requesting him to remind him: "Tell me about the meat of a game which was presented to The Prophet "Allah's blessing and peace be upon him" while he was in the state of Ihram." He (Zaid) said: "Once, a peace of the meat of a game was presented to him (The Prophet), but he refused it and said: "We do not eat it since we are in the state of Ihram.""

56-(1196) Abu Quatada "Allah be pleased with him" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" until we reached (a place called) Al-Qaha. Some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. I saddled my horse which I rode and took the spear and whip, but my whip fell down and I asked my companions, who were in the state of Ihram, to pick it up for me, but they said: "By Allah! We, by no means, will help you as we are in a state of Ihram." So, I dismounted and picked it up myself. Then, I rode my horse and attacked the onager from behind a hillock. I stabbed it with my spear and slaughtered it. I then brought it to my companions. Some of them said: "Eat it." While some others said: "Do not eat it." The Prophet "Allah's blessing and peace be upon him" was ahead of us and I made my horse proceed on (while I was riding it) until I joined him. (I asked him about it and) he replied: "Eat it. It is lawful for you."

٥٣ ـ (١١٩٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ حِمَارَ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ عَلَيْهِ وَقَالَ: «لَوْلاَ أَنَّا مُحْرِمُونَ، لَقَبِلْنَاهُ مِنْكَ».

٥٤ ـ (...) ـ وحدّثناه يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَنْصُوراً يُحَدِّثُ، عَنِ الْحَكَمِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما.

فِي رِوَايَةِ مَنْصُورٍ، عَنِ الْحَكَمِ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ رِجْلَ حِمَارِ وَحْشٍ.

وَفِي رِوَايَةِ شُعْبَةَ، عَنِ الْحَكَمِ: عَجُزَ حِمَارِ وَحْشٍ يَقْطُرُ دَماً.

وَفِي رِوَايَةِ شُعْبَةَ، عَنْ حَبِيبٍ: أُهْدِيَ لِلنَّبِيِّ ﷺ شِقُّ حِمَارِ وَحْشٍ فَرَدَّهُ.

٥٥ ـ (١١٩٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمَ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَذْكِرُهُ: كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أُهْدِيَ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: قَالَ: أُهْدِيَ لَهُ عُضْوٌ مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ. فَقَالَ: «إِنَّا لاَ نَأْكُلُهُ، إِنَّا حُرُمٌ».

٥٦ ـ (١١٩٦) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحِ بْنِ كَيْسَانَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ مَوْلَىٰ أَبِي قَتَادَةَ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ إِذَا كُنَّا بِالْقَاحَةِ، فَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، إِذْ بَصُرْتُ بِأَصْحَابِي يَتَرَاءَوْنَ شَيْئاً، فَنَظَرْتُ فَإِذَا حِمَارُ وَحْشٍ، فَأَسْرَجْتُ فَرَسِي وَأَخَذْتُ رُمْحِي، ثُمَّ رَكِبْتُ فَسَقَطَ مِنِّي سَوْطِي، فَقُلْتُ لأَصْحَابِي وَكَانُوا مُحْرِمِينَ: نَاوِلُونِي السَّوْطَ. فَقَالُوا: وَاللَّهِ لاَ نُعِينُكَ عَلَيْهِ بِشَيْءٍ، فَنَزَلْتُ فَتَنَاوَلْتُهُ، ثُمَّ رَكِبْتُ، فَأَدْرَكْتُ الْحِمَارَ مِنْ خَلْفِهِ وَهُوَ وَرَاءَ أَكَمَةٍ، فَطَعَنْتُهُ بِرُمْحِي فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي. فَقَالَ بَعْضُهُمْ: كُلُوهُ. وَقَالَ بَعْضُهُمْ: لاَ تَأْكُلُوهُ، وَكَانَ النَّبِيُّ ﷺ أَمَامَنَا. فَحَرَّكْتُ فَرَسِي فَأَدْرَكْتُهُ. فَقَالَ: «هُوَ حَلاَلٌ، فَكُلُوهُ».

[البخاري: كتاب جزاء الصيد، باب لا يعين المحرم الحلال في قتل الصيد، رقم: ١٨٢٣].

57-(...) Abu Quatada "Allah be pleased with him" narrated That he was in the company of The Messenger of Allah "Allah's blessing and peace be upon him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he (Abu Quatada) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

58-(...) This Hadith, related with the onager, which is like that narrated by Abu An-Nadr, was narrated on the authority of Abu Quatada. But in the narration of Zaid Ibn Aslam, he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything from its flesh with you?"

59-(...) Abdullah Ibn Abu Quatada narrated: My father proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al-Hudaibiya and his companions assumed Ihram but he did not. The Messenger of Allah "Allah's blessing and peace be upon him" was informed that some enemies were at Ghaiqa, so The Messenger of Allah "Allah's blessing and peace be upon him" went on towards them. He (Abu Quatada) said: "While I was with My companions who started laughing among themselves, I looked and saw an onager. I chased it with my horse, stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone).

We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we might be left behind. At times I urged my horse to run at a galloping speed, and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banu Ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left him at (a place called) Tahun and he had the intention of having the midday rest at As-Suqya.

So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid that the

٥٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ فِيمَا قُرِىءَ عَلَيْهِ، عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ رضي الله عنه، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَىٰ حِمَاراً وَحْشِيًّا، فَاسْتَوَىٰ عَلَىٰ فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ، فَأَبَوْا عَلَيْهِ، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا عَلَيْهِ، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَىٰ بَعْضُهُمْ، فَأَدْرَكُوا رَسُولَ اللَّهِ ﷺ فَسَأَلُوهُ عَنْ ذٰلِكَ؟ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ».

٥٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ رضي الله عنه فِي حِمَارِ الْوَحْشِ مِثْلَ حَدِيثِ أَبِي النَّضْرِ، غَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟».

[البخاري: كتاب الذبائح، باب ما جاء في التصيد، رقم: ٥٤٩١].

٥٩ ـ (...) ـ وحدّثنا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: انْطَلَقَ أَبِي مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ. وَحُدِّثَ رَسُولُ اللَّهِ ﷺ أَنَّ عَدُوًّا بِغَيْقَةَ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ.

قَالَ: فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ، يَضْحَكُ بَعْضُهُمْ إِلَىٰ بَعْضٍ، إِذْ نَظَرْتُ فَإِذَا بِحِمَارِ وَحْشٍ، فَحَمَلْتُ عَلَيْهِ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ وَخَشِينَا أَنْ نُقْتَطَعَ، فَانْطَلَقْتُ أَطْلُبُ رَسُولَ اللَّهِ ﷺ أُرَفِّعُ فَرَسِي شَأْواً، وَأَسِيرُ شَأْواً، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ. فَقُلْتُ: أَيْنَ لَقِيتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: تَرَكْتُهُ بِتِعْهِنَ. وَهُوَ قَائِلٌ: السُّقْيَا، فَلَحِقْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ يَقْرَأُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ، انْتَظِرْهُمْ، فَانْتَظَرَهُمْ.

enemy might intervene between you and them; so please wait for them." So he did. Then I said: "O Allah's Apostle! I hunted (an onager) and I have some of it left over with me." Allah's Apostle "Allah's blessing and peace be upon him" told the people to eat (of it) although all of them were in a state of Ihram."

60-(...) Abdullah Ibn Abu Quatada narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" set out for Hajj and so did his companions. He sent a batch of his companions by another way and Abu Quatada was one of them. The Prophet "Allah's blessing and peace be upon him" said to them: "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they proceeded ahead of The Messenger of Allah "Allah's blessing and peace be upon him", all of them assumed Ihram except Abu Quatada. While they were proceeding on, his companions saw a group of onagers. Abu Quatada chased the onagers and attacked and wounded a she-onager.

They (his companions) got down and ate some of its meat. But, they said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, they carried the rest of the she-onager's meat.

When they met Allah's Apostle "Allah's blessing and peace be upon him" they asked: "O Allah's Apostle! We assumed Ihram except for Abu Quatada. We saw (a group of) onagers. Abu Quatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said: How do we eat the meat of the game and we are in a state of Ihram? So, we carried the rest of its meat." The Prophet "Allah's blessing and peace be upon him" asked: "Did anyone of you order him (to attack it), or hint with anything to him (to do so)?" They replied in the negative. He said: "Then eat what is left of its meat."

61-(...) This Hadith was narrated on the authority of Uthman Ibn Abdullah Ibn Mawhab, with the same chain of transmitters, and in the narration of Shaiban, he mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did anyone among you order him to attack it, or point at it?"

62-(...) Abdullah Ibn Abu Quatada narrated that his father told him that he participated with The Messenger of Allah "Allah's blessing and peace be upon him" in the expedition of Al-Hudaibiya. He (Abu Quatada) said: They (my companions) assumed Ihram for Umra but I did not do. Then, I hunted

فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَدْتُ وَمَعِي مِنْهُ فَاضِلَةٌ. فَقَالَ النَّبِيُّ ﷺ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ.

[البخاري: كتاب جزاء الصيد، باب إذا صاد الحلال فأهدى للمحرم...، رقم: ١٨٢١].

٦٠ ـ (...) ـ **حدّثني** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا وَخَرَجْنَا مَعَهُ. قَالَ: فَصَرَفَ مِنْ أَصْحَابِهِ فِيهِمْ أَبُو قَتَادَةَ. فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّىٰ تَلْقَوْنِي». قَالَ: فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا قِبَلَ رَسُولِ اللَّهِ ﷺ أَحْرَمُوا كُلُّهُمْ إِلاَّ أَبَا قَتَادَةَ، فَإِنَّهُ لَمْ يُحْرِمْ. فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ. فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَاناً، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا. قَالَ: فَقَالُوا: أَكَلْنَا لَحْماً وَنَحْنُ مُحْرِمُونَ. قَالَ: فَحَمَلُوا مَا بَقِيَ مِنْ لَحْمِ الأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا. وَكَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَاناً، فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا. فَقُلْنَا: نَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ! فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. فَقَالَ: «هَلْ مِنْكُمْ أَحَدٌ أَمَرَهُ أَوْ أَشَارَ إِلَيْهِ بِشَيْءٍ؟» قَالَ: قَالُوا: لاَ. قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا».

[البخاري: كتاب جزاء الصيد، باب لا يشير المحرم إلى الصيد...، رقم: ١٨٢٤].

٦١ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ. جَمِيعاً عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، بِهٰذَا الإِسْنَادِ.

فِي رِوَايَةِ شَيْبَانَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟».

وَفِي رِوَايَةِ شُعْبَةَ قَالَ: «أَشَرْتُمْ أَوْ أَعَنْتُمْ أَوْ أَصَدْتُمْ؟».

قَالَ شُعْبَةُ: لاَ أَدْرِي قَالَ: «أَعَنْتُمْ» أَوْ «أَصَدْتُمْ».

٦٢ ـ (...) ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي

an onager (from whose meat) I fed my companions, while they were in the state of Ihram. Then, I came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him that we had some remaining meat of it. He said (to his companions): "Eat it", and they were in a state of Ihram.

63-(...) Abdullah Ibn Abu Quatada narrated from his father that they set out with The Messenger of Allah "Allah's blessing and peace be upon him", and all of them were in the state of Ihram, except Abu Quatada, who was free from Ihram...and the rest is the same, according to which he (The Prophet) asked them: "Have you got anything from it?" they said: "We have its leg." Then, The Messenger of Allah "Allah's blessing and peace be upon him" took and ate it.

64-(...) Abdullah Ibn Abu Quatada narrated: Abu Quatada was in the company of some people who were in the state of Ihram, but Abu Quatada was not...and the rest of the Hadith is the same, according to which he mentioned that he (The Prophet) asked: "Did anyone of you hint to him or order him to do anything?" they said: "No, O Messenger of Allah." He said: "Then, eat."

65-(1197) Mu'adh Ibn Abd Ar-Rahman Ibn Uthman At-Taimi narrated from his father: We were with Talha Ibn Ubaidullah while we were in the state of Ihram. Then, (some cooked meat of) a bird was presented to us, and Talha was asleep. Some of us ate (from it) and others refrained (from eating). When Talha got up, he agreed with those who ate it, and said: "We ate it while we were with The Messenger of Allah "Allah's blessing and peace be upon him"."

[9] which animals the Muhrim or the non-Muhrim are permitted to kill, whether in the Sanctuary (i.e. within the borders of Mecca) or not

66-(1198) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Four kinds of animals are vicious and should be killed whether in the Sanctuary or not (or their killer is in the state of Ihram or not). These are: The kite, the crow, the mouse, and the rabid dog." I (a sub-narrator) said to Al-Qasim: "What do you think concerning the snake?" he said: "It should be killed disgracefully."

67-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are vicious and should be killed whether in the Sanctuary or not (or their

قَتَادَةَ، أَنَّ أَبَاهُ رضي الله عنه أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ الْحُدَيْبِيَةِ. قَالَ: فَأَهَلُّوا بِعُمْرَةٍ، غَيْرِي. قَالَ: فَاصْطَدْتُ حِمَارَ وَحْشٍ، فَأَطْعَمْتُ أَصْحَابِي وَهُمْ مُحْرِمُونَ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ فَاضِلَةً. فَقَالَ: «كُلُوهُ» وَهُمْ مُحْرِمُونَ.

٦٣ ـ (...) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ النُّمَيْرِيُّ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ رضي الله عنه، أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ وَهُمْ مُحْرِمُونَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَسَاقَ الْحَدِيثَ. وَفِيهِ: فَقَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالُوا: مَعَنَا رِجْلُهُ. قَالَ: فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَأَكَلَهَا.

[البخاري: كتاب الهبة، باب من استوهب من اصحابه شيئاً، رقم: ٢٥٧٠].

٦٤ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَإِسْحَاقُ، عَنْ جَرِيرٍ. كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ. قَالَ: كَانَ أَبُو قَتَادَةَ فِي نَفَرٍ مُحْرِمِينَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَاقْتَصَّ الْحَدِيثَ. وَفِيهِ: قَالَ: «هَلْ أَشَارَ إِلَيْهِ إِنْسَانٌ مِنْكُمْ أَوْ أَمَرَهُ بِشَيْءٍ؟» قَالُوا: لاَ. يَا رَسُولَ اللَّهِ، قَالَ: «فَكُلُوا».

٦٥ ـ (١١٩٧) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ. قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَهُ طَيْرٌ وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَفَّقَ مَنْ أَكَلَهُ. وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

٩ ـ بابُ ما يُنْدَبُ للمُحْرِمِ وغَيْرِهِ قَتْلُهُ من الدَّوَابِّ في الحِلِّ والحَرَمِ

٦٦ ـ (١١٩٨) ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ مِقْسَمٍ يَقُولُ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرْبَعٌ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحِدَأَةُ، وَالْغُرَابُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ».

قَالَ: فَقُلْتُ لِلْقَاسِمِ: أَفَرَأَيْتَ الْحَيَّةَ؟ قَالَ: تُقْتَلُ بِصُغْرِ لَهَا.

٦٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ رضي الله عنها، عَنِ

killer is in the state of Ihram or not). These are: The snake, the speckled crow, the mouse, the rabid dog, and the kite."

68-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are harmful and should be killed in the Sanctuary (even if one is in the state of Ihram). These are: the scorpion, the mouse, the kite, the crow, and the rabid dog."

(...) This Hadith was narrated on the authority of Hisham, with the same chain of transmitters.

69-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals are harmful and should be killed in the Sanctuary (even if one is in the state of Ihram). These are: the mouse, the scorpion, the crow, the kite, and the rabid dog."

70-(...) This Hadith was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters, according to which she (A'isha) said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered (people) to kill five vicious (animals) whether in the Sanctuary or not (or their killer is in the state of Ihram or not)...and the rest is the same.

71-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are five kinds of animals all of which are vicious and should be killed in the Sanctuary (even if one is in the state of Ihram): The crow, the kite, the rabid dog, the scorpion, and the rat."

72-(1199) Salim narrated from his father from The Prophet "Allah's blessing and peace be upon him": "There is no harm to him who killed five kinds of animals, in the Sanctuary or (even if their killer is) in the state of Ihram. Those are: the mouse, the scorpion, the crow, the kite, and the rabid dog."

73-(1200) Ibn Umar "Allah be pleased with both" narrated that Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, all of which are vicious, and there is no harm to the one who killed them. Those are: the scorpion, the crow, the kite, the mouse, and the rabid dog."

النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ، وَالْغُرَابُ الأَبْقَعُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْحُدَيَّا».

٦٨ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْعَقْرَبُ، وَالْفَارَةُ، وَالْحُدَيَّا، وَالْغُرَابُ، وَالْكَلْبُ الْعَقُورُ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ.

٦٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْفَارَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحُدَيَّا، وَالْكَلْبُ الْعَقُورُ».

[البخاري: كتاب بدء الخلق، باب إذا وقع الذباب في شراب أحدكم...، رقم: ٣٣١٤].

٧٠ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ خَمْسِ فَوَاسِقَ فِي الْحِلِّ وَالْحَرَمِ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

٧١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَوَاسِقُ تُقْتَلُ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعَقْرَبُ، وَالْفَارَةُ».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٩].

٧٢ ـ (١١٩٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ لاَ جُنَاحَ عَلَىٰ مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالإِحْرَامِ: الْفَارَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ».

وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «فِي الْحُرُمِ وَالإِحْرَامِ».

٧٣ ـ (١٢٠٠) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ لاَ حَرَجَ عَلَىٰ مَنْ قَتَلَهُنَّ: الْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٨].

74-(...) Zaid Ibn Jubair narrated that a man asked Ibn Umar "Allah be pleased with both" about the animals, which the one who is in the state of Ihram, could kill. He said: One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" told me that he (The Prophet) ordered (or was ordered) that the mouse, the scorpion, the kite, the rabid dog, and the crow should be killed.

75-(...) Zaid Ibn Jubair narrated that a man asked Ibn Umar "Allah be pleased with both": "Which animals could the one who is in the state of Ihram kill?" he said: One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" told me that he used to order that the rabid dog, the rat, the scorpion, the kite, the crow, and the snake should be killed. He said (that killing them is also permitted) during the prayer too.

76-(1199) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm to him who killed five kinds of animals, while being in the state of Ihram. Those are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

77-(...) Ibn Juraij narrated: I asked Nafi: What did you hear from Ibn Umar "Allah be pleased with both" as regards the animals which the one who is in the state of Ihram is permitted to kill? Nafi said to me: Abdullah narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no harm to him who killed five kinds of animals. Those are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him" a Hadith like that transmitted by Malik and Ibn Juraij.

78-(...) Ibn Umar "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no sin for him, who killed any of five (kinds of animals) in the Sanctuary..." and the rest is the same.

79-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, (all of which are vicious), and there is no harm to the one who killed them, while being in the state of Ihram. Those are: the scorpion, the mouse, the rabid dog, the crow, and the kite."

٧٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ، أَنَّ رَجُلاً سَأَلَ ابْنَ عُمَرَ: مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ؟ فَقَالَ: أَخْبَرَتْنِي إِحْدَىٰ نِسْوَةِ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَمَرَ أَوْ أُمِرَ أَنْ تُقْتَلَ الْفَارَةُ، وَالْعَقْرَبُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ.

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٧].

٧٥ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا يَقْتُلُ الرَّجُلُ مِنَ الدَّوَابِّ وَهُوَ مُحْرِمٌ؟ قَالَ: حَدَّثَتْنِي إِحْدَىٰ نِسْوَةِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ، وَالْفَارَةِ، وَالْعَقْرَبِ، وَالْحُدَيَّا، وَالْغُرَابِ، وَالْحَيَّةِ.

قَالَ: وَفِي الصَّلاَةِ أَيْضاً.

٧٦ ـ (١١٩٩) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ، لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[البخاري: كتاب جزاء الصيد، باب ما يقتل المحرم من الدواب، رقم: ١٨٢٦].

٧٧ ـ (...) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِنَافِعٍ: مَاذَا سَمِعْتَ ابْنَ عُمَرَ يُحِلُّ لِلْحَرَامِ قَتْلَهُ مِنَ الدَّوَابِّ؟ فَقَالَ لِي نَافِعٌ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ مِنَ الدَّوَابِّ لاَ جُنَاحَ، عَلَىٰ مَنْ قَتَلَهُنَّ، فِي قَتْلِهِنَّ: الغُرابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

(...) ـ وحدّثناه قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ جَمِيعاً عَنْ نَافِعٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَالِكٍ وَابْنِ جُرَيْجٍ، وَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ: عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما سَمِعْتُ النَّبِيَّ ﷺ إِلاَّ ابْنُ جُرَيْجٍ وَحْدَهُ. وَقَدْ تَابَعَ ابْنَ جُرَيْجٍ، عَلَىٰ ذٰلِكَ، ابْنُ إِسْحَاقَ.

٧٨ ـ (...) ـ وَحَدَّثَنِيهِ فَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ لاَ جُنَاحَ فِي قَتْلِ مَا قُتِلَ مِنْهُنَّ فِي الْحَرَمِ» فَذَكَرَ بِمِثْلِهِ.

٧٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ ـ قَالَ يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مَنْ قَتَلَهُنَّ وَهُوَ حَرَامٌ فَلاَ جُنَاحَ عَلَيْهِ فِيهِنَّ: الْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ، وَالْحُدَيَّا».

وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَىٰ.

[10] It is permissible for the one who is in the state of Ihram to get his head shaved, in case he is troubled, and the obligation of the expiation for such a shaving

80-(1201) Ka'b Ibn Ujra "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" stood beside me at Al-Hudaibiya while I was kindling fire under my cooking pot, with the lice creeping on my face. He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved, and to fast three days, or to feed six poor persons, or to offer a sacrifice. Aiyyub (a sub-narrator) said: I do not know which one he started with.

(...) The same was narrated by Aiyyub.

81-(...) Ka'b Ibn Ujra "Allah be pleased with him" narrated: This Holy verse: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196) was revealed regarding me. He (Ka'b) added: I came to him (The Prophet) and he said: "Come near!" I did and he said once again: "Come near" and I did. He "Allah's blessing and peace be upon him" asked me: "Have your lice troubled you?" (Ibn Awn said: I think he replied in the affirmative). Ka'b said: He ordered me to (get my head shaved and to) give a ransom of fasting, or almsgiving, or offering (of sacrifice), whatever was available.

82-(...) Ka'b Ibn Ujra "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" stood beside me and the lice were falling from my head in great number. He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added: "It was in connection with me that the following verse was revealed: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (The Heifer 196) The Prophet "Allah's blessing and peace be upon him" then ordered me to fast three days, or to give three Sas (of food)to six poor persons, or to offer sacrifice, whatever was available.

83-(...) Ka'b Ibn Ujra "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed by him at Al-Hudaibiya before he entered Mecca, while he (Ka'b) was in the state of Ihram, kindling fire under a (cooking) vessel, with the lice creeping on his face. He (The Prophet) asked: "Have your lice troubled you?" he

١٠ ـ باب جوازِ حَلْق الرأس للمُحْرِم إذا كان به أذى، ووجوب الفِدْيةِ لحلقه، وبيان قَدْرِها

٨٠ ـ (١٢٠١) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنِي أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قَالَ: أَتَىٰ عَلَيَّ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ وَأَنَا أُوقِدُ تَحْتَ ـ قَالَ الْقَوَارِيرِيُّ: قِدْرٍ لِي. وَقَالَ أَبُو الرَّبِيعِ: بُرْمَةٍ لِي ـ وَالْقَمْلُ يَتَنَاثَرُ عَلَىٰ وَجْهِي. فَقَالَ: «أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَاحْلِقْ وَصُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً».

قَالَ أَيُّوبُ: فَلاَ أَدْرِي بِأَيِّ ذٰلِكَ بَدَأَ.

[البخاري: كتاب المحصر، باب قول الله تعالى: ﴿فمن كان منكم مريضاً أو به أذى...﴾، رقم: ١٨١٤].

(...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ.

٨١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قَالَ: فِيَّ أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] قَالَ: فَأَتَيْتُهُ. فَقَالَ: «ادْنُهْ» فَدَنَوْتُ. فَقَالَ: «ادْنُهْ» فَدَنَوْتُ. فَقَالَ ﷺ: «أَيُؤْذِيكَ هَوَامُّكَ؟».

قَالَ ابْنُ عَوْنٍ: وَأَظُنُّهُ قَالَ: نَعَمْ. قَالَ: فَأَمَرَنِي بِفِدْيَةٍ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ، مَا تَيَسَّرَ.

٨٢ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَىٰ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَيْهِ وَرَأْسُهُ يَتَهَافَتُ قَمْلاً فَقَالَ: «أَيُؤْذِيكَ هَوَامُّكَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَاحْلِقْ رَأْسَكَ» قَالَ: فَفِيَّ نَزَلَتْ هٰذِهِ الآيَةُ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ ثَلاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ مَسَاكِينَ، أَوِ انْسُكْ مَا تَيَسَّرَ».

٨٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ وَحُمَيْدٍ وَعَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَةِ، قَبْلَ أَنْ يَدْخُلَ مَكَّةَ ـ وَهُوَ مُحْرِمٌ ـ وَهُوَ يُوقِدُ تَحْتَ قِدْرٍ، وَالْقَمْلُ يَتَهَافَتُ عَلَىٰ وَجْهِهِ. فَقَالَ: «أَيُؤْذِيكَ هَوَامُّكَ هٰذِهِ؟» قَالَ: نَعَمْ. قَالَ: «فَاحْلِقْ رَأْسَكَ، وَأَطْعِمْ فَرَقاً بَيْنَ سِتَّةِ مَسَاكِينَ ـ وَالْفَرَقُ ثَلاثَةُ

replied in the affirmative. He said: "Then, get your head shaved, and give a Faraq (three Sa's) of food to six poor persons, or fast three days, or offer a sacrifice." Ibn Abu Najih said: "or slaughter a goat."

84-(...) Ka'b Ibn Ujra "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed by him at the time of Al-Hudaibiya. He (The Prophet) asked: "Have your lice troubled you?" he replied in the affirmative. The Prophet "Allah's blessing and peace be upon him" said: "Then, get your head shaved, and slaughter a goat as a sacrifice, or fast three days, or feed six poor persons with three Sa's of dates."

85-(...) Abdullah Ibn Ma'qil narrated: I sat with Ka'b Ibn Ujra "Allah be pleased with him" and asked him about Allah's saying: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196). He replied: "It was revealed in connection with me. I had ailment in my head. I was carried to Allah's Apostle and the lice were falling in great number on my face. The Prophet "Allah's blessing and peace be upon him" said: "I have never thought that your ailment (or struggle) has reached such an extent as I see. Can you afford (to sacrifice) a sheep?" I replied in the negative. Then, the following Verse was revealed: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196). He then said: "Fast three days, or feed six poor persons each with half a Sa of food." He (Ka'b) said: "This revelation was sent down concerning my case especially, but it is also for you in general."

86-(...) Ka'b Ibn Ujra "Allah be pleased with him" narrated that he was in the state of Ihram when he set out in the company of The Messenger of Allah "Allah's blessing and peace be upon him". then, the lice increased in great number in his head and beard, of which The Prophet "Allah's blessing and peace be upon him" was informed. He sent for him, and called the shaver, and he shaved his head. Then he (The Prophet) asked him: "Do you have an offering?" he (Ka'b) said: "I cannot afford for it." He then ordered him to fast three days or feed six persons, with a Sa for each two. Allah revealed in connection with his case in particular: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196). But, it came to apply to all Muslims in general afterwards.

آصُعٍ ـ، أَوْ صُمْ ثَلاثَةَ أَيَّامٍ، أَوِ انْسُكْ نَسِيكَةً».

قَالَ ابْنُ أَبِي نَجِيحٍ: «أَوِ اذْبَحْ شَاةً».

٨٤ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلابَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ. فَقَالَ لَهُ: «آذَاكَ هَوَامُّ رَأْسِكَ؟» قَالَ: نَعَمْ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «احْلِقْ رَأْسَكَ ثُمَّ اذْبَحْ شَاةً نُسُكاً، أَوْ صُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ ثَلاثَةَ آصُعٍ مِنْ تَمْرٍ، عَلَىٰ سِتَّةِ مَسَاكِينَ».

٨٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ. قَالَ: قَعَدْتُ إِلَى كَعْبٍ رضي الله عنه، وَهُوَ فِي الْمَسْجِدِ، فَسَأَلْتُهُ عَنْ هٰذِهِ الآيَةِ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]؟ فَقَالَ كَعْبٌ رضي الله عنه: نَزَلَتْ فِيَّ. كَانَ بِي أَذًى مِنْ رَأْسِي، فَحُمِلْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَالْقَمْلُ يَتَنَاثَرُ عَلَىٰ وَجْهِي، فَقَالَ: «مَا كُنْتُ أُرَىٰ أَنَّ الْجَهْدَ بَلَغَ مِنْكَ مَا أَرَىٰ أَتَجِدُ شَاةً؟» فَقُلْتُ: لاَ، فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾. قَالَ: صَوْمُ ثَلاثَةِ أَيَّامٍ، أَوْ إِطْعَامُ سِتَّةِ مَسَاكِينَ نِصْفَ صَاعٍ، طَعَاماً لِكُلِّ مِسْكِينٍ. قَالَ: فَنَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً.

[البخاري: كتاب المحصر، باب الإطعام في الفدية نصف صاع، رقم: ١٨١٦].

٨٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ الأَصْبَهَانِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ رضي الله عنه، أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ مُحْرِماً فَقَمِلَ رَأْسُهُ وَلِحْيَتُهُ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَأَرْسَلَ إِلَيْهِ، فَدَعَا الْحَلاَّقَ فَحَلَقَ رَأْسَهُ، ثُمَّ قَالَ لَهُ: «هَلْ عِنْدَكَ نُسُكٌ؟» قَالَ: مَا أَقْدِرُ عَلَيْهِ، فَأَمَرَهُ أَنْ يَصُومَ ثَلاثَةَ أَيَّامٍ، أَوْ يُطْعِمَ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ صَاعٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَاصَّةً: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾ [البقرة: ١٩٦]. ثُمَّ كَانَتْ لِلْمُسْلِمِينَ عَامَّةً.

[11] Cupping is permissible for the one in a state of Ihram

87-(1202) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped while he was in the state of Ihram.

88-(1203) Ibn Buhaina "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", while being in the state of Ihram, was cupped in the middle of his head, on the way to Mecca.

[12] It is permissible for the one in a state of Ihram to treat his eyes

89-(1204) Nubaih Ibn Wahb narrated: We set out in the company of Aban Ibn Uthman (while being in the state of Ihram). When we were at Malal (twenty-two or twenty-eight miles from Medina) the eyes of Umar Ibn Ubaidullah became sore. When we reached Rawba the pain increased. He (Nubaih Ibn Wahb) sent to Aban Ibn Uthman to ask him (what to do). He sent to him (telling him) to apply aloes to them, for Uthman "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" told that if there was a person whose eyes were sore and he was in the state of Ihram he would apply aloes to them.

90-(...) Nubaih Ibn Wahb narrated that the eyes of Umar Ibn Ubaidullah Ibn Ma'mar grew swollen, and he intended to treat them with antimony. Aban Ibn Uthman forbade him to do so and told him to apply aloes to them, and narrated that Uthman Ibn Affan "Allah be pleased with him" told that The Messenger of Allah "Allah's blessing and peace be upon him" had done so.

[13] It is permissible for the one in the state of Ihram to wash his body and head

91-(1205) Abdullah Ibn Hunain narrated: Abdullah Ibn Abbas and Al-Miswar Ibn Makhrama differed at Al-Abwa . Ibn Abbas said that the one in the state of Ihram could wash his head, while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Aiyyub Al-Ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu Aiyyub asked me who I was. I answered: "I am Abdullah Ibn Hunain and I am sent by Ibn Abbas to Tell us how The Prophet "Allah's blessing and peace be upon him" washed himself while he was in the state of Ihram." Abu Aiyyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head. Abu Aiyyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

١١ ـ بابُ جواز الحِجَامَةِ للمُحْرِم

٨٧ ـ (١٢٠٢) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنْ عَمْرٍو، عَنْ طَاوُسٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ.

[البخاري: كتاب جزاء الصيد، باب الحجامة للمحرم، رقم: ١٨٣٥].

٨٨ ـ (١٢٠٣) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ ﷺ احْتَجَمَ بِطَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَسَطَ رَأْسِهِ.

[البخاري: كتاب جزاء الصيد، باب الحجامة للمحرم، رقم: ١٨٣٦].

١٢ ـ باب جواز مُدَاواة المُحْرِم عَيْنَيه

٨٩ ـ (١٢٠٤) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ. قَالَ: خَرَجْنَا مَعَ أَبَانِ بْنِ عُثْمَانَ حَتَّى إِذَا كُنَّا بِمَلَلٍ، اشْتَكَى عُمَرُ بْنُ عُبَيْدِ اللَّهِ عَيْنَيْهِ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ اشْتَدَّ وَجَعُهُ، فَأَرْسَلَ إِلَى أَبَانِ بْنِ عُثْمَانَ يَسْأَلُهُ. فَأَرْسَلَ إِلَيْهِ أَنِ اضْمِدْهُمَا بِالصَّبِرِ، فَإِنَّ عُثْمَانَ رضي الله عنه حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ، فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَيْهِ، وَهُوَ مُحْرِمٌ، ضَمَّدَهُمَا بِالصَّبِرِ.

٩٠ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى: حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ رَمِدَتْ عَيْنُهُ، فَأَرَادَ أَنْ يَكْحُلَهَا فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَحَدَّثَ عَنْ عُثْمَانَ بْنِ عَفَّانَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ فَعَلَ ذٰلِكَ.

١٣ ـ باب جواز غَسْلِ المُحْرِم بَدَنَه ورأسَه

٩١ ـ (١٢٠٥) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهٰذَا حَدِيثُهُ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُمَا اخْتَلَفَا بِالأَبْوَاءِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ: لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ، قَالَ: فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ هٰذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبو أَيُّوبَ رضي الله عنه يَدَهُ عَلَى الثَّوْبِ، فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ: اصْبُبْ، فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

[البخاري: كتاب جزاء الصيد، باب الاغتسال للمحرم، رقم: ١٨٤٠].

92-(...) This Hadith was narrated on the authority of Zaid Ibn Aslam, with the same chain of transmitters, and mentioned here that Abu Aiyyub passed his hands upon all parts of his head, bringing them from back to front and from front to back. Upon this, Al-Miswar said to Ibn Abbas: "I would never argue with you."

[14] What would be done with the Muhrim if he died

93-(1206) Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man fell down from his mount with his neck broken (while he was in Arafat with The Messenger of Allah). (Consequently, he died). The Prophet "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do not cover his head, for he will be resurrected on the Day of Judgement pronouncing Talbiya" (i.e. As a pilgrim).

94-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: While a man was at Arafat with The Messenger of Allah "Allah's blessing and peace be upon him", he fell down from his mount with his neck broken. (Consequently, he died). When that was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him", he said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do neither embalm him, nor cover his head, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

95-(...) Ibn Abbas "Allah be pleased with both" narrated that a man was with The Messenger of Allah "Allah's blessing and peace be upon him" and he was in the state of Ihram...and the rest is the same as narrated by Hammad from Aiyyub.

96-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man who was in the state of Ihram proceeded with The Messenger of Allah "Allah's blessing and peace be upon him". Then, he fell down from his mount with his neck broken. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do not cover his head, for he will come on the Day of Judgement pronouncing Talbiya."

97-(...) Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man who was in the state of Ihram proceeded with The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the

٩٢ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: فَأَمَرَّ أَبُو أَيُّوبَ بِيَدَيْهِ عَلَى رَأْسِهِ جَمِيعاً. عَلَىٰ جَمِيعِ رَأْسِهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. فَقَالَ الْمِسْوَرُ لابْنِ عَبَّاسٍ: لاَ أُمَارِيكَ أَبَداً.

١٤ ـ بابُ ما يُفْعَلُ بالمُحْرِمِ إذا مَاتَ

٩٣ ـ (١٢٠٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ. خَرَّ رَجُلٌ مِنْ بَعِيرِهِ، فَوُقِصَ، فَمَاتَ. فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّياً».

[البخاري: كتاب الجنائز، باب كيف يكفن المحرم، رقم: ١٢٦٨].

٩٤ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ، قَالَ أَيُّوبُ: فَأَوْقَصَتْهُ ـ أَوْ قَالَ: فَأَقْعَصَتْهُ ـ وَقَالَ عَمْرٌو: فَوَقَصَتْهُ. فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، ـ قَالَ أَيُّوبُ ـ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّياً، ـ وَقَالَ عَمْرٌو ـ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي».

[البخاري: كتاب الجنائز، باب الكفن في ثوبين، رقم: ١٢٦٥].

٩٥ ـ (...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ قَالَ: نُبِّئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً كَانَ وَاقِفاً مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ، فَذَكَرَ نَحْوَ مَا ذَكَرَ حَمَّادٌ، عَنْ أَيُّوبَ.

٩٦ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: أَقْبَلَ رَجُلٌ حَرَاماً مَعَ النَّبِيِّ ﷺ فَخَرَّ مِنْ بَعِيرِهِ فَوُقِصَ وَقْصاً فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَأَلْبِسُوهُ ثَوْبَيْهِ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي».

٩٧ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللَّهِ ﷺ. بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّهُ يُبْعَثُ يَوْمَ

same, but mentioned here that he (The Prophet) said: "for he will be resurrected on the Day of Judgement as pronouncing Talbiya." Sa'id Ibn Jubair (a sub-narrator) did not name the place where he (the man) fell down (from his mount).

98-(...) Ibn Abbas "Allah be pleased with both" narrated that there was a man in a state of Ihram whose neck was broken (since he fell down) from his mount. (Consequently, he died). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do not cover his head or face, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

99-(...) Ibn Abbas "Allah be pleased with both" narrated: While a man in the state of Ihram was (at Arafat) with The Messenger of Allah "Allah's blessing and peace be upon him", his neck got broken (as he fell down) from his camel. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of cloth. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

100-(...) Ibn Abbas "Allah be pleased with both" narrated: There was a man whose neck got broken (as he fell down) from his camel while he was in the state of Ihram (at Arafat) with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be Washed with water mixed with fused leaves of lote tree and shrouded in two pieces of cloth. (He ordered also that) he should neither be perfumed, nor should his head be covered, for he will be resurrected on the Day of Judgement pronouncing Talbiya.

101-(...) Sa'id Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" relating that a man who was in the state of Ihram came to The Prophet "Allah's blessing and peace be upon him". then, he fell down from his she-camel , and his neck got broken. The Prophet "Allah's blessing and peace be upon him" ordered that he should be Washed with water mixed with fused leaves of lote tree and shrouded in two pieces of cloth, and not to apply perfume to him, and to keep his head out (of the shroud). Shu'ba (a sub-narrator) said: Later on, he narrated it to me once again, adding to it: And to keep his head and face out (of the shroud) for he will be resurrected on the Day of Judgement pronouncing Talbiya.

الْقِيَامَةِ مُلَبِّياً». وَزَادَ: لَمْ يُسَمِّ سَعِيدُ بْنُ جُبَيْرٍ حَيْثُ خَرَّ.

٩٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً أَوْقَصَتْهُ رَاحِلَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تُخَمِّرُوا رَأْسَهُ وَلاَ وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً».

٩٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً كَانَ مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِماً فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلاَ تَمَسُّوهُ بِطِيبٍ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّداً».

[البخاري: كتاب الجنائز، باب كيف يكفن المحرم، رقم: ١٢٦٧].

١٠٠ ـ (...) ـ وحدّثني أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلاً وَقَصَهُ بَعِيرُهُ وَهُوَ مُحْرِمٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَلاَ يُمَسَّ طِيباً، وَلاَ يُخَمَّرَ رَأْسُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّداً.

١٠١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ. قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما يُحَدِّثُ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ نَاقَتِهِ فَأَقْعَصَتْهُ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفَّنَ فِي ثَوْبَيْنِ، وَلاَ يُمَسَّ طِيباً خَارِجٌ رَأْسُهُ.

قَالَ شُعْبَةُ: ثُمَّ حَدَّثَنِي بِهِ بَعْدَ ذٰلِكَ: خَارِجٌ رَأْسُهُ وَوَجْهُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّداً.

102-(...) Ibn Abbas "Allah be pleased with both" narrated that there was a man whose neck was broken (since he fell down) from his mount, while he was with The Messenger of Allah "Allah's blessing and peace be upon him" (in a state of Ihram). The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to wash him with water mixed with fused leaves of lote tree, and (shroud him in two pieces of cloth, and) uncover his face (I think he said and his head), for he will be resurrected on the Day of Judgement pronouncing Talbiya.

103-(...) Sa'id Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that there was a man with The Messenger of Allah "Allah's blessing and peace be upon him" whose neck got broken (as he fell down) from his she-camel. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him, and do not apply perfume to him, and do not cover his face, for he will be resurrected on the Day of Judgement pronouncing Talbiya."

[15] It is permissible for the Muhrim to assume Ihram on condition that he will be free from Ihram if there will be such excuses as illness or so

104-(1207) A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" entered upon (his paternal cousin)Duba'a, daughter of Az-Zubair, and said to her: "Did you intend to offer pilgrimage?" she said: "By Allah! I still feel ill (and I'm afraid that I would have no power to complete it)." Upon this, he said to her: "Perform Hajj and put a condition, and say: "O Allah! I will be free from Ihram where You detain me.'"" However, Duba'a was the wife of Al-Miqdad.

105-(...) A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" entered upon (his paternal cousin)Duba'a, daughter of Az-Zubair Ibn Abd Al-Muttalib, who said to him: "O Messenger of Allah! I intend to offer pilgrimage, but I feel ill (and I'm afraid that I will not be able to complete it)." Upon this, The Prophet "Allah's blessing and peace be upon him" said to her: "Perform Hajj and put a condition that "I will be free from Ihram where You detain me.""

(...) The same was narrated on the authority of Ma'mar, who transmitted it from Hisham Ibn Urwa, from his father, from A'isha.

106-(1208) Ibn Abbas "Allah be pleased with both" narrated that Duba'a Bint Az-Zubair Ibn Abd Al-Muttalib "Allah be pleased with her" came to The Messenger of Allah "Allah's blessing and peace be upon him" and

١٠٢ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، عَنْ زُهَيْرٍ، عَنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: وَقَصَتْ رَجُلاً رَاحِلَتُهُ، وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يَكْشِفُوا وَجْهَهُ ـ حَسِبْتُهُ قَالَ ـ: وَرَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ يُهِلُّ.

١٠٣ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ وَلاَ تُقَرِّبُوهُ طِيباً، وَلاَ تُغَطُّوا وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يُلَبِّي».

١٥ ـ بابُ جواز اشْتِرَاطِ المُحْرِمِ التَّحَلُّلَ بِعُذْرِ المَرَضِ ونحوه

١٠٤ ـ (١٢٠٧) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: «أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللَّهِ، مَا أَجِدُنِي إِلاَّ وَجِعَةً. فَقَالَ لَهَا: «حُجِّي وَاشْتَرِطِي وَقُولِي: اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي» وَكَانَتْ تَحْتَ الْمِقْدَادِ.

[البخاري: كتاب النكاح، باب الاكفاء في الدين، رقم: ٥٠٨٩].

١٠٥ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَىٰ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ الْحَجَّ وَأَنَا شَاكِيَةٌ. فَقَالَ النَّبِيُّ ﷺ: «حُجِّي وَاشْتَرِطِي، أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي».

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، مِثْلَهُ.

١٠٦ ـ (١٢٠٨) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ وَأَبُو عَاصِمٍ وَمُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ طَاوُساً وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رضي

said: "I'm an ill woman, and I want to offer pilgrimage, what do you order me to do?" he said: "Assume Ihram for Hajj, and put a condition that "I will be free from Ihram where You detain me."" He (the narrator) said: However, she was able to offer (Hajj, and she did not set herself free from Ihram before she completed it).

107-(...) Ibn Abbas "Allah be pleased with both" narrated that Duba'a intended to offer Hajj (and she was ill). The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to (assume Ihram for Hajj with the) condition (that she would be free from Ihram where Allah detained her). She did so in response to the order of The Messenger of Allah "Allah's blessing and peace be upon him".

108-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said to Duba'a "Allah be pleased with her" (or ordered Duba'a, according to the narration of Ishaq): "Perform Hajj with the condition that "I will be free from Ihram where You detain me.""

[16] What about assuming Ihram for the woman who is in the state of menses or parturition, and it is desirable for her to take a bath

109-(1209) A'isha "Allah be pleased with her" narrated: Asma Bint Umais gave birth to Muhammad Ibn Abu Bakr near the tree (at Dhul-Hulaifa). The Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram.

110-(1210) Jabir Ibn Abdullah "Allah be pleased with both" narrated, concerning the story of Asma Bint Umais, when she gave birth (to Muhammad Ibn Abu Bakr) at Dhul-Hulaifa, that The Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr "Allah be pleased with him" to order her to take a bath and then assume Ihram.

[17] The different types of assuming Ihram: only for Hajj "Ifrad", or for combining both Umra and Hajj together "Qiran" or for Umra and Hajj separately "Tamattu"

111-(1211) A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in the year of his Farewell Hajj and we assumed Ihram for Umra. The Prophet then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated Ka'ba nor did I compass Safa and Marwa round.

الله عنها أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ، وَإِنِّي أُرِيدُ الْحَجَّ، فَمَا تَأْمُرُنِي؟ قَالَ: «أَهِلِّي بِالْحَجِّ، وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي». قَالَ: فَأَدْرَكَتْ.

١٠٧ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَبِيبُ بْنُ يَزِيدَ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ ضُبَاعَةَ أَرَادَتِ الْحَجَّ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ، فَفَعَلَتْ ذٰلِكَ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

١٠٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو أَيُّوبَ الْغَيْلَانِيُّ وَأَحْمَدُ بْنُ خِرَاشٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو ـ حَدَّثَنَا رَبَاحٌ ـ وَهُوَ ابْنُ أَبِي مَعْرُوفٍ ـ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ لِضُبَاعَةَ رضي الله عنها: «حُجِّي، وَاشْتَرِطِي، أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي». وَفِي رِوَايَةِ إِسْحَاقَ: أَمَرَ ضُبَاعَةَ.

١٦ ـ بابُ إحرَامِ النُّفَسَاء واستحباب اغتسالها للإحرام وكذا الحائض

١٠٩ ـ (١٢٠٩) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. كُلُّهُمْ عَنْ عَبْدَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، بِالشَّجَرَةِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ يَأْمُرُهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

١١٠ ـ (١٢١٠) ـ حدّثنا أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ، حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ رضي الله عنه، فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

١٧ ـ بابُ بَيَانِ وُجُوهِ الإِحْرَامِ، وأنه يجوز إفرادُ الحجِّ والتمتع والقِران، وجواز إدخال الحج على العمرة، ومتى يحل القارن من نُسُكِه

١١١ ـ (١٢١١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها؛ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ. فَأَهْلَلْنَا بِعُمْرَةٍ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لاَ يَحِلُّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعاً» قَالَتْ:

I complained of that to the Prophet "Allah's blessing and peace be upon him" who replied: "Undo and comb your hair, and assume Ihram for Hajj (only) and leave the Umra." I did so. When we had performed the Hajj, the Prophet "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to Tan'im. So I performed the Umra. The Prophet "Allah's blessing and peace be upon him" said to me: "This Umra is instead of your missed one." Those who had assumed Ihram for Umra (along with Hajj separately, i.e. At-Tamattu) circumambulated Ka'ba and compassed Safa and Marwa round and then finished their Ihram. After returning from Mina, they compassed again (between Safa and Marwa) for their Hajj. Those who had assumed Ihram for both Hajj and Umra jointly (Al-Qiran) compassed only once (between Safa and Marwa).

112-(...) A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in the year of his Farewell Hajj. Some of us intended to perform Umra while others did to offer Hajj. When we reached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever had assumed the Ihram for Umra and had not brought the sacrificing animal should finish his Ihram; whoever had assumed the Ihram for Umra and brought the sacrificial animal should not finish the Ihram till he has slaughtered his sacrificial animal; and whoever had assumed the Ihram for Hajj should complete his Hajj."

A'isha further added: I got my menses and kept menstruating till the day of Arafat, and I had assumed the Ihram for Umra only. The Prophet "Allah's blessing and peace be upon him" ordered me to undo and comb my hair and assume the Ihram for Hajj only without the Umra. I did so till I completed the Hajj. Then the Prophet "Allah's blessing and peace be upon him" sent Abd Ar-Rahman Ibn Abu Bakr with me ordering me to perform Umra from At-Tan'im in lieu of that, which I left before I finished it when I assumed Ihram for Hajj.

113-(...) A'isha "Allah be pleased with her" narrated: We set out with the Prophet "Allah's blessing and peace be upon him" in the year of his Farewell Hajj. I assumed Ihram for Umra and I did not have the sacrificial animal with me. The Prophet "Allah's blessing and peace be upon him" said: "Whoever has the sacrificial animal with him, let him assume Ihram for Hajj along with his Umra, and he should not finish Ihram until he completes both of them." On the other hand, I got my menses. When the

فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ لَمْ أَطُفْ بِالْبَيْتِ، وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذٰلِكَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «انْقُضِي رَأْسَكِ وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ» قَالَتْ: فَفَعَلْتُ، فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ، فَقَالَ: «هٰذِهِ مَكَانُ عُمْرَتِكِ» فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ. وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافاً وَاحِداً.

[البخاري: كتاب الحج، باب كيف تهلُّ الحائض والنفساء، رقم: ١٥٥٦].

١١٢ ـ (...) ـ **وحدّثنا** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ حَتَّىٰ قَدِمْنَا مَكَّةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ، وَلَمْ يُهْدِ، فَلْيَحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ، وَأَهْدَى، فَلا يَحِلُّ حَتَّىٰ يَنْحَرَ هَدْيَهُ، وَمَنْ أَهَلَّ بِحَجٍّ، فَلْيُتِمَّ حَجَّهُ» قَالَتْ عَائِشَةُ رضي الله عنها: فَحِضْتُ فَلَمْ أَزَلْ حَائِضاً حَتَّىٰ كَانَ يَوْمُ عَرَفَةَ وَلَمْ أُهْلِلْ إِلاَّ بِعُمْرَةٍ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْقُضَ رَأْسِي، وَأَمْتَشِطَ، وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ. قَالَتْ: فَفَعَلْتُ ذٰلِكَ، حَتَّىٰ إِذَا قَضَيْتُ حَجَّتِي، بَعَثَ مَعِي رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ وَأَمَرَنِي أَنْ أَعْتَمِرَ مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي، الَّتِي أَدْرَكَنِي الْحَجُّ وَلَمْ أَحْلِلْ مِنْهَا.

[البخاري: كتاب الحيض، باب كيف تهلُّ الحائض بالحج والعمرة، رقم: ٣١٩].

١١٣ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ وَلَمْ أَكُنْ سُقْتُ الْهَدْيَ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، ثُمَّ لاَ يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعاً» قَالَتْ: فَحِضْتُ، فَلَمَّا دَخَلَتْ لَيْلَةُ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ،

night of Arafat came I said: "O Messenger of Allah! I had assumed Ihram for Umra, what would I do with my Hajj?" he said: "Undo and comb your hair, then leave Umra and assume Ihram for Hajj." When I finished my Hajj, he ordered (my brother) Abd Ar-Rahman Ibn Abu Bakr (to accompany me to perform Umra). He made me ride behind him, and made me perform Umra from At-Tan'im, in lieu of that which I left.

114-(...) A'isha "Allah be pleased with her" narrated: We set out in the company of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Whoever among you wants to assume Ihram for Hajj and Umra, let him do, and whoever wants to assume Ihram for Hajj, let him do, and whoever wants to assume Ihram for Umra, let him do." A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj, and so did some people along with him. some people assumed Ihram for both Umra and Hajj, and others assumed Ihram for Umra; and I was one of those who assumed Ihram for Umra.

115-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" in the (year of the) Farewell Hajj, shortly before the appearance of the new moon of (the month of) Dhul-Hijja. Allah's Apostle "Allah's blessing and peace be upon him" said: "Any one who likes to assume the Ihram for Umra he can do so. Had I not brought the sacrificing animal with me, I would have assumed the Ihram for Umra. "Some people assumed the Ihram for Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for Umra.

Then, we proceeded on until we reached Mecca. (I got my menses, and) when it was the day of Arafat, I was still menstruating, and I did not finish my Umra. I complained of that to The Prophet "Allah's blessing and peace be upon him". He told me to postpone my Umra, undo and comb my hair, and to assume the Ihram for Hajj; and I did so. At the night of Hasba (a place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina), after Allah had enabled us to complete our Hajj, he sent (my brother) Abd Ar-Rahman Ibn Abu Bakr with me and he made me ride behind him to At-Tan'im, where I assumed the Ihram for Umra. In this way, Allah enabled us to complete our Umra and Hajj. For that (Umra) neither sacrificing animals, alms, nor fasting were required.

116-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" shortly before the

فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ: «انْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَمْسِكِي عَنِ الْعُمْرَةِ، وَأَهِلِّي بِالْحَجِّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي، فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا.

١١٤ ـ (...) ـ **حدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها. قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِحَجٍّ وَعُمْرَةٍ، فَلْيَفْعَلْ، وَمَنْ أَرَادَ أَنْ يُهِلَّ بِحَجٍّ، فَلْيُهِلَّ، وَمَنْ أَرَادَ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهِلَّ» قَالَتْ عَائِشَةُ رضي الله عنها: فَأَهَلَّ رَسُولُ اللَّهِ ﷺ بِحَجٍّ وَأَهَلَّ بِهِ نَاسٌ مَعَهُ، وَأَهَلَّ نَاسٌ بِالْعُمْرَةِ وَالْحَجِّ وَأَهَلَّ نَاسٌ بِعُمْرَةٍ، وَكُنْتُ فِيمَنْ أَهَلَّ بِالْعُمْرَةِ.

١١٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ ـ مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ ـ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ، فَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ» قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَّ بِالْحَجِّ. قَالَتْ: فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ، فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ، فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ» قَالَتْ: فَفَعَلْتُ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ، وَقَدْ قَضَى اللَّهُ حَجَّنَا، أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ بِي إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ، فَقَضَى اللَّهُ حَجَّنَا وَعُمْرَتَنَا.

وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٌ وَلاَ صَدَقَةٌ وَلاَ صَوْمٌ.

[البخاري: كتاب العمرة، باب العمرة ليلة الحصبة وغيرها، رقم: ١٧٨٣].

١١٦ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مُوَافِينَ مَعَ رَسُولِ اللَّهِ ﷺ لِهِلاَلِ ذِي الْحِجَّةِ، لاَ نَرَى إِلاَّ الْحَجَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ، فَلْيُهِلَّ

appearance of the new moon of (the month of) Dhul-Hijja, with the sole intention to perform Hajj only. Then, Allah's Apostle "Allah's blessing and peace be upon him" said: "Any one who likes to assume the Ihram for Umra he can do so."...and the rest is the same.

117-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" shortly before the appearance of the new moon of (the month of) Dhul-Hijja. Some people assumed Ihram for Umra, some assumed Ihram for both Hajj and Umra, and others assumed Ihram for Hajj. I was one of those who assumed Ihram for Umra...and the rest is the same, in which Urwa said: In this way, Allah enabled her to complete both her Hajj and Umra. Hisham said: For that (Umra) neither sacrificing animals, fasting nor alms were required.

118-(...) A'isha "Allah be pleased with her" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" in the year of the Hajj of Farewell. Some of us assumed Ihram for Umra, some assumed Ihram for both Umra and Hajj, and others assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. Whoever assumed Ihram for Umra finished his Ihram, and whoever assumed Ihram for Hajj or for both Hajj and Umra did not finish his Ihram until it was the day of Slaughtering Sacrifice "Nahr".

119-(...) A'isha "Allah be pleased with her" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca) or near it, I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you (get clean and) take a bath." A'isha added: Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

120-(...) A'isha "Allah be pleased with her" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He

بِعُمْرَةٍ» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَبْدَةَ.

١١٧ ـ (...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ: مِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، فَكُنْتُ فِيمَنْ أَهَلَّ بِعُمْرَةٍ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمَا.

وَقَالَ فِيهِ: قَالَ عُرْوَةُ فِي ذٰلِكَ: إِنَّهُ قَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا.

قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي ذٰلِكَ هَدْيٌ وَلاَ صِيَامٌ وَلاَ صَدَقَةٌ.

١١٨ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ: فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ، وَأَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. فَأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فَحَلَّ، وَأَمَّا مَنْ أَهَلَّ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ، فَلَمْ يَحِلُّوا، حَتَّى كَانَ يَوْمُ النَّحْرِ.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد...، رقم: ١٥٦٢].

١١٩ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلاَ نَرَى إِلاَّ الْحَجَّ، حَتَّى إِذَا كُنَّا بِسَرِفَ، أَوْ قَرِيباً مِنْهَا، حِضْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي فَقَالَ: «أَنَفِسْتِ» ـ يَعْنِي الْحَيْضَةَ ـ قَالَتْ: قُلْتُ: نَعَمْ. قَالَ: «إِنَّ هٰذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّى تَغْتَسِلِي».

قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

[البخاري: كتاب الحيض، باب الأمر بالنساء إذا نفسن، رقم: ٢٩٤].

١٢٠ ـ (...) ـ **حدّثني** سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَذْكُرُ إِلاَّ الْحَجَّ، حَتَّى جِئْنَا سَرِفَ فَطَمِثْتُ، فَدَخَلَ عَلَيَّ

said: "What did cause you to weep?" I said: "By Allah! I wished I had not set out (for Hajj) this year." He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean."

When we reached Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions (who had no sacrificial animals with them) to make it Umra (instead of Hajj). So, the people finished their Ihram (after completing the rituals of Umra) except for those, who had the sacrificial animals with them. Indeed, there were sacrificial animals with The Prophet "Allah's blessing and peace be upon him", Abu Bakr, and Umar, in addition to those wealthy people. Then, they (i.e. those who finished their Ihram) assumed Ihram (for Hajj when they went to Mina on the eighth day of Dhul-Hijja, which is the day of Tarwiya).

When it was the day of Slaughtering Sacrifice "Nahr" I got clean. The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to offer the Ifada circumambulation. Then, some beef was brought to us, about which I said: "What is it?" they said: "The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives." When it was the night of Hasba, I said: "O Messenger of Allah! Everyone is returning with (the reward of) both Hajj and Umra, and I'm returning with (the reward of) Hajj only." Upon this, he ordered (my brother) Abd Ar-Rahman Ibn Abu Bakr (to accompany me to At-Tan'im), and he made me ride behind him on his camel. I still remember that at this time I was a girl of tender age, and whenever I got drowsy, (I would be inclined to the extent that) my face would touch the bind part of the howdah until we reached At-Tan'im, where I assumed Ihram for Umra, which was in lieu of the Umra (I was obliged to leave, which) the people offered.

121-(...) A'isha "Allah be pleased with her" narrated: We assumed Ihram for Hajj (and we proceeded on) till we reached Sarif. I got my menses. The Messenger of Allah "Allah's blessing and peace be upon him" came to me while I was weeping... and the rest is the same but it was not mentioned here that there were sacrificial animals with The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and the wealthy people. It was not mentioned also that they (i.e. those who finished

رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكِ؟» فَقُلْتُ: وَاللَّهِ، لَوَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ.

قَالَ: «مَا لَكِ؟ لَعَلَّكِ نَفِسْتِ؟» قُلْتُ: نَعَمْ.

قَالَ: «هٰذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَىٰ بَنَاتِ آدَمَ، افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّىٰ تَطْهُرِي» قَالَتْ: فَلَمَّا قَدِمْتُ مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً». فَأَحَلَّ النَّاسُ إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ.

قَالَتْ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَذَوِي الْيَسَارَةِ. ثُمَّ أَهَلُّوا حِينَ رَاحُوا.

قَالَتْ: فَلَمَّا كَانَ يَوْمُ النَّحْرِ طَهَرْتُ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَأَفَضْتُ.

قَالَتْ: فَأُتِينَا بِلَحْمِ بَقَرٍ. فَقُلْتُ: مَا هٰذَا؟ فَقَالُوا: أَهْدَىٰ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ الْبَقَرَ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قُلْتُ: يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِحَجَّةٍ وَعُمْرَةٍ وَأَرْجِعُ بِحَجَّةٍ؟

قَالَتْ: فَأَمَرَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي عَلَىٰ جَمَلِهِ. قَالَتْ: فَإِنِّي لأَذْكُرُ، وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، أَنْعُسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ، حَتَّىٰ جِئْنَا إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ مِنْهَا بِعُمْرَةٍ، جَزَاءً بِعُمْرَةِ النَّاسِ الَّتِي اعْتَمَرُوا.

[البخاري: كتاب الحيض، باب تقضي الحائض المناسك كلها...، رقم: ٣٠٥].

١٢١ ـ (...) ـ **وحدّثني** أَبُو أَيُّوبَ الْغَيْلاَنِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَبَّيْنَا بِالْحَجِّ، حَتَّىٰ إِذَا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ الْمَاجِشُونِ.

غَيْرَ أَنَّ حَمَّاداً لَيْسَ فِي حَدِيثِهِ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ

their Ihram) assumed Ihram (for Hajj when they went to Mina on the eighth day of Dhul-Hijja, which is the day of Tarwiya). The following statement was not mentioned: at this time I was a girl of tender age, and whenever I dozed off, (I would be inclined to the extent that) my face would touch the bind part of the howdah.

122-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram only for Hajj (i.e. Hajj Al-Ifrad).

123-(...) A'isha "Allah be pleased with her" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" assuming Ihram for Hajj, in the months of Hajj, at the time and places of Hajj, and in the nights of Hajj. We dismounted at Sarif (a village ten miles from Mecca). The Prophet "Allah's blessing and peace be upon him" then addressed his companions and said: "Anyone who has not got the sacrificing animal and likes to do Umra instead of Hajj may do so (Tamattu) and anyone who has got the sacrificing animal should not do so."

A'isha added: Some of them (the companions of The Prophet) who did not have the sacrificial animals with them performed it (the Umra), and others (who had sacrificial animals with them) did not do so. Allah's Apostle "Allah's blessing and peace be upon him" and some of his companions were resourceful and had Sacrificial animals with them. Allah's Apostle "Allah's blessing and peace be upon him" came to me and saw me weeping and said: "What does make you weep?" I replied: "I have heard your conversation with your companions and I cannot perform the Umra." He asked: "What is wrong with you?" I replied: "I do not offer the prayers (as I have my menses)." He said: "It will not harm you. Keep on with your intention for Hajj and Allah may bestow upon you with it. Indeed, you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them."

A'isha added: Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and circumambulated Ka'ba. Then, The Prophet "Allah's blessing and peace be upon him" dismounted at Al-Muhassab (a valley outside Mecca). He called Abd Ar-Rahman Ibn Abu Bakr and said to him: "Take your sister outside the sanctuary of Mecca and let her assume Ihram for Umra, and then circumambulate the House, and I will wait for you both here ."

وَذَوِي الْيَسَارَةِ، ثُمَّ أَهلُّوا حِينَ رَاحُوا. وَلاَ قَوْلُهَا: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ أَنْعُسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ.

١٢٢ ـ (...) ـ حدّثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي خَالِي مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

١٢٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ، وَفِي حُرُمِ الْحَجِّ، وَلَيَالِي الْحَجِّ، حَتَّىٰ نَزَلْنَا بِسَرِفَ، فَخَرَجَ إِلَىٰ أَصْحَابِهِ فَقَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ مِنْكُمْ هَدْيٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلاَ» فَمِنْهُمُ الآخِذُ بِهَا وَالتَّارِكُ لَهَا، مِمَّنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ.

فَأَمَّا رَسُولُ اللَّهِ ﷺ فَكَانَ مَعَهُ الْهَدْيُ، وَمَعَ رِجَالٍ مِنْ أَصْحَابِهِ لَهُمْ قُوَّةٌ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قُلْتُ: سَمِعْتُ كَلاَمَكَ مَعَ أَصْحَابِكَ، ـ فَسمعْتُ الْعُمْرَةَ ـ قَالَ: «وَمَالَكِ؟» قُلْتُ: لاَ أُصَلِّي.

قَالَ: «فَلاَ يَضُرُّكِ، فَكُونِي فِي حَجِّكِ، فَعَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا. وَإِنَّمَا أَنْتِ مِنْ بَنَاتِ آدَمَ، كَتَبَ اللَّهُ عَلَيْكِ مَا كَتَبَ عَلَيْهِنَّ» قَالَتْ: فَخَرَجْتُ فِي حَجَّتِي حَتَّىٰ نَزَلْنَا مِنًى فَتَطَهَّرْتُ ثُمَّ طُفْنَا بِالْبَيْتِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ الْمُحَصَّبَ، فَدَعَا عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ فَقَالَ: «اخْرُجْ بِأُخْتِكَ مِنَ الْحَرَمِ فَلْتُهِلَّ بِعُمْرَةٍ، ثُمَّ لْتَطُفْ بِالْبَيْتِ، فَإِنِّي أَنْتَظِرُكُمَا هَاهُنَا».

A'isha added: So I went out of the sanctuary of Mecca and assumed Ihram for Umra. Then I circumambulated (the House and) between Safa and Marwa. Then, we returned to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at his dwelling place at midnight. He said: "Have you finished?" I replied : "Yes." So he announced the departure of his companions. He set out, until he passed by the House, which he circumambulated before the Morning prayer. Then, he left for Medina.

124-(...) A'isha , the Mother of the Believers "Allah be pleased with her" narrated: Some of us assumed Ihram only for Hajj "Ifrad", others assumed Ihram for both Hajj and Umra jointly "Qiran" and there were some, who assumed Ihram for (Umra at first, and after finishing from it, they assumed Ihram for) Hajj "At-Tamattu".

(...) Al-Qasim Ibn Muhammad narrated that A'isha "Allah be pleased with her" came (assuming Ihram) for Hajj.

125-(...) Amra narrated: I heard A'isha "Allah be pleased with her" saying: Five days before the end of Dhul-Qa'da we set out from Medina in the company of Allah's Apostle "Allah's blessing and peace be upon him" with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle "Allah's blessing and peace be upon him" ordered those who had no Sacrifice with them to finish their Ihram after circumambulating Ka'ba and compassing round Safa and Marwa. A'isha added: On the day of slaughtering sacrifice some beef was brought to us. I asked: "What is this?" The reply was: "Allah's Apostle "Allah's blessing and peace be upon him" has slaughtered (sacrifices) on behalf of his wives." Yahya said: I mentioned this Hadith to Al-Qasim Ibn Muhammad, who said: By Allah! She correctly narrated this Hadith to you.

(...) The same was narrated on the authority of Yahya, with the same chain of transmitters.

126-(...) The Mother of the Believers (A'isha) "Allah be pleased with her" narrated: I said: "O Allah's Apostle! All the people are returning with (the reward of) two worships (i.e. Hajj and Umra) but I am returning with (the reward of) only one worship (i.e. Hajj only)." He said: "Wait until you get clean (from your menses), then go (with your brother) to Tan'im and assume Ihram for Umra. Then come back and meet us at such and such a place. (I think he said tomorrow). But it (the reward you will receive for that Umra) will be estimated according to your hardship or spending."

قَالَتْ: فَخَرَجْنَا فَأَهْلَلْتُ، ثُمَّ طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَجِئْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ فِي مَنْزِلِهِ مِنْ جَوْفِ اللَّيْلِ، فَقَالَ: «هَلْ فَرَغْتِ؟» قُلْتُ: نَعَمْ. فَآذَنَ فِي أَصْحَابِهِ بِالرَّحِيلِ، فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلاَةِ الصُّبْحِ، ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ.

[البخاري: كتاب الحج، باب قول الله تعالى: ﴿الحج اشهر معلومات...﴾، رقم: ١٥٦٠].

١٢٤ ـ (...) ـ **حدّثني** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رضي الله عنها قَالَتْ: مِنَّا مَنْ أَهَلَّ بِالْحَجِّ مُفْرِداً، وَمِنَّا مَنْ قَرَنَ، وَمِنَّا مَنْ تَمَتَّعَ.

(...) ـ **حدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: جَاءَتْ عَائِشَةُ حَاجَّةً.

١٢٥ ـ (...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَمْرَةَ، قَالَتْ: سَمِعْتُ عَائِشَةَ رضي الله عنها تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَلاَ نَرَىٰ إِلاَّ أَنَّهُ الْحَجُّ حَتَّىٰ إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، إِذَا طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، أَنْ يَحِلَّ. قَالَتْ عَائِشَةُ رضي الله عنها: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ. فَقُلْتُ: مَا هٰذَا؟ فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَىٰ: فَذَكَرْتُ هٰذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ. فَقَالَ: أَتَتْكَ، وَاللَّهِ بِالْحَدِيثِ عَلَىٰ وَجْهِهِ.

[البخاري: كتاب الحج، باب نبح الرجل البقر عن نسائه من غير امرهن، رقم: ١٧٠٩].

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَتْنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ رضي الله عنها. (ح) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٢٦ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ. (ح) وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ وَاحِدٍ؟ قَالَ: «انْتَظِرِي، فَإِذَا طَهُرْتِ فَاخْرُجِي إِلَى التَّنْعِيمِ، فَأَهِلِّي مِنْهُ. ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا ـ قَالَ: أَظُنُّهُ قَالَ غَداً ـ، وَلَكِنَّهَا عَلَىٰ قَدْرِ نَصَبِكِ أَوْ ـ قَالَ ـ: نَفَقَتِكِ».

[البخاري: كتاب العمرة، باب اجر العمرة على قدر النصب، رقم: ١٧٨٧].

127-(...) The Mother of the Believers (A'isha) "Allah be pleased with her" narrated: I said: "O Allah's Apostle! All the people are returning with (the reward of) two worships...and the rest is the same.

128-(...) A'isha "Allah be pleased with her" narrated: We went out with the Prophet "Allah's blessing and peace be upon him" (from Medina) with the intention of performing Hajj only. When we reached Mecca we circumambulated Ka'ba and then the Prophet ordered those who had not driven the sacrificial animals along with them to finish their Ihram. So the people who had not driven the sacrificing animals along with them finished their Ihram. The Prophet's wives too had not driven the sacrifices with them, so they too finished their Ihram.

A'isha added: I got my menses and could not circumambulate Ka'ba. So when it was the night of Hasba (when we stopped at Al-Muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umra but I am returning after performing Hajj only. " He said: "Didn't you circumambulate Ka'ba on the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umra. Then come back to such and such a place."

On that Safiyya "Allah be pleased with her" said: "I feel that I will detain you all." The Prophet "Allah's blessing and peace be upon him" said: "Let you be barren and shave-headed! Did you not circumambulate Ka'ba on the day of Slaughtering sacrifice?" Safiyya replied in the affirmative. He said (to Safiyya): "There is no harm to you to proceed on with us." A'isha added: (after returning from Umra), the Prophet met me while he was ascending from Mecca and I was descending to it, or I was ascending and he was descending.

129-(...) 'A'isha "Allah be pleased with her" narrated: We set out with the Messenger of Allah "Allah's blessing and peace be upon him", pronouncing Talbiya, with no clear intention for Hajj or Umra...and the rest of the Hadith is the same.

130-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came after four or five days of Dhul-Hijja had passed. He entered upon me and he was angry. I said: "O Messenger of Allah! Whoever made you angry, let Allah cause him to enter into the fire (of Hell)!" he said: "Do you not see that I ordered the people to do something, and they are hesitant? (Al-Hakam said: I think

١٢٧ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ وَإِبْرَاهِيمَ قَالَ: لاَ أَعْرِفُ حَدِيثَ أَحَدِهِمَا مِنَ الآخَرِ: أَنَّ أُمَّ الْمُؤْمِنِينَ رضي الله عنها قَالَتْ: يَا رَسُولَ اللَّهِ، يَصْدُرُ النَّاسُ بِنُسُكَيْنِ. فَذَكَرَ الْحَدِيثَ.

١٢٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ زُهَيْرٌ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَلاَ نَرَى إِلاَّ أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا مَكَّةَ تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ. قَالَتْ: فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ، وَنِسَاؤُهُ لَمْ يَسُقْنَ الْهَدْيَ، فَأَحْلَلْنَ. قَالَتْ عَائِشَةُ: فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ، وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قَالَ: «أَوَ مَا كُنْتِ طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ؟». قَالَتْ: قُلْتُ: لاَ. قَالَ: «فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ، فَأَهِلِّي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا».

قَالَتْ صَفِيَّةُ: مَا أُرَانِي إِلاَّ حَابِسَتَكُمْ. قَالَ: «عَقْرَى حَلْقَى، أَوَ مَا كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلَى. قَالَ: «لاَ بَأْسَ، انْفِرِي».

قَالَتْ عَائِشَةُ: فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا، أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا.

وَقَالَ إِسْحَاقُ: مُتَهَبِّطَةٌ وَمُتَهَبِّطٌ.

[البخاري: كتاب الحج، باب التمتع والإقراد بالحج...، رقم: ١٥٦١].

١٢٩ ـ (...) ـ وحدّثناه سُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُلَبِّي، لاَ نَذْكُرُ حَجًّا وَلاَ عُمْرَةً، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مَنْصُورٍ.

١٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ غُنْدَرٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ لأَرْبَعِ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، أَوْ خَمْسٍ، فَدَخَلَ عَلَيَّ وَهُوَ غَضْبَانُ. فَقُلْتُ: مَنْ أَغْضَبَكَ، يَا رَسُولَ اللَّهِ، أَدْخَلَهُ اللَّهُ النَّارَ. قَالَ: «أَوَ مَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ؟» ـ قَالَ الْحَكَمُ: كَأَنَّهُمْ يَتَرَدَّدُونَ

he said "seem to be hesitant"). Had I known earlier what I have come to know later, I would not have driven the sacrificial animals with me, and would have bought them from Mecca. Then, I would have finished Ihram as they did."

131-(...) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came after four or five days of Dhul-Hijja had passed...and the rest is the same, without mentioning the doubt of Al-Hakam concerning the hesitation.

132-(...) A'isha "Allah be pleased with her" narrated that she assumed Ihram for Umra. When she arrived (in Mecca), she did not circumambulate the House since she got menses. (Before finishing all the rituals of Umra) she assumed Ihram for Hajj and performed all of its rituals. The Messenger of Allah "Allah's blessing and peace be upon him" said to her on the Day of Departure (when pilgrims depart from Mina): "Your circumambulation is sufficient for both Hajj and Umra." She refused (to accept that opinion). The Prophet "Allah's blessing and peace be upon him" sent her with Abd Ar-Rahman to Tan'im, and she performed Umra after performing Hajj.

133-(...) Mujahid narrated that A'isha "Allah be pleased with her" got her menses at Sarif, and then got clean at Arafat. The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Your compassing round Safa and Marwa is sufficient for both your Hajj and Umra."

134-(...) Safiyya Bint Shaiba narrated that A'isha "Allah be pleased with her" said: "O Messenger of Allah! Would the people return with two rewards and I return with one reward?" He ordered Abd Ar-Rahman Ibn Abu Bakr to accompany her to At-Tan'im. She (A'isha) said: He made me ride behind him on his camel. I raised my head covering which I took off from my neck. He struck my foot as if he was striking the camel. I said to him: "Do you see anyone here?" She added: I assumed Ihram for Umra. Then, we proceeded until we came to the Messenger of Allah "Allah's blessing and peace be upon him" who was at Hasba.

135-(1212) Abd Ar-Rahman Ibn Abu Bakr narrated that The Prophet "Allah's blessing and peace be upon him" ordered him to make A'isha ride behind him (and proceed with her) in order to make her assume Ihram for Umra from At-Tan'im,.

136-(1213) Jabir "Allah be pleased with him" narrated: We came with the Messenger of Allah "Allah's blessing and peace be upon him" assuming

أَحْسِبُ ـ «وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، مَا سُقْتُ الْهَدْيَ مَعِي حَتَّىٰ أَشْتَرِيَهُ، ثُمَّ أَحِلُّ كَمَا حَلُّوا».

١٣١ ـ (...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، سَمِعَ عَلِيَّ بْنَ الْحُسَيْنِ عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَدِمَ النَّبِيُّ ﷺ لأَرْبَعٍ أَوْ خَمْسٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ. بِمِثْلِ حَدِيثِ غُنْدَرٍ، وَلَمْ يَذْكُرِ الشَّكَّ مِنَ الْحَكَمِ فِي قَوْلِهِ: يَتَرَدَّدُونَ.

١٣٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا أَهَلَّتْ بِعُمْرَةٍ فَقَدِمَتْ وَلَمْ تَطُفْ بِالْبَيْتِ حَتَّىٰ حَاضَتْ، فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا وَقَدْ أَهَلَّتْ بِالْحَجِّ. فَقَالَ لَهَا النَّبِيُّ ﷺ يَوْمَ النَّفْرِ: «يَسَعُكِ طَوَافُكِ لِحَجِّكِ وَعُمْرَتِكِ» فَأَبَتْ، فَبَعَثَ بِهَا مَعَ عَبْدِ الرَّحْمَٰنِ إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ.

١٣٣ ـ (...) ـ وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَافِعٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّهَا حَاضَتْ بِسَرِفَ، فَتَطَهَّرَتْ بِعَرَفَةَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يُجْزِىءُ عَنْكِ طَوَافُكِ بِالصَّفَا وَالْمَرْوَةِ عَنْ حَجِّكِ وَعُمْرَتِكِ».

١٣٤ ـ (...) ـ وحدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ: حَدَّثَتْنَا صَفِيَّةُ بِنْتُ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ رضي الله عنها: يَا رَسُولَ اللَّهِ، أَيَرْجِعُ النَّاسُ بِأَجْرَيْنِ وَأَرْجِعُ بِأَجْرٍ؟ فَأَمَرَ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي بَكْرٍ أَنْ يَنْطَلِقَ بِهَا إِلَى التَّنْعِيمِ. قَالَتْ: فَأَرْدَفَنِي خَلْفَهُ عَلَىٰ جَمَلٍ لَهُ. قَالَتْ: فَجَعَلْتُ أَرْفَعُ خِمَارِي أَحْسِرُهُ عَنْ عُنُقِي، فَيَضْرِبُ رِجْلِي بِعِلَّةِ الرَّاحِلَةِ. قُلْتُ لَهُ: وَهَلْ تَرَىٰ مِنْ أَحَدٍ؟ قَالَتْ: فَأَهْلَلْتُ بِعُمْرَةٍ، ثُمَّ أَقْبَلْنَا حَتَّىٰ انْتَهَيْنَا إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْحَصْبَةِ.

١٣٥ ـ (١٢١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَٰنِ بْنُ أَبِي بَكْرٍ، أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمِرَهَا مِنَ التَّنْعِيمِ. [البخاري: كتاب العمرة، باب عمرة التنعيم، رقم: ١٧٨٤].

١٣٦ ـ (١٢١٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه، أَنَّهُ قَالَ: أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ بِحَجٍّ مُفْرَدٍ، وَأَقْبَلَتْ عَائِشَةُ رضي الله عنها

Ihram with the sole intention of performing Hajj only (Ifrad), and A'isha set out assuming Ihram for Umra. When we reached Sarif, she got her menses. We proceeded on till we reached (Mecca) and circumambulated Ka'ba and compassed round Safa and Marwa. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever among us had no sacrificial animal with him should put off Ihram. We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, applied perfume and put on our clothes. That was at a distance (as long as to be covered in) four night's from Arafat. Then, we assumed Ihram (for Hajj) on the day of Tarwiya (eighth of Dhul-Hijja).

The Messenger of Allah "Allah's blessing and peace be upon him" came to A'isha "Allah be pleased with her" and saw her weeping. He asked: "What is the matter with you?" She said: "The matter is that I got my menses, and the people put off Ihram (after completing the rituals of Umra), but I neither did so, nor did I circumambulate the House. The people are now going for Hajj (and I cannot go)." He said: "It is a matter which Allah has ordained for the daughters of Adam. So, now take a bath and assume Ihram for Hajj."

She did accordingly, and stayed at the places of staying till the menses was over. She then circumambulated Ka'ba, and (compassed round) Safa and Marwa. He (the Prophet) said (to her): "Now both your Hajj and Umra are complete." But, she said: "I feel in my mind that I missed the circumambulation (of Umra) of the House (which I did not do) till I performed Hajj." He (The Prophet) said: "O Abd Ar-Rahman! Take her to At-Tan'im to (make her) perform Umra." That was the night of Hasba.

(...) Abu Az-Zubair narrated that he heard Jabir "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" entered upon A'isha "Allah be pleased with her" and saw her weeping...and the rest is the same as narrated by Al-Laith to the end, but what is before that was not mentioned.

137-(...) Jabir "Allah be pleased with him" narrated that in the (year of the) Hajj performed by The Messenger of Allah "Allah's blessing and peace be upon him", A'isha "Allah be pleased with her" assumed Ihram for Umra...and the rest is the same as narrated by Al-Laith, and added: The Messenger of Allah "Allah's blessing and peace be upon him" was a

بِعُمْرَةٍ. حَتَّىٰ إِذَا كُنَّا بِسَرِفَ عَرَكَتْ، حَتَّىٰ إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ.

قَالَ: فَقُلْنَا: حِلُّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ» فَوَاقَعْنَا النِّسَاءَ، وَتَطَيَّبْنَا بِالطِّيبِ، وَلَبِسْنَا ثِيَابَنَا، وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ أَرْبَعُ لَيَالٍ.

ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ، ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ عَائِشَةَ رضي الله عنها فَوَجَدَهَا تَبْكِي.

فَقَالَ: «مَا شَأْنُكِ؟» قَالَتْ: «شَأْنِي أَنِّي قَدْ حِضْتُ، وَقَدْ حَلَّ النَّاسُ وَلَمْ أَحْلِلْ، وَلَمْ أَطُفْ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الآنَ.

فَقَالَ: «إِنَّ هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَىٰ بَنَاتِ آدَمَ، فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ» فَفَعَلَتْ وَوَقَفَتِ الْمَوَاقِفَ، حَتَّىٰ إِذَا طَهَرَتْ طَافَتْ بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ.

ثُمَّ قَالَ: «قَدْ حَلَلْتِ مِنْ حَجِّكِ وَعُمْرَتِكِ جَمِيعاً» فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّىٰ حَجَجْتُ.

قَالَ: «فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمَٰنِ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ» وَذٰلِكَ لَيْلَةَ الْحَصْبَةِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما يَقُولُ: دَخَلَ النَّبِيُّ ﷺ عَلَىٰ عَائِشَةَ رضي الله عنها وَهِيَ تَبْكِي، فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ إِلَىٰ آخِرِهِ وَلَمْ يَذْكُرْ مَا قَبْلَ هٰذَا مِنْ حَدِيثِ اللَّيْثِ.

١٣٧ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَائِشَةَ رضي الله عنها، فِي حَجَّةِ النَّبِيِّ ﷺ، أَهَلَّتْ بِعُمْرَةٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

tractable man: if she (A'isha) liked to do something (without committing a sin in it), he would respond to her. He sent her with (her brother) Abd Ar-Rahman Ibn Abu Bakr (to At-Tan'im) and she assumed Ihram for Umra from At-Tan'im. Abu Az-Zubair said: Afterwards, whenever A'isha performed Hajj, she would do the same as she did during the lifetime of The Prophet "Allah's blessing and peace be upon him".

138-(...) Jabir "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram for Hajj, having women and children with us. When we reached Mecca, we circumambulated the House and (compassed round) Safa and Marwa. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you has no sacrificial animal with him should put off Ihram." We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, put on our clothes, and applied perfume. Then when it was the day of Tarwiya (eighth of Dhul-Hijja), we assumed Ihram for Hajj, and the first circumambulation round Safa and Marwa was sufficient for us. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to share the (prices of) camels and cows, i.e. every seven persons were to share (the price of) an animal.

139-(1214) Jabir Ibn Abdullah "Allah be pleased with both" narrated: When we finished our Ihram (of Umra), The Prophet "Allah's blessing and peace be upon him" ordered us to assume Ihram on our going to Mina, (i.e. on the day of Tarwiya). We assumed Ihram (for Hajj) from Al-Abtah.

140-(1215) Jabir "Allah be pleased with him" narrated: Neither The Prophet "Allah's blessing and peace be upon him" nor his companions (who assumed Ihram for Hajj and Umra together) offered but one circumambulation (of the House and) round Safa and Marwa. Muhammad Ibn Bakr added in his narration: His first circumambulation.

141-(1216) Ata narrated: I and some people heard Jabir Ibn Abdullah "Allah be pleased with both" saying: We, the Companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", assumed Ihram for Hajj only. Ata told that Jabir said: The Messenger of Allah "Allah's blessing and peace be upon him" came in the morning of the fourth of Dhul-Hijja and ordered us to put off Ihram. (Ata said that he (The Prophet) ordered them to put off Ihram and to go to their wives (for sexual

وَزَادَ فِي الْحَدِيثِ: قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ رَجُلاً سَهْلاً، إِذَا هَوِيتِ الشَّيْءَ تَابَعَهَا عَلَيْهِ، فَأَرْسَلَهَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَأَهَلَّتْ بِعُمْرَةٍ، مِنَ التَّنْعِيمِ.

قَالَ مَطَرٌ: قَالَ أَبُو الزُّبَيْرِ: فَكَانَتْ عَائِشَةُ إِذَا حَجَّتْ صَنَعَتْ كَمَا صَنَعَتْ مَعَ نَبِيِّ اللَّهِ ﷺ.

١٣٨ ـ (...) ـ **حدثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ، مَعَنَا النِّسَاءُ وَالْوِلْدَانُ، فَلَمَّا قَدِمْنَا مَكَّةَ طُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ» قَالَ: قُلْنَا: أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ» قَالَ: فَأَتَيْنَا النِّسَاءَ، وَلَبِسْنَا الثِّيَابَ، وَمَسِسْنَا الطِّيبَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهْلَلْنَا بِالْحَجِّ، وَكَفَانَا الطَّوَافُ الأَوَّلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الإِبِلِ وَالْبَقَرِ: كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

١٣٩ ـ (١٢١٤) ـ **وحدثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: أَمَرَنَا النَّبِيُّ ﷺ لَمَّا أَحْلَلْنَا، أَنْ نُحْرِمَ إِذَا تَوَجَّهْنَا إِلَى مِنًى. قَالَ: فَأَهْلَلْنَا مِنَ الأَبْطَحِ.

١٤٠ ـ (١٢١٥) ـ **وحدثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنه يَقُولُ: لَمْ يَطُفِ النَّبِيُّ ﷺ، وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلاَّ طَوَافاً وَاحِداً.

زَادَ فِي حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ: طَوَافَهُ الأَوَّلَ.

١٤١ ـ (١٢١٦) ـ **وحدثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما، فِي نَاسٍ مَعِي. قَالَ: أَهْلَلْنَا، أَصْحَابَ مُحَمَّدٍ ﷺ، بِالْحَجِّ خَالِصاً وَحْدَهُ. قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا أَنْ نَحِلَّ. قَالَ عَطَاءٌ: قَالَ:

intercourse). Ata said: He did not make it obligatory for them, but it became permissible. Jabir resumed) We said: "When only five days remained to Arafat, he (the Prophet) ordered us to have sexual intercourse with our wives. And in this case, we would reach Arafat just after having sexual intercourse (with our wives)." (He (Ata) said: Jabir pointed with his hand, as if I am observing his hand as it moved).

At the same time, the Messenger of Allah "Allah's blessing and peace be upon him" stood among us and said: "You know very well that I am the most Allah-fearing, the most truthful and the most pious among you. Had I not brought the sacrificial animals with me, I would also have put off Ihram as you have put off. Had I known earlier what I have come to know later, I would not have brought sacrificial animals with me." So they (the Companions) put off Ihram and so did we, and, in this way, we listened to and obeyed (the order of the Prophet).

Jabir said: Ali came with the tribute (from Yemen). He (the Prophet) asked: "For what did you assume Ihram (i.e. for Hajj and Umra together or Hajj and Umra separately)?" He said: "I assumed Ihram with the same intention as that of the Messenger of Allah "Allah's blessing and peace be upon him"." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a sacrificial animal, and keep on the state of Ihram." Ali brought a sacrificial animal for him (The Messenger of Allah).

Suraqa Ibn Malik Ibn Ju'shum said: "O Messenger of Allah! Is it (this concession of putting off Ihram of Hajj or Umra) to be held valid only this year, or is it held valid perpetually?" He said: "It is held valid perpetually."

142-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We assumed Ihram for Hajj with The Messenger of Allah "Allah's blessing and peace be upon him", and when we reached Mecca, he ordered us to make it Umra and put off Ihram. We felt it hard, and we were disturbed by that. This news reached The Messenger of Allah "Allah's blessing and peace be upon him". we do not know whether he was Divinely inspired of anything (in connection with this news) or he was informed by the people. He said: "O people! Put off Ihram. Were it not for the sacrificial animals I have with me, I would have done what you did." We put off Ihram, (so completely) that we had sexual intercourse with our wives, and did everything the one who is not in the state of Ihram is permissible to do. When it was the day of Tarwiya (eighth day of Dhul-Hijja), we turned our backs to Mecca and assumed Ihram for Hajj (as we were leaving for Mina).

«حِلُّوا وَأَصِيبُوا النِّسَاءَ».

قَالَ عَطَاءٌ: وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلَكِنْ أَحَلَّهُنَّ لَهُمْ.

فَقُلْنَا: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ، أَمَرَنَا أَنْ نُفْضِيَ إِلَى نِسَائِنَا، فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنِيَّ! قَالَ: يَقُولُ جَابِرٌ بِيَدِهِ ـ كَأَنِّي أَنْظُرُ إِلَىٰ قَوْلِهِ بِيَدِهِ يُحَرِّكُهَا ـ قَالَ: فَقَامَ النَّبِيُّ ﷺ فِينَا.

فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ لِلَّهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ، وَلَوْلاَ هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، وَلَو اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، فَحِلُّوا» فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا.

قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَاهْدِ وَامْكُثْ حَرَاماً» قَالَ: وَأَهْدَىٰ لَهُ عَلِيٌّ هَدْياً.

فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ: يَا رَسُولَ اللَّهِ، أَلِعَامِنَا هٰذَا أَمْ لأَبَدٍ؟ فَقَالَ: «لأَبَدٍ».

[البخاري: كتاب الشركة، باب الاشتراك في الهدي والبدن، رقم: ٢٥٠٥].

١٤٢ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَحِلَّ وَنَجْعَلَهَا عُمْرَةً، فَكَبُرَ ذٰلِكَ عَلَيْنَا وَضَاقَتْ بِهِ صُدُورُنَا، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَمَا نَدْرِي أَشَيْءٌ بَلَغَهُ مِنَ السَّمَاءِ، أَمْ شَيْءٌ مِنْ قِبَلِ النَّاسِ.

فَقَالَ: «أَيُّهَا النَّاسُ، أَحِلُّوا، فَلَوْلاَ الْهَدْيُ الَّذِي مَعِي، فَعَلْتُ كَمَا فَعَلْتُمْ» قَالَ: فَأَحْلَلْنَا حَتَّىٰ وَطِئْنَا النِّسَاءَ، وَفَعَلْنَا مَا يَفْعَلُ الْحَلاَلُ، حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ، وَجَعَلْنَا مَكَّةَ بِظَهْرٍ، أَهْلَلْنَا بِالْحَجِّ.

143-(...) Musa Ibn Nafi reported: I came to Mecca to perform Umra of Tamattu (i.e. to perform Umra firstly, then put off Ihram, and then assume it once again for Hajj). I reached Mecca four days before the day of Tarwiya (eighth of Dhul-Hijja). Some people of Mecca said to me: "Your Hajj will be like the Hajj performed by Meccans." So I went to Ata Ibn Abu Rabah asking him his view about it. He said: Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" reported: I performed Hajj with Allah's Apostle "Allah's blessing and peace be upon him" in the year when he drove the sacrificial animals with him. The people had assumed Ihram only for Hajj (Ifrad). The Prophet "Allah's blessing and peace be upon him" ordered them to finish their Ihram after circumambulating Ka'ba, and between Safa and Marwa and to cut short their hair. Then they would stay there (in Mecca) as non-Muhrim till the day of Tarwiya (eighth of Dhul-Hijja) when they would assume Ihram for Hajj. They were ordered to make the Ihram with which they had come for Umra only. They asked: "How can we make it Umra (Tamattu) as we have intended to perform Hajj?" The Prophet "Allah's blessing and peace be upon him" said: "Do what I have ordered you. Had I not brought the Sacrifice with me, I would have done the same, but I cannot finish my Ihram till the Sacrifice reaches its destination (by being slaughtered)." So, they did (what he ordered them to do).

144-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We came with The Messenger of Allah "Allah's blessing and peace be upon him", assuming Ihram for Hajj. But, The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umra, and consequently put off Ihram (after completing the rituals of Umra). He (Jabir) added: But, since he (The Prophet) had the sacrificial animals with him, he was not able to make it Umra.

[18] Offering Hajj and Umra separately "At-Tamattu"

145-(1217) Abu Nadra narrated: Ibn Abbas "Allah be pleased with both" used to give permission to the people to offer Umra and Hajj separately (i.e. to assume Ihram for Umra during the months of Hajj, then put off Ihram after completing its rituals, and then assume Ihram for Hajj once again, and it is called) Mut'a. But Ibn Az-Zubair used to forbid it. I mentioned that to Jabir Ibn Abdullah "Allah be pleased with both", who said: It is through me that this Hadith became in circulation. We performed Hajj and Umra separately "Mut'a" while we were with The Messenger of Allah "Allah's

١٤٣ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ قَالَ: قَدِمْتُ مَكَّةَ مُتَمَتِّعاً بِعُمْرَةٍ، قَبْلَ التَّرْوِيَةِ بِأَرْبَعَةِ أَيَّامٍ. فَقَالَ النَّاسُ: تَصِيرُ حَجَّتُكَ الآنَ مَكِّيَّةً. فَدَخَلْتُ عَلَىٰ عَطَاءِ بْنِ أَبِي رَبَاحٍ فَاسْتَفْتَيْتُهُ. فَقَالَ عَطَاءٌ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ رضي الله عنهما، أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ سَاقَ الْهَدْيَ مَعَهُ، وَقَدْ أَهَلُّوا بِالْحَجِّ مُفْرَداً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ، فَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصِّرُوا وَأَقِيمُوا حَلاَلاً حَتَّىٰ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً». قَالُوا: كَيْفَ نَجْعَلُهَا مُتْعَةً وَقَدْ سَمَّيْنَا الْحَجَّ؟ قَالَ: «افْعَلُوا مَا آمُرُكُمْ بِهِ، فَإِنِّي لَوْلاَ أَنِّي سُقْتُ الْهَدْيَ، لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ، وَلَكِنْ لاَ يَحِلُّ مِنِّي حَرَامٌ. حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ» فَفَعَلُوا.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج...، رقم: ١٥٦٨].

١٤٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً وَنَحِلَّ. قَالَ: وَكَانَ مَعَهُ الْهَدْيُ، فَلَمْ يَسْتَطِعْ أَنْ يَجْعَلَهَا عُمْرَةً.

١٨ ـ بابٌ في الْمُتْعَةِ بالحَجِّ والعُمْرَةِ

١٤٥ ـ (١٢١٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحدِّثُ، عَنْ أَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتْعَةِ، وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَىٰ عَنْهَا. قَالَ: فَذَكَرْتُ ذٰلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: عَلَىٰ يَدَيَّ دَارَ الْحَدِيثُ، تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ عُمَرُ قَالَ: إِنَّ اللَّهَ كَانَ يُحِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ، فَأَتِمُّوا

blessing and peace be upon him". when Umar stood (as the caliph), he said: "Allah made lawful what He willed for His Messenger as He willed. But, The Qur'an was revealed completely (with all commands and on all occasions). So, complete (the rituals of both) Hajj and Umra for the sake of Allah as Allah has ordered you, and make the marriage of those women as decisively permanent (and not temporary). No man who married a woman (temporarily) for a fixed period of time is brought to me but that I would stone him to death."

(...)Quatada narrated this Hadith with the same chain of transmitters mentioning (That Umar added): Separate your Hajj from Umra, for in this way, both your Hajj and your Umra would be more complete.

146-(1216) Mujahid narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: We came with The Messenger of Allah "Allah's blessing and peace be upon him", uttering: "We are responding to Your call with (the intention to offer) Hajj." But The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umra.

[19] The (Farewell) pilgrimage of The Prophet "p.b.u.h"

147-(1218) Ja'far Ibn Muhammad narrated from his father: We went to Jabir Ibn Abdullah "Allah be pleased with both" who started inquiring about the people (who came with me) till he reached me. I said: "I am Muhammad Ibn Ali Ibn Husain." He placed his hand upon my head and opened my upper button and then the lower one. Then he placed his palm between my breasts (out of compassion). I was still a young man. He said: "You are welcome, O my nephew. Ask about whatever you want." I asked him. indeed, he was blind, and the time of prayer came. He stood up wrapping himself in a mantle, which was so short that whenever he placed its ends upon his shoulders they slipped down. Another mantle was hanging on the clothes rack beside him. He led us in the prayer.

(After he had finished the prayer) I said to him: "Tell me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him"." He pointed nine with his hand, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly in the tenth year that The Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing.

الْحَجَّ وَالْعُمْرَةَ لِلَّهِ كَمَا أَمَرَكُمُ اللَّهُ، وَأَبِتُّوا نِكَاحَ هٰذِهِ النِّسَاءِ، فَلَنْ أُوتَىٰ بِرَجُلٍ نَكَحَ امْرَأَةً إِلَىٰ أَجَلٍ، إِلاَّ رَجَمْتُهُ بِالْحِجَارَةِ.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَافْصِلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ، فَإِنَّهُ أَتَمُّ لِحَجِّكُمْ، وَأَتَمُّ لِعُمْرَتِكُمْ.

١٤٦ ـ (١٢١٦) ـ وحدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ. جَمِيعاً عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً.

[البخاري: كتاب الحج، باب من لبى بالحج وسمّاه، رقم: ١٥٧٠].

١٩ ـ بَابُ حَجَّةِ النَّبِيِّ ﷺ

١٤٧ ـ (١٢١٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ حَاتِمٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَىٰ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَسَأَلَ عَنِ الْقَوْمِ حَتَّىٰ انْتَهَىٰ إِلَيَّ. فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ، فَأَهْوَىٰ بِيَدِهِ إِلَىٰ رَأْسِي فَنَزَعَ زِرِّي الأَعْلَى، ثُمَّ نَزَعَ زِرِّي الأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ، فَقَالَ: مَرْحَباً بِكَ يَا ابْنَ أَخِي، سَلْ عَمَّا شِئْتَ. فَسَأَلْتُهُ ـ وَهُوَ أَعْمَىٰ ـ وَحَضَرَ وَقْتُ الصَّلاَةِ، فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفاً بِهَا، كُلَّمَا وَضَعَهَا عَلَىٰ مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرِدَاؤُهُ إِلَي جَنْبِهِ عَلَى الْمِشْجَبِ، فَصَلَّىٰ بِنَا، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعاً. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلَ مِثْلَ عَمَلِهِ.

We set out with him till we reached Dhul-Hulaifa. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the mosque and then rode (his she-camel known as) Al-Qaswa . When it stood upright with him at Al-Baida, I stretched my sight as far as it could reach, and I couldn't see in front of me but riders and pedestrians. (I saw also) on my right like this, on my left like this, and behind me like this. The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down.

It is he, who knows well its (truly right) interpretation. Whatever he did, we also did. He uttered the (statement affirming the) Oneness of Allah: "I'm responding to Your call, O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). The people also pronounced their Talbiya, which they used to pronounce, from which The Messenger of Allah "Allah's blessing and peace be upon him" did not reject anything. But The Messenger of Allah "Allah's blessing and peace be upon him" stuck to his own Talbiya.

Jabir said: We did neither have any intention but that of Hajj only, nor did we know (that we would assume Ihram for) the Umra. When we came with him to the House, he touched the corner and circumambulated (Ka'ba seven times), three of which as running and four as walking. Then he went to the Station of Abraham, and recited: "And take the Station of Abraham as a place of prayer." He made the Station between him and the Qibla.

(The narrator said): My father said (and I do not know except that he had mentioned it from The Messenger of Allah "Allah's blessing and peace be upon him") that he recited in the two Rak'as (he offered): "Say: He is Allah, The One and Only" and "say: O unbelievers!" He then returned to the corner (of the Black Stone) and kissed it. He went out of the gate to Safa. When he came near it he recited: " Safa and Marwa are from amongst the signs appointed by Allah." (He said): "I start with what Allah (ordered me to) start."

He first ascended Safa till he saw the House. Facing Qibla, he declared the Oneness of Allah Whom he magnified, and said: "There is no god but

فَخَرَجْنَا مَعَهُ حَتَّىٰ أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَىٰ رَسُولِ اللَّهِ ﷺ؛ كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي، وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي».

فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ. ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّىٰ إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ، نَظَرْتُ إِلَىٰ مَدِّ بَصَرِي بَيْنَ يَدَيْهِ، مِنْ رَاكِبٍ وَمَاشٍ، وَعَنْ يَمِينِهِ مِثْلَ ذٰلِكَ، وَعَنْ يَسَارِهِ مِثْلَ ذٰلِكَ، وَمِنْ خَلْفِهِ مِثْلَ ذٰلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ. وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ.

فَأَهَلَّ بِالتَّوْحِيدِ «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ». وَأَهَلَّ النَّاسُ بِهٰذَا الَّذِي يُهِلُّونَ بِهِ. فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئاً مِنْهُ، وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَتَهُ.

قَالَ جَابِرٌ رضي الله عنه: لَسْنَا نَنْوِي إِلاَّ الْحَجَّ. لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّىٰ إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلاَثاً وَمَشَىٰ أَرْبَعاً، ثُمَّ نَفَذَ إِلَىٰ مَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ فَقَرَأَ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ.

فَكَانَ أَبِي يَقُولُ ـ وَلاَ أَعْلَمُهُ ذَكَرَهُ إِلاَّ عَنِ النَّبِيِّ ﷺ ـ: كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، و ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾.

ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] «أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ، حَتَّىٰ رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ، وَكَبَّرَهُ وَقَالَ:

Allah, The One, with Whom there is no partner. To Him be the Dominion, and to Him be the praise, and He has Power over everything. There is no god but Allah The One, Who accomplished His promise, enabled His servant to emerge victorious, and (He) Alone defeated the confederates." He invoked (Allah) in that way, reciting such statements thrice. He then descended and walked towards Marwa. When his feet came down in the bottom of the valley, he walked fast. When he started to ascend he walked normally till he reached Marwa, where he did as he had done at Safa.

When it was his last round at Marwa he said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umra. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umra." Suraqa Ibn Malik Ibn Ju'shum got up and said: "O Messenger of Allah! Does it apply only to this year or perpetually?" The Messenger of Allah "Allah's blessing and peace be upon him" intertwined the fingers (of one hand) into the other and said twice: "The (rituals of) Umra became included in the (ceremonies of) Hajj" (adding): "No, but perpetually and everlastingly."

Ali "Allah be pleased with him" came from Yemen with the sacrificial animals of The Prophet "Allah's blessing and peace be upon him" and found (his wife) Fatima "Allah be pleased with her" among those who had put off Ihram. She put on dyed clothes and put kohl (in her eyes). He denied that from her. But, she said: "It is my father who ordered me to do so." (He (the narrator) said that Ali used to say in Iraq: I went to The Messenger of Allah "Allah's blessing and peace be upon him" showing my disturbance from Fatima for what she had done, in order to ask about the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning what she had told about him. I told him that I was angry with her. He said: "She has told the truth; she has told the truth. Anyway, what did you say when you intended to perform Hajj?" I (Ali) said: "O Allah! I assume Ihram with the same intention as that of Your Messenger." He said: "I have the sacrificial animals with me, so do not put off Ihram."

He (Jabir) said: The number of those sacrificial animals brought by Ali from the Yemen and of those brought by The Prophet "Allah's blessing and peace be upon him" was one hundred. Then all the people put off Ihram, and cut short their hair, except The Prophet "Allah's blessing and peace be upon him" and those who had the sacrificial animals with them. When it was the day of Tarwiya (eighth of Dhul-Hijja) they went to Mina and

«لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذٰلِكَ. قَالَ مِثْلَ هٰذَا ثَلاَثَ مَرَّاتٍ. ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَىٰ، حَتَّىٰ إِذَا صَعِدَتَا مَشَىٰ، حَتَّىٰ أَتَىٰ الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا.

حَتَّىٰ إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ فَقَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً». فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِعَامِنَا هٰذَا أَمْ لأَبَدٍ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ وَاحِدَةً فِي الأُخْرَىٰ وَقَالَ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ» مَرَّتَيْنِ «لاَ بَلْ لأَبَدِ أَبَدٍ».

وقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ رضي الله عنها مِمَّنْ حَلَّ، وَلَبِسَتْ ثِيَاباً صَبِيغاً وَاكْتَحَلَتْ، فَأَنْكَرَ ذٰلِكَ عَلَيْهَا. فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهٰذَا. قَالَ: فَكَانَ عَلِيٌّ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ مُحَرِّشاً عَلَىٰ فَاطِمَةَ لِلَّذِي صَنَعَتْ، مُسْتَفْتِياً لِرَسُولِ اللَّهِ ﷺ فِيمَا ذَكَرَتْ عَنْهُ. فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذٰلِكَ عَلَيْهَا. فَقَالَ: «صَدَقَتْ صَدَقَتْ. مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟» قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ. قَالَ: «فَإِنَّ مَعِيَ الْهَدْيَ فَلاَ تَحِلُّ» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِي أَتَىٰ بِهِ النَّبِيُّ ﷺ مِئَةً. قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا، إِلاَّ النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ.

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَىٰ مِنًى، فَأَهَلُّوا بِالْحَجِّ. وَرَكِبَ رَسُولُ اللَّهِ ﷺ

assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" rode and led the Dhuhr, Asr, Maghrib, Isha and Fajr prayers. He waited a little until the sun rose, and ordered that a tent of hair should be pitched for him at (the area of) Namira. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and (the people of) Quraish had no doubt that he would halt at the sacred site "Al-Mash'ar Al-Haram" as they used to do in the pre-Islamic period of ignorance.

The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on till he came to Arafat where he found that the tent had been pitched for him at Namira. He halted till the sun had declined. He ordered that (his she-camel) Al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: "Verily your blood and property are as sacred and unbreakable as the sanctity of this day of yours, in this month of yours, in this town of yours. Behold! Everything belonging to the Days of pre-Islamic period of Ignorance is to be under my feet, fully abolished.

The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Ibn Rabie'a Ibn Al-Harith, who was nursed in the tribe of Sa'd and then killed by (the tribe of) Hudhail. The usury of the pre-Islamic period of ignorance is also to be abolished. The first usury of ours I abolish is that of Abbas Ibn Abd Al-Muttalib, for it is entirely abolished. Fear Allah concerning women! Verily you have taken them under the protection of Allah, and sexual intercourse with them has been made lawful for you by words of Allah. You also have right over them, i.e. they should not allow anyone whom you do not like to sit on your bed. But if they do that, you can chastise them but not severely. Their rights upon you are that you should fairly provide them with food and clothing.

I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You would be asked about me (on the Day of Judgement): Then, what would you say?" They (the people) said: "We will testify that you reported (Allah's message), fulfilled (the duties of Prophethood) and presented good (sincere) advice." He (The Prophet) lifted his index finger towards the sky and pointed it at the people, (saying): "O Allah! be witness! O Allah! be witness!" he said it thrice. Then, he (The Prophet ordered Bilal to pronounce Adhan, and he) pronounced Adhan and

فَصَلَّىٰ بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ الشَّمْسُ، وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمِرَةَ، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلاَ تَشُكُّ قُرَيْشٌ إِلاَّ أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَتَىٰ عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ، فَنَزَلَ بِهَا.

حَتَّىٰ إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ، فَأَتَىٰ بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ وَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا.

أَلاَ كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرْضِعاً فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ. وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِباً أَضَعُ رِبَانَا: رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ. وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟»

قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ، يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ: «اللَّهُمَّ اشْهَدْ. اللَّهُمَّ اشْهَدْ» ثَلاَثَ مَرَّاتٍ.

then pronounced the prayer establishment. He (The Prophet) led the Dhuhr prayer. He (Bilal) then pronounced the prayer establishment once again and he (The Prophet) led the Asr prayer. He offered no other prayer in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then rode his she-camel and came to the place of stay, making his she-camel Al-Qaswa turn towards the direction of the rocks, having the path of walkers in front of him, and he was facing the Qibla. He kept staying there till the sun set, the yellow light had gone a little, and the disc of the sun had disappeared. He made Usama ride behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" pulled the nose string of Al-Qaswa so forcefully that its head touched the saddle (in order to have complete control over it). He pointed out to the people with his right hand to be calm (and moderate in speed). Whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose string of his she-camel) till it climbed up. He kept doing so until he reached Al-Muzdalifa, where he led the Maghrib and Isha prayers with one Adhan and two calls for prayer establishment. He did not glorify (i.e. offer supererogatory prayers) in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then lay down till the dawn appeared. He offered the Fajr prayer with an Adhan and Iqama when the light of the morning was clear. He rode Al-Qaswa (and proceeded on). When he came to the Sacred Site (Al-Mash'ar Al-Haram), he faced Qibla, supplicated and Glorified Allah, and pronounced His Uniqueness and Oneness (i.e. There is no god but Allah). He kept standing till the daylight was very clear.

He then proceeded on quickly before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him, who was a man of beautiful hair, fair complexion and handsome face. While The Messenger of Allah "Allah's blessing and peace be upon him" was advancing, there was a group of women (walking side by side with them). Al-Fadl started looking at them. The Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the face of Al-Fadl who turned his face to the other side, and starting looking, but The Messenger of Allah "Allah's blessing and peace be upon him" turned his hand to the other side and put it on the face of Al-Fadl. He turned his face to the other side till he came to the bottom of Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way

ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَتَى الْمَوْقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخَرَاتِ، وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفاً حَتَّىٰ غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً حَتَّىٰ غَابَ الْقُرْصُ، وَأَرْدَفَ أُسَامَةَ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ، حَتَّىٰ إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَىٰ:

«أَيُّهَا النَّاسُ، السَّكِينَةَ السَّكِينَةَ» كُلَّمَا أَتَىٰ حَبْلاً مِنَ الْحِبَالِ أَرْخَىٰ لَهَا قَلِيلاً حَتَّىٰ تَصْعَدَ، حَتَّىٰ أَتَى الْمُزْدَلِفَةَ، فَصَلَّىٰ بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئاً.

ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ طَلَعَ الْفَجْرُ. وَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ، ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّىٰ أَتَىٰ الْمَشْعَرَ الْحَرَامَ، فَاسْتَقْبَلَ الْقِبْلَةَ، فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفاً حَتَّىٰ أَسْفَرَ جِدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلاً حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيماً، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ مَرَّتْ بِهِ ظُعُنٌ يَجْرِينَ، فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَىٰ وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشِّقِّ الآخَرِ يَنْظُرُ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشِّقِّ الآخَرِ عَلَىٰ وَجْهِ الْفَضْلِ. يَصْرِفُ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ يَنْظُرُ. حَتَّىٰ أَتَىٰ بَطْنَ مُحَسِّرٍ، فَحَرَّكَ قَلِيلاً.

through the middle road, which comes out at the greatest Jamra, he came to the Jamra near the tree, which he threw with seven small pebbles, magnifying Allah with every throwing in a manner in which the small pebbles are thrown (with fingers) and he did so in the bottom of the valley.

He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand, and confided to Ali to slaughter the rest, whom he made share sacrifice with him. He then ordered that a piece of flesh from each sacrificial animal should be put in a pot. Then, it was cooked, from which both of them (The Prophet and Ali) ate some meat and drank its soup. The Messenger of Allah "Allah's blessing and peace be upon him" rode and came to the House, and offered the Dhuhr prayer at Mecca. He came to the sons of Abd Al-Muttalib, who were supplying water (to the people) at Zamzam. He said (to them): "Draw water O sons of Abd Al-Muttalib! But for the fact that people would overpower you in your right of supplying water, I would have drawn it with you." They gave him a bucket (full of water) from which he drank.

148-(...) Ja'far Ibn Muhammad narrated from his father: I came to Jabir Ibn Abdullah "Allah be pleased with both" and asked him about the (Farewell) Pilgrimage of The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, but with the following addition: It was Abu Sayyara among the Arabs (during the pre-Islamic period of ignorance) who used to carry (people from Muzdalifa to Mina). When The Messenger of Allah "Allah's blessing and peace be upon him" set out from Muzdalifa to Al-Mash'ar Al-Haram, (the people of) Quraish had no doubt that he would halt there and that it would be his place of stay. But he passed on (without staying) there. and paid no attention to it until he came to Arafat where he stayed.

[20] The whole (area of) Arafat is a place of stay

149-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I slaughtered (my sacrificial animal) here, and the whole (area of) Mina is a place of slaughtering (sacrifice), so, slaughter (your sacrifices) at your (dwelling) places; I stayed here (at Arafat), and the whole (area of) Arafat is a place of stay; and I also stayed here (at Muzdalifa) and the whole (area of) Muzdalifa is a place of stay."

ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى، حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، مِثْلَ حَصَى الْخَذْفِ. رَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ، فَنَحَرَ ثَلاَثًا وَسِتِّينَ بِيَدِهِ، ثُمَّ أَعْطَى عَلِيًّا، فَنَحَرَ مَا غَبَرَ، وَأَشْرَكَهُ فِي هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ، فَجُعِلَتْ فِي قِدْرٍ، فَطُبِخَتْ، فَأَكَلاَ مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ، فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ، يَسْقُونَ عَلَى زَمْزَمَ. فَقَالَ: «انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلاَ أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ» فَنَاوَلُوهُ دَلْواً فَشَرِبَ مِنْهُ.

١٤٨ ـ (...) ـ **وحدّثنا** عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ حَاتِمِ بْنِ إِسْمَاعِيلَ.

وَزَادَ فِي الْحَدِيثِ: وَكَانَتِ الْعَرَبُ يَدْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَى حِمَارٍ عُرْيٍ، فَلَمَّا أَجَازَ رَسُولُ اللَّهِ ﷺ مِنَ الْمُزْدَلِفَةِ بِالْمَشْعَرِ الْحَرَامِ. لَمْ تَشُكَّ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ وَيَكُونُ مَنْزِلُهُ ثَمَّ، فَأَجَازَ وَلَمْ يَعْرِضْ لَهُ، حَتَّى أَتَى عَرَفَاتٍ فَنَزَلَ.

٢٠ ـ بابُ ما جَاءَ أَنَّ عَرَفَةَ كُلَّها موقفٌ

١٤٩ ـ (...) ـ **حدّثنا** عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ جَعْفَرٍ: حَدَّثَنِي أَبِي، عَنْ جَابِرٍ فِي حَدِيثِهِ ذٰلِكَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحَرْتُ هَاهُنَا. وَمِنًى كُلُّهَا مَنْحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ. وَوَقَفْتُ هَاهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ. وَوَقَفْتُ هَاهُنَا، وَجَمْعٌ كُلُّهَا مَوْقِفٌ».

150-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca, he came to the (Black) Stone, which he kissed. Then, he started walking (in circumambulation) to his right. He made three circuits as walking fast, and four as walking normally.

[21] What about the stay, in view of Allah's saying: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do"

151-(1219) A'isha "Allah be pleased with her" narrated: (The people of) Quraish (during the Pre-Islamic period of ignorance) and those who followed their religious practices stayed at Al-Muzdalifa, and they named themselves as Hums (strictly religious radicals), whereas all other Arabs stayed at Arafat. When Islam appeared, Allah "Exalted and Glorified be He" ordered His Messenger "Allah's blessing and peace be upon him" to come to Arafat and stay there, and then pass on a quick pace from there. This is the meaning of Allah's saying: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do." (The Heifer 199)

152-(...) Urwa narrated: During the Pre-Islamic period of Ignorance, the Arabs used to circumambulate Ka'ba naked except the Hums (strictly religious radicals), that is Quraish and their offspring. They used to circumambulate as naked except if Quraish gave them clothes. The men among them used to give clothes to the men, and the women (of Quraish) used to give women., The Hums (of Quraish) used not to get out of Muzdalifa, but all the people used to go to Arafat. Hisham added: My father narrated that A'isha "Allah be pleased with her" had said: The following verse was revealed by Allah "Exalted and Glorified be He" in connection with the Hums: "Then pass on a quick pace from the place whence it is usual for the multitudes so to do." (Heifer 199) she said: the people used to depart from Arafat, while they (those of Quraish) used to depart from Al-Muzdalifa, saying: "We would not depart except from the Sanctuary." But, when Allah revealed: "Then pass on a quick pace from the place whence it is usual for the multitudes so to do", they went to (depart from) Arafat.

153-(1220) Jubair Ibn Mut'im "Allah be pleased with him" reported: I lost my camel and went in search of it on the day of Arafat, and I saw the Messenger of Allah "Allah's blessing and peace be upon him" staying along with people in Arafat. I exclaimed: "By Allah ,he is from the Hums

١٥٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ، ثُمَّ مَشَىٰ عَلَىٰ يَمِينِهِ فَرَمَلَ ثَلاثاً وَمَشَىٰ أَرْبعاً.

٢١ ـ بابٌ في الوُقُوفِ،

وقَوْلِهِ تعالى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]

١٥١ ـ (١٢١٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمَّوْنَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ، فَلَمَّا جَاءَ الإِسْلاَمُ أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا ثُمَّ يُفِيضَ مِنْهَا، فَذٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩].

[البخاري: كتاب التفسير، باب: ﴿ثم افيضوا من حيث افاض الناس﴾، رقم: ٤٥٢٠].

١٥٢ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: كَانَتِ الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاةً، إِلاَّ الْحُمْسَ ـ وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ ـ كَانُوا يَطُوفُونَ عُرَاةً، إِلاَّ أَنْ تُعْطِيَهُمُ الْحُمْسُ ثِيَاباً. فَيُعْطِي الرِّجَالُ الرِّجَالَ وَالنِّسَاءُ النِّسَاءَ. وَكَانَتِ الْحُمْسُ لاَ يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ النَّاسُ كُلُّهُمْ يَبْلُغُونَ عَرَفَاتٍ. قَالَ هِشَامٌ: فَحَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رضي الله عنها قَالَتِ: الْحُمْسُ هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]. قَالَتْ: كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَفَاتٍ، وَكَانَ الْحُمْسُ يُفِيضُونَ مِنَ الْمُزْدَلِفَةِ يَقُولُونَ: لاَ نُفِيضُ إِلاَّ مِنَ الْحَرَمِ، فَلَمَّا نَزَلَتْ: ﴿أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾، رَجَعُوا إِلَىٰ عَرَفَاتٍ.

١٥٣ ـ (١٢٢٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ عَنْ أَبِيهِ، جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ: أَضْلَلْتُ بَعِيراً لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ

(of Quraish); what did lead him to come to this (place)?" The Quraish were considered as Hums. (That was before Jubair embraced Islam, because he was reported to have embraced Islam on the day of Meccan Conquest, or on the day of the holy battle of Khaibar, according to some narrators).

[22] Abrogating the permissibility of putting off Ihram before completing (both Hajj and Umra)

154-(1221) Abu Musa "Allah be pleased with him" narrated: I came upon Allah's Apostle "Allah's blessing and peace be upon him" when he was at Al-Batha. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied:" I have assumed Ihram with the same intention as that of the Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "You have done well! Go and circumambulate the House and compass round Safa and Marwa, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwa, and went to one of the women of Banu Qais who took out lice from my head. Then, I assumed Ihram once again for Hajj.

So, I used to give this religious verdict (to the people concerning this matter) till the Caliphate of Umar "Allah be pleased with him" when a person said to him: "O Abu Musa, or O Abdullah Ibn Qais! Stick to restraint in giving some religious verdicts of yours, for you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." He said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him."

Umar "Allah be pleased with him" then came to whom I mentioned that, whereupon he said: "If we follow the Holy Book, then it orders us to complete (the rituals of Hajj and Umra). If we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

155-(...) Abu Musa "Allah be pleased with him" narrated: I came upon Allah's Apostle "Allah's blessing and peace be upon him" when he was encamping at Al-Batha. He asked: "For what have you assumed Ihram?" I

عَرَفَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفاً مَعَ النَّاسِ بِعَرَفَةَ. فَقُلْتُ: وَاللَّهِ إِنَّ هٰذَا لَمِنَ الْحُمْسِ، فَمَا شَأْنُهُ هَاهُنَا؟ وَكَانَتْ قُرَيْشٌ تُعَدُّ مِنَ الْحُمْسِ.

[البخاري: كتاب الحج، باب الوقوف بعرفة، رقم: ١٦٦٤].

٢٢ ـ بابٌ في نَسْخِ التَّحَلُّلِ من الإحرام والأَمْرِ بالتَّمام

١٥٤ ـ (١٢٢١) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ. فَقَالَ لِي: «أَحَجَجْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ ﷺ. قَالَ: «فَقَدْ أَحْسَنْتَ، طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَحِلَّ» قَالَ: فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ بَنِي قَيْسٍ، فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ. قَالَ: فَكُنْتُ أُفْتِي بِهِ النَّاسَ، حَتَّىٰ كَانَ فِي خِلاَفَةِ عُمَرَ رضي الله عنه. فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَىٰ، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، رُوَيْدَكَ بَعْضَ فُتْيَاكَ، فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ. فَقَالَ: يَا أَيُّهَا النَّاسُ، مَنْ كُنَّا أَفْتَيْنَاهُ فُتْيَا فَلْيَتَّئِدْ، فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فَبِهِ فَائْتَمُّوا. قَالَ: فَقَدِمَ عُمَرُ رضي الله عنه فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ، فَإِنَّ كِتَابَ اللَّهِ يَأْمُرُ بِالتَّمَامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّىٰ بَلَغَ الْهَدْيُ مَحِلَّهُ.

[البخاري: كتاب الحج، باب من أهلّ في زمن النبي ﷺ كإهلال النبي...، رقم: ١٥٥٩].

(...) ـ **وحدّثناه** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، فِي هٰذَا الإِسْنَادِ، نَحْوَهُ.

١٥٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ رضي الله عنه قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ: قُلْتُ: أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ ﷺ. قَالَ: «هَلْ سُقْتَ مِنْ هَدْيٍ؟» قُلْتُ: لاَ، قَالَ: «فَطُفْ

replied:" I have assumed Ihram with the same intention as that of the Prophet "Allah's blessing and peace be upon him"." he said: "Have you brought sacrificial animals with you?" I replied in the negative. The Prophet said: "Then, circumambulate the House and compass round Safa and Marwa, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwa, and went to one of the women of Banu Qais who combed my hair and washed my head.

So, I used to give this religious verdict to the people (concerning this matter) during the caliphate of Abu Bakr and then Umar, until while I was standing in the season, a person said to me: "(Stop from giving such religious verdicts for) you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." I said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him."

Umar "Allah be pleased with him" then came to whom I said: "O Commander of the Believers! What is that, which you introduced concerning the rituals (of Hajj and Umra)?" He said: "If we abide by the Holy Book, then Allah "Exalted and Hallowed be He" orders us to "complete Hajj and Umra in the service of Allah" (The Heifer 196). If we follow the tradition of our Prophet "Allah's blessing and peace be upon him", then The Prophet "Allah's blessing and peace be upon him" did not put off his Ihram till he slaughtered the sacrificial animals."

156-(...) Abu Musa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to Yemen and it happened that I returned in the year in which he offered the (Farewell) pilgrimage. He asked me: "O Abu Musa! What did you say when you assumed Ihram?" I replied: "I said: I'm responding to Your call (O Allah) with an intention like that of The Prophet "Allah's blessing and peace be upon him"." He asked: "Have you driven sacrificial animals with you?" I replied : "No, O Apostle of Allah." He then said to me: "Then, go and circumambulate the House and compass round Safa and Marwa and then put off Ihram..." and the rest is the same as narrated by Shu'ba and Sufyan.

157-(1222) Abu Musa "Allah be pleased with him" narrated that he used to give a religious verdict regarding as valid Hajj At-Tamattu. A man said

بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. ثُمَّ حِلَّ».

فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ أُفْتِي النَّاسَ بِذٰلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ، فَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ.

فَقُلْتُ: أَيُّهَا النَّاسُ، مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّئِدْ. فَهٰذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فَبِهِ فَائْتَمُّوا.

فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هٰذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦] وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ، فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

١٥٦ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَعَثَنِي إِلَى الْيَمَنِ. قَالَ: فَوَافَقْتُهُ فِي الْعَامِ الَّذِي حَجَّ فِيهِ.

فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا مُوسَى، كَيْفَ قُلْتَ حِينَ أَحْرَمْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ إِهْلاَلاً كَإِهْلاَلِ النَّبِيِّ ﷺ. فَقَالَ: «هَلْ سُقْتَ هَدْياً؟» فَقُلْتُ: لاَ. قَالَ: «فَانْطَلِقْ فَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ أَحِلَّ» ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

١٥٧ ـ (١٢٢٢) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ. فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ

to him: "Stick to restraint in giving some religious verdicts of yours, for you do not know what the Commander of the Believers has presented in the rituals (of Hajj) after you." Later on, he (Abu Musa) met and asked him (Umar about that). Umar said: "I know that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions did that (Hajj At-Tamattu), but I dislike that they (men) might have sexual intercourse with their wives under the shade of the trees, and then set out for Hajj with their heads dripping water."

[23] The permissibility of (offering Hajj) Al-Mut'a

158-(1223) Abdullah Ibn Shaqiq narrated: Uthman "Allah be pleased with him" used to forbid (offering Hajj) Al-Mut'a, but Ali "Allah be pleased with him" used to permit it. Uthman said something to Ali, whereupon Ali said: "You know that we offered (Hajj) Al-Mut'a while we were with The Messenger of Allah "Allah's blessing and peace be upon him"." he replied: "Yes, but we were afraid."

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

159-(...) Sa'id Ibn Al-Musaiyyab narrated that Ali and Uthman "Allah be pleased with both" met at Usfan. Uthman used to forbid offering (Hajj) At-Tamattu and Umra (during the months of Hajj), whereupon Ali said: "Do you forbid but a matter which The Messenger of Allah "Allah's blessing and peace be upon him" did?" Uthman said: "Let's alone!" he (Ali) said: "I cannot let you alone." When Ali saw this, he assumed Ihram for both (Hajj and Umra together).

160-(1224) Abu Dharr "Allah be pleased with him" narrated: (Practicing) Mut'a in Hajj was particular for the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him".

161-(...) Abu Dharr "Allah be pleased with him" narrated: It (practicing Mut'a in Hajj) was a concession given to us.

162-(...) Abu Dharr "Allah be pleased with him" told: "The two types of Mut'a have not been held valid but for us in particular." He meant the temporary marriage with women and offering Hajj At-Tamattu.

163-(...) Abd Ar-Rahman Ibn Abu Ash-Sha'tha narrated: I met Ibrahim At-Taimi and Ibrahim An-Nakh'i, to whom I said: "I intend to offer both Hajj and Umra together this year" (in the form of Tamattu). Ibrahim An-Nakh'i said: "But your father never intended to do so." Qutaiba narrated from Jarir from Bayan from Ibrahim At-Taimi that his father passed by Abu

بِبَعْضِ فُتْيَاكَ، فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدُ، حَتَّىٰ لَقِيَهُ بَعْدُ. فَسَأَلَهُ. فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ، وَأَصْحَابُهُ، وَلَكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعْرِسِينَ بِهِنَّ فِي الأَرَاكِ، ثُمَّ يَرُوحُونَ فِي الْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

٢٣ ـ بَابُ جَوَازِ التَّمَتُّعِ

١٥٨ ـ (١٢٢٣) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَىٰ عَنِ الْمُتْعَةِ. وَكَانَ عَلِيٌّ يَأْمُرُ بِهَا. فَقَالَ عُثْمَانُ لِعَلِيٍّ كَلِمَةً. ثُمَّ قَالَ عَلِيٌّ: لَقَدْ عَلِمْتَ أَنَّا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَجَلْ، وَلَكِنَّا كُنَّا خَائِفِينَ.

(...) ـ **وَحَدَّثَنِيهِ** يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: أَخْبَرَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٥٩ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ رضي الله عنهما بِعُسْفَانَ، فَكَانَ عُثْمَانُ يَنْهَىٰ عَنِ الْمُتْعَةِ، أَوِ الْعُمْرَةِ. فَقَالَ عَلِيٌّ: مَا تُرِيدُ إِلَىٰ أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ تَنْهَىٰ عَنْهُ؟ فَقَالَ عُثْمَانُ: دَعْنَا مِنْكَ. فَقَالَ: إِنِّي لاَ أَسْتَطِيعُ أَنْ أَدَعَكَ، فَلَمَّا أَنْ رَأَىٰ عَلِيٌّ ذَلِكَ، أَهَلَّ بِهِمَا جَمِيعاً.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج...، رقم: ١٥٦٩].

١٦٠ ـ (١٢٢٤) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

١٦١ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: كَانَتْ لَنَا رُخْصَةٌ. يَعْنِي الْمُتْعَةَ فِي الْحَجِّ.

١٦٢ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ فُضَيْلٍ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو ذَرٍّ رضي الله عنه: لاَ تَصْلُحُ الْمُتْعَتَانِ إِلاَّ لَنَا خَاصَّةً. يَعْنِي مُتْعَةَ النِّسَاءِ وَمُتْعَةَ الْحَجِّ.

١٦٣ ـ (...) ـ **حدّثنا** قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الشَّعْثَاءِ قَالَ: أَتَيْتُ إِبْرَاهِيمَ النَّخَعِيَّ وَإِبْرَاهِيمَ التَّيْمِيَّ، فَقُلْتُ: إِنِّي أَهُمُّ أَنْ أَجْمَعَ الْعُمْرَةَ وَالْحَجَّ الْعَامَ، فَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: لٰكِنْ أَبُوكَ لَمْ يَكُنْ لِيَهُمَّ بِذٰلِكَ. قَالَ

Dharr "Allah be pleased with him" in Ar-Rabadha, and mentioned that to him. Upon this he said to him: "It was (a concession given) for us in particular and not for you."

164-(1225) Ghunaim Ibn Qais narrated: I asked Sa'd Ibn Abu Waqqas "Allah be pleased with him" about Mut'a. He said: "We practiced it, and that was on the day when he (Mu'awiya) was still a pagan living in (one of) the houses of Mecca."

(...) The same was narrated by Sulaiman At-Taimi, with the same chain of transmitters, and added in his narration: He meant Mu'awiya.

(...) The same was narrated by Sulaiman At-Taimi.

165-(1226) Mutarrif narrated: Imran Ibn Husain "Allah be pleased with him" said to me: I am going to narrate to you a Hadith today, by which Allah will benefit you afterwards. It should be known (to you) that The Messenger of Allah "Allah's blessing and peace be upon him" allowed for some of his family to offer Umra during the (first) ten days of Dhul-Hijja (i.e. in the month of Hajj, when they reached the place of assuming Ihram). Neither a (Qur'anic) Verse was revealed to abrogate this, nor did he (The Prophet) forbid it until he ran the course of his life. then, everyone adopted whatever he regarded (as valid) out of his own opinion.

166-(...) This Hadith was narrated on the authority of Al-Jurairi, with the same chain of transmitters. Ibn Hatim said in his narration: What a man (i.e. Umar) said (in that respect) was out of his personal opinion.

167-(...) Mutarrif narrated: Imran Ibn Husain "Allah be pleased with him" said to me: I am going to narrate to you a Hadith, by which Allah will benefit you. The Messenger of Allah "Allah's blessing and peace be upon him" combined Hajj and Umra, and he did not forbid (such a combination) till he died. (Furthermore) nothing was revealed in the Holy Qur'an to forbid it. I was always hailed (by the angels) till I was branded and then it (such a greeting) was left. When I left branding, it (greeting) was restored.

(...)This Hadith, which is like that transmitted by Mu'adh, was narrated on the authority of Mutarrif with the same chain of transmitters.

168-(...) Mutarrif narrated: Imran Ibn Husain "Allah be pleased with him" sent to me (to come to him) during his fatal illness. He said: "I'm going to narrate to you many traditions, by which Allah might benefit you after me. If I lived more, conceal them (and do not narrate them) about me, and if I died, then you could narrate them if you liked. I was greeted (by the angels). I also know that The Prophet of Allah "Allah's blessing and peace

قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، أَنَّهُ مَرَّ بِأَبِي ذَرٍّ رضي الله عنه بِالرَّبَذَةِ. فَذَكَرَ لَهُ ذٰلِكَ. فَقَالَ: إِنَّمَا كَانَتْ لَنَا خَاصَّةً دُونَكُمْ.

١٦٤ ـ (١٢٢٥) ـ **وحدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الْفَزَارِيِّ. قَالَ سَعِيدٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ رضي الله عنه عَنِ الْمُتْعَةِ؟ فَقَالَ: فَعَلْنَاهَا. وَهٰذَا يَوْمَئِذٍ كَافِرٌ بِالْعُرُشِ. يَعْنِي بُيُوتَ مَكَّةَ.

١٦٥ ـ (١٢٢٦) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي رِوَايَتِهِ: يَعْنِي مُعَاوِيَةَ.

(...) ـ **وحدّثني** عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِهِمَا.

وَفِي حَدِيثِ سُفْيَانَ: الْمُتْعَةُ فِي الْحَجِّ.

١٦٦ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: إِنِّي لأُحَدِّثُكَ بِالْحَدِيثِ، الْيَوْمَ، يَنْفَعُكَ اللَّهُ بِهِ بَعْدَ الْيَوْمِ. وَاعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ، فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذٰلِكَ، وَلَمْ يَنْهَ عَنْهُ حَتَّى مَضَى لِوَجْهِهِ. ارْتَأَى كُلُّ امْرِئٍ، بَعْدُ، مَا شَاءَ أَنْ يَرْتَئِيَ.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. كِلاَهُمَا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْجُرَيْرِيِّ، فِي هٰذَا الإِسْنَادِ.

وَقَالَ ابْنُ حَاتِمٍ فِي رِوَايَتِهِ: ارْتَأَى رَجُلٌ بِرَأْيِهِ مَا شَاءَ. يَعْنِي عُمَرَ.

١٦٧ ـ (...) ـ **وحدّثني** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: أُحَدِّثُكَ حَدِيثاً عَسَى اللَّهُ أَنْ يَنْفَعَكَ بِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجَّةٍ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْهَ عَنْهُ حَتَّى مَاتَ، وَلَمْ يَنْزِلْ فِيهِ قُرْآنٌ يُحَرِّمُهُ. وَقَدْ كَانَ يُسَلِّمُ عَلَيَّ حَتَّى اكْتَوَيْتُ، فَتُرِكْتُ، ثُمَّ تَرَكْتُ الْكَيَّ فَعَادَ.

١٦٨ ـ (...) ـ **حدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ قَالَ: سَمِعْتُ مُطَرِّفاً قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ. بِمِثْلِ حَدِيثِ مُعَاذٍ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ قَالَ: بَعَثَ إِلَيَّ عِمْرَانُ بْنُ حُصَيْنٍ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ: إِنِّي كُنْتُ مُحَدِّثَكَ بِأَحَادِيثَ، لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهَا بَعْدِي، فَإِنْ عِشْتُ فَاكْتُمْ

be upon him" combined both Hajj and Umra. But, (no Verse in) Allah's Book (of Qur'an) was revealed in connection with it (in order to forbid it), and The Prophet of Allah "Allah's blessing and peace be upon him" did not forbid it. Then, what a man (Umar) said (in this matter) was according to his own opinion.

169-(...) Imran Ibn Husain "Allah be pleased with him" narrated: I know that The Prophet of Allah "Allah's blessing and peace be upon him" combined both Hajj and Umra. But, (no Verse in) Allah's Book (of Qur'an) was revealed in (order to forbid) it, and The Prophet of Allah "Allah's blessing and peace be upon him" did not forbid it. Then, what a man (Umar) said (in that respect) was according to his own opinion.

170-(...) Imran Ibn Husain "Allah be pleased with him" narrated: while we were with The Messenger of Allah "Allah's blessing and peace be upon him", we performed (both Hajj and Umra separately, i.e. offered Umra in the month of Hajj, and then put off Ihram and approached our wives, and then assumed Ihram once again for Hajj, and that is known as) At-Tamattu. However, no (Verse from) The Holy Qur'an was revealed in connection with that (to forbid it). But, what a man (i.e. Umar) said (in that respect) was out of his own opinion.

171-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" (ordered people to) practice Tamattu (i.e. to offer both Hajj and Umra separately), and so did we while we were with him.

172-(...) Imran Ibn Husain "Allah be pleased with him" narrated: The Holy Verse of practicing Mut'a (in Hajj) was revealed in Allah's Book. (It is: "And when ye are in peaceful condition (again), if any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford." The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to observe it. Neither a Verse was revealed in order to abrogate the Verse of Mut'a in Hajj, nor did The Messenger of Allah "Allah's blessing and peace be upon him" forbid it until he died. But, whatever a man (Umar) said afterwards was out of his own opinion.

173-(...) Imran Ibn Husain narrated the same, but said here: "And we practiced it while we were with The Prophet "Allah's blessing and peace be upon him"", and did not say: "And The Prophet "Allah's blessing and peace be upon him" ordered us to practice it."

عَنِّي، وَإِنْ مُتُّ فَحدِّثْ بِهَا إِنْ شِئْتَ: إِنَّهُ قَدْ سُلِّمَ عَلَيَّ. وَاعْلَمْ أَنَّ نَبِيَّ اللَّهِ ﷺ قَدْ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللَّهِ، وَلَمْ يَنْهَ عَنْهَا نَبِيُّ اللَّهِ ﷺ. قَالَ رَجُلٌ فِيهَا بِرَأْيِهِ مَا شَاءَ.

١٦٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رضي الله عنه قَالَ: اعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابٌ، وَلَمْ يَنْهَنَا عَنْهُمَا رَسُولُ اللَّهِ ﷺ. قَالَ فِيهَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

١٧٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه قَالَ: تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْزِلْ فِيهِ الْقُرْآنُ. قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[البخاري: كتاب الحج، باب التمتع على عهد رسول الله ﷺ، رقم: ١٥٧١].

١٧١ ـ (...) ـ وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه، بِهٰذَا الْحَدِيثِ. قَالَ: تَمَتَّعَ نَبِيُّ اللَّهِ ﷺ وَتَمَتَّعْنَا مَعَهُ.

١٧٢ ـ (...) ـ حدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ. قَالاَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَجَاءٍ قَالَ: قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: نَزَلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللَّهِ ـ يَعْنِي مُتْعَةَ الْحَجِّ ـ. وَأَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ. ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتْعَةِ الْحَجِّ، وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ. قَالَ رَجُلٌ بِرَأْيِهِ، بَعْدُ، مَا شَاءَ.

[البخاري: كتاب التفسير، باب: ﴿فمن تمتع بالعمرة إلى الحج﴾، رقم: ٤٥١٨].

١٧٣ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عِمْرَانَ الْقَصِيرِ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَقُلْ: وَأَمَرَنَا بِهَا.

[24] Offering sacrifice is obligatory for the one who continued Umra unto Hajj (if he could afford it), and if he could not afford it, he should fast three days during Hajj in addition to seven when he returns

174-(1227) Ibn Umar "Allah be pleased with both" narrated: in the Farewell pilgrimage of Allah's Apostle "Allah's blessing and peace be upon him" he continued Umra onto Hajj. He drove the Sacrificial animals along with him from Dhul-Hulaifa. Allah's Apostle "Allah's blessing and peace be upon him" started by pronouncing his response to Allah's call for Umra "Talbiya" and then he pronounced the response to Allah's call for Hajj. The people, too, continued the Umra onto Hajj along with The Messenger of Allah "Allah's blessing and peace be upon him". Some of them brought the Sacrifice and drove it along with them, while the others did not.

So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate the House and compass round Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home."

Then, The Prophet "Allah's blessing and peace be upon him" circumambulated the House on his arrival in Mecca. He touched the (Black Stone) corner first of all and then walked fast with moving the shoulders during the first three rounds of the seven, and during the last four rounds he walked (normally). After finishing circumambulation of Ka'ba, he offered a two-rak'a prayer at Abraham's Station. Then he went to Safa and Marwa and compassed them round seven times and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of slaughtering (tenth of Dhul-Hijja). He then hastened onwards (to Mecca) where he circumambulated the House and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as Allah's Apostle "Allah's blessing and peace be upon him" did.

175-(1228) Urwa narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him about The Messenger of Allah "Allah's blessing and peace be upon him" that he continued Umra onto Hajj and so did the people along with him the same as Salim narrated to me, from Abdullah (Ibn Umar) "Allah be pleased with him" about The Prophet "Allah's blessing and peace be upon him".

٢٤ ـ بابُ وُجُوبِ الدَّمِ على المُتَمَتِّعِ، وأنه إذا عَدِمَه لَزِمَهُ صَوْمُ ثلاثة أيّامٍ في الحَجّ وسَبْعَةٍ إذا رَجَعَ إلى أَهْلِه

١٧٤ ـ (١٢٢٧) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَىٰ، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ: وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ. وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَىٰ فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَىٰ، فَإِنَّهُ لاَ يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّىٰ يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَىٰ، فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لْيُهِلَّ بِالْحَجِّ وَلْيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْياً، فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ» وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ، فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَىٰ أَرْبَعَةَ أَطْوَافٍ، ثُمَّ رَكَعَ، حِينَ قَضَىٰ طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ، رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّىٰ قَضَىٰ حَجَّهُ، وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ. فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَهْدَىٰ وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

[البخاري: كتاب الحج، باب من ساق البدن معه، رقم: ١٦٩١].

١٧٥ ـ (١٢٢٨) ـ وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، عَنْ رَسُولِ اللَّهِ ﷺ فِي تَمَتُّعِهِ بِالْحَجِّ إِلَى الْعُمْرَةِ، وَتَمَتُّعِ النَّاسِ مَعَهُ، بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب من ساق البدن معه، رقم: ١٦٩١].

[25] He who assumes Ihram for both Hajj and Umra jointly and he who assumes it only for Hajj put off Ihram at the same time

176-(1229) Ibn Umar "Allah be pleased with both" narrated: Hafsa "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram (after performing Umra) but you have not finished your Ihram after offering your Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

(...) Hafsa "Allah be pleased with her" narrated: I said: "O Messenger of Allah! Why have you not put off Ihram..." and the rest is the same.

177-(...) Hafsa "Allah be pleased with her" narrated: I said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Why have the people finished their Ihram (after performing Umra) but you have not finished your Ihram after offering your Umra?" He replied: "I have garlanded my sacrifice and matted my hair. So I could not put off Ihram (from Umra) till I have finished from Hajj."

178-(...) Ibn Umar "Allah be pleased with both" narrated: Hafsa said: O Messenger of Allah!...and the rest is the same as narrated by Malik, in which he (The Prophet) said: "I could not put off Ihram until I have slaughtered (my sacrifice)."

179-(...) Ibn Umar "Allah be pleased with both" narrated: Hafsa told me that The Prophet "Allah's blessing and peace be upon him" ordered his wives to put off Ihram (after performing Umra) in the year of the Farewell Hajj. Hafsa said: I said (to The Prophet): "What does prevent you from putting off Ihram?" He replied: "I have matted my hair and garlanded my sacrifice. So I could not put off Ihram till I have slaughtered my sacrifice."

[26] It is permissible to put off Ihram if one is detained (from continuing the rites), and it is permissible to perform Umra and Hajj jointly

180-(1230) Nafi reported that Abdullah Ibn Umar "Allah be pleased with both" set out for Umra during the affliction, and he said: "If I am detained (from reaching) the House, we would do the same as we did with The Messenger of Allah "Allah's blessing and peace be upon him"." So he went out, assuming Ihram for Umra. He proceeded on and when he reached Al-Baida, he turned to his Companions and said: "Their (i.e. both Hajj and

٢٥ ـ بابُ بَيَانِ أنَّ القَارِنَ لا يَتَحَلَّلُ إلا في وَقْتِ تَحَلُّلِ الحَاجِّ المُفْرِدِ

١٧٦ ـ (١٢٢٩) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ حَفْصَةَ رضي الله عنهم زَوْجَ النَّبِيِّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّىٰ أَنْحَرَ».

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج، رقم: ١٥٦٦].

(...) ـ **وحدّثناه** ابْنُ نُمَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رضي الله عنهم قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ لَمْ تَحِلَّ؟ بِنَحْوِهِ.

١٧٧ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رضي الله عنهم قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي قَلَّدْتُ هَدْيِي، وَلَبَّدْتُ رَأْسِي، فَلاَ أَحِلُّ حَتَّىٰ أَحِلَّ مِنَ الْحَجِّ».

١٧٨ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ رضي الله عنها قَالَتْ: يَا رَسُولَ اللَّهِ، بِمِثْلِ حَدِيثِ مَالِكٍ: «فَلاَ أَحِلُّ حَتَّىٰ أَنْحَرَ».

١٧٩ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْزُومِيُّ وَعَبْدُ الْمَجِيدِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَدَّثَتْنِي حَفْصَةُ رضي الله عنها أَنَّ النَّبِيَّ ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ. قَالَتْ حَفْصَةُ: فَقُلْتُ: مَا يَمْنَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّىٰ أَنْحَرَ هَدْيِي».

٢٦ ـ بابُ جَوازِ التَّحَلُّلِ بالإحْصَارِ وجَوَازِ القِرَانِ

١٨٠ ـ (١٢٣٠) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهما خَرَجَ فِي الْفِتْنَةِ مُعْتَمِراً، وَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ فَأَهَلَّ بِعُمْرَةٍ، وَسَارَ حَتَّىٰ إِذَا

Umra) ceremonies are similar. So, be witness that I made Hajj obligatory for me along with Umra." Then, he proceeded until he came to the House. He circumambulated the House seven times and compassed between Safa and Marwa seven times. (He made all of that once for both Hajj and Umra) without no addition to it since he thought it to be sufficient for him. Then, he offered sacrifice.

181-(...) Nafi narrated that both Salim Ibn Abdullah and Abdullah Ibn Abdullah talked to (their father) Abdullah (when he intended to set out for Hajj) at the time Al-Hajjaj came to fight Ibn Az-Zubair), saying: "There would be no harm for you if you did not (set out and) offer Hajj this year. However, we are afraid that the fighting would break up among the people, with the result that you might be detained from (reaching) the House." He said: "If I'm detained from it (the House), I would do the same as The Messenger of Allah "Allah's blessing and peace be upon him" did, and I was with him, when the pagans of Quraish detained him from the House. Indeed, I make you witness that I made the Umra obligatory for me."

He set out until he reached Dhul-Hulaifa, where he assumed Ihram for Umra and said: "If I'm left (to reach the House), then, I would perform my Umra, and if I'm detained from it, I would do the same as The Messenger of Allah "Allah's blessing and peace be upon him" did, and I was with him." then he recited (Allah's saying): "Verily, you have in The Messenger of Allah a beautiful pattern." (The Confederates "Al-Ahzab" 21) then, he proceeded on until he came to Al-Baida, he said: "Verily, the ceremonies of both (Hajj and Umra) are similar, and if I'm detained from offering Umra, I would (consequently) be detained from offering Hajj. Be witness that I made Hajj obligatory for me along with Umra."

Then, he proceeded and bought a sacrificial animal from (the place of) Qudaid. (When he reached Mecca) he offered (a seven-round) circumambulation round the House and between Safa and Marwa for both (Hajj and Umra). He did not put off Ihram (from Umra) until he finished from Hajj on the day of Slaughtering Sacrifice.

(...) Nafi narrated: Ibn Umar "Allah be pleased with both" intended to offer Hajj at the time when Al-Hajjaj came to attack Ibn Az-Zubair...and the rest is the same, and added in the end: He (Ibn Umar) used to say: If one combined both Hajj and Umra together, then only one circumambulation (containing of seven rounds) would be sufficient for him. He should not put off Ihram (from Umra) until he finishes from both of them.

ظَهَرَ عَلَى الْبَيْدَاءِ الْتَفَتَ إِلَىٰ أَصْحَابِهِ فَقَالَ: مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، فَخَرَجَ حَتَّىٰ إِذَا جَاءَ الْبَيْتَ طَافَ بِهِ سَبْعاً، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، سَبْعاً، لَمْ يَزِدْ عَلَيْهِ، وَرَأَىٰ أَنَّهُ مُجْزِىءٌ عَنْهُ وَأَهْدَىٰ.

[البخاري: كتاب المحصر، باب إذا أحصر المعتمر، رقم: ١٨٠٦].

١٨١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ كَلَّمَا عَبْدَ اللَّهِ حِينَ نَزَلَ الْحَجَّاجُ لِقِتَالِ ابْنِ الزُّبَيْرِ. قَالاَ: لاَ يَضُرُّكَ أَنْ لاَ تَحُجَّ الْعَامَ، فَإِنَّا نَخْشَىٰ أَنْ يَكُونَ بَيْنَ النَّاسِ قِتَالٌ يُحَالُ بَيْنَكَ وَبَيْنَ الْبَيْتِ. قَالَ: فَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ. أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً.

فَانْطَلَقَ حَتَّىٰ أَتَىٰ ذَا الْحُلَيْفَةِ فَلَبَّىٰ بِالْعُمْرَةِ، ثُمَّ قَالَ: إِنْ خُلِّيَ سَبِيلِي قَضَيْتُ عُمْرَتِي، وَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، ثُمَّ تَلاَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ سَارَ حَتَّىٰ إِذَا كَانَ بِظَهْرِ الْبَيْدَاءِ قَالَ: مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ، إِنْ حِيلَ بَيْنِي وَبَيْنَ الْعُمْرَةِ حِيلَ بَيْنِي وَبَيْنَ الْحَجِّ. أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَةٍ، فَانْطَلَقَ حَتَّى ابْتَاعَ بِقُدَيْدٍ هَدْياً، ثُمَّ طَافَ لَهُمَا طَوَافاً وَاحِداً بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ لَمْ يَحِلَّ مِنْهُمَا حَتَّىٰ حَلَّ مِنْهُمَا بِحَجَّةٍ، يَوْمَ النَّحْرِ.

[البخاري: كتاب المغازي، باب غزوة الحديبية، رقم: ٤١٨٤].

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ قَالَ: أَرَادَ ابْنُ عُمَرَ الْحَجَّ حِينَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ هٰذِهِ الْقِصَّةِ. وَقَالَ فِي آخِرِ الْحَدِيثِ: وَكَانَ يَقُولُ: مَنْ جَمَعَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ كَفَاهُ طَوَافٌ وَاحِدٌ، وَلَمْ يَحِلَّ حَتَّىٰ يَحِلَّ مِنْهُمَا جَمِيعاً.

182-(...) Nafi reported: Ibn Umar "Allah be pleased with both" intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. It was said to Ibn Umar: "There is a danger of a looming war between them, and we are afraid that you might be detained (from the House)." Ibn Umar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle "Allah's blessing and peace be upon him" had done. I make you witness that I have decided to perform Umra."

Then he set out and when he reached Al-Baida , he said: "The ceremonies of both Hajj and Umra are similar. I make you witness that I have made Hajj compulsory for me along with Umra." He drove (to Mecca) a sacrifice, which he had bought from (a place called) Qudaid. Then, he proceeded on, pronouncing Talbiya for both until he reached Mecca. He circumambulated the House and compassed between Safa and Marwa, and did not do more than that. He neither slaughtered the sacrifice, nor did he put off Ihram, nor did he shave or cut short his hair. (In other words) he did not do anything from which he was prohibited because of being in the state of Ihram till the day of slaughtering the sacrifices (tenth of Dhul-Hijja). He slaughtered his sacrifice and shaved his head. Indeed, he regarded his first circumambulation as sufficient for Hajj and Umra. Ibn Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did so."

183-(...) This Hadith was narrated on the authority of Aiyyub, from Nafi, from Ibn Umar, and The Prophet "Allah's blessing and peace be upon him" was mentioned only in the beginning of the Hadith.

[27] Offering Hajj and Umra solely or jointly

184-(1231) Ibn Umar "Allah be pleased with both" narrated: We assumed Ihram for Hajj solely with The Prophet "Allah's blessing and peace be upon him" (according to the narration of Yahya, and according to the narration of Ibn Awn, The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj solely).

185-(1232) Anas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" pronouncing the response to Allah's call "Talbiya" for both Hajj and Umra jointly. Bakr (a sub-narrator) said: I told that to Ibn Umar who said: "He pronounced Talbiya for Hajj solely." Later, I met Anas and told him of what Ibn Umar had said. Upon this Anas said: "You deal with us but as children! I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying:

١٨٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ. فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ، وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ. إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً. ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ. اشْهَدُوا ـ قَالَ ابْنُ رُمْحٍ: أُشْهِدُكُمْ ـ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي، وَأَهْدَى هَدْياً اشْتَرَاهُ بِقُدَيْدٍ، ثُمَّ انْطَلَقَ يُهِلُّ بِهِمَا جَمِيعاً حَتَّى قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلَمْ يَزِدْ عَلَى ذٰلِكَ، وَلَمْ يَنْحَرْ، وَلَمْ يَحْلِقْ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ، حَتَّى كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الأَوَّلِ.

وَقَالَ ابْنُ عُمَرَ: كَذٰلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب طواف القارن، رقم: ١٦٤٠].

١٨٣ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهٰذِهِ الْقِصَّةِ. وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ إِلاَّ فِي أَوَّلِ الْحَدِيثِ. حِينَ قِيلَ لَهُ: يَصُدُّوكَ عَنِ الْبَيْتِ. قَالَ: إِذَنْ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَذْكُرْ فِي آخِرِ الْحَدِيثِ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ. كَمَا ذَكَرَهُ اللَّيْثُ.

[البخاري: كتاب الحج، باب طواف القارن، رقم: ١٦٣٩].

٢٧ ـ بابٌ في الإفراد والقِران بالحَجِّ والعُمْرَةِ

١٨٤ ـ (١٢٣١) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ. قَالاَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ فِي رِوَايَةِ يَحْيَى ـ قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ مُفْرَداً.

وَفِي رِوَايَةِ ابْنِ عَوْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَّ بِالْحَجِّ مُفْرَداً.

١٨٥ ـ (١٢٣٢) ـ وحدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ بَكْرٍ، عَنْ أَنَسٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعاً.

قَالَ بَكْرٌ: فَحَدَّثْتُ بِذٰلِكَ ابْنَ عُمَرَ. فَقَالَ: لَبَّى بِالْحَجِّ وَحْدَهُ. فَلَقِيتُ أَنَساً فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ، فَقَالَ أَنَسٌ: مَا تَعُدُّونَنَا إِلاَّ صِبْيَاناً! سَمِعْتُ رَسُولَ اللَّهِ ﷺ

"I'm responding to Your call (O Allah) with (the intention to offer) both Umra and Hajj.""

186-(...) Bakr Ibn Abdullah narrated that Anas "Allah be pleased with him" told that he saw The Prophet "Allah's blessing and peace be upon him" having combined both (i.e. Hajj and Umra jointly). Bakr (a sub-narrator) said: I asked Ibn Umar (about that) and he said: "WE assumed Ihram for Hajj solely." I returned to Anas and told him of what Ibn Umar had said. Upon this he said: "(You deal with us) as if we were children!"

[28] What is obligatory for the one who assumes Ihram for Hajj and then enters Mecca, concerning circumambulation

187-(1233) Wabara narrated: I was sitting with Ibn Umar "Allah be pleased with both" when a man came and asked him: "Could I circumambulate the House before going to the place of stay (at Arafat)?" Ibn Umar answered in the affirmative. The man said: "But Ibn Abbas says: Do not circumambulate the House until you have come the place of stay (at Arafat)." Upon this Ibn Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" offered Hajj, in which he circumambulated the House before he came to the place of stay. Then, would you rather stick to the tradition of The Messenger of Allah "Allah's blessing and peace be upon him" or to the statement of Ibn Abbas, if you are truthful?"

188-(...) Wabara narrated: A man asked Ibn Umar "Allah be pleased with both": "Could I circumambulate the House, after I had assumed Ihram for Hajj?" He said: "What does prevent you from doing so?" He said: "I saw the son of so-and-so denying it. However, you are dearer to us than him, since he is fascinated by the world." He said: "Who among you and us is not fascinated by the world?" He further said: "We saw The Messenger of Allah "Allah's blessing and peace be upon him" having assumed Ihram for Hajj in which he circumambulated the House and then compassed between Safa and Marwa. No doubt, the tradition set by Allah and that prescribed by His Messenger "Allah's blessing and peace be upon him" is more entitled to be followed than that of so-and-so, if you are truthful."

189-(1234) Amr Ibn Dinar narrated: We asked Ibn Umar "Allah be pleased with both" about a man who came to perform Umra, in which he circumambulated the House, but did not compass between Safa and Marwa: Is he able to (put off Ihram and consequently) approach his wife? Upon this

يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا». [البخاري: كتاب المغازي، باب بعث علي بن أبي طالب عليه السلام وخالد بن الوليد إلى اليمن، رقم: ٤٣٥٣].

١٨٦ ـ (...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا أَنَسٌ رضي الله عنه، أَنَّهُ رَأَى النَّبِيَّ ﷺ جَمَعَ بَيْنَهُمَا: بَيْنَ الْحَجِّ وَالْعُمْرَةِ.

قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ: فَقَالَ: أَهْلَلْنَا بِالْحَجِّ، فَرَجَعْتُ إِلَى أَنَسٍ فَأَخْبَرْتُهُ مَا قَالَ ابْنُ عُمَرَ. فَقَالَ: كَأَنَّمَا كُنَّا صِبْيَاناً!

٢٨ ـ بابُ ما يَلْزَمُ مَنْ أَحْرَمَ بالحَجِّ ثم قَدِمَ مَكَّةَ مِنَ الطَّوافِ والسَّعْيِ

١٨٧ ـ (١٢٣٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْثَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ وَبَرَةَ. قَالَ: كُنْتُ جَالِساً عِنْدَ ابْنِ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ: أَيَصْلُحُ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَبْلَ أَنْ آتِيَ الْمَوْقِفَ. فَقَالَ: نَعَمْ. فَقَالَ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: لاَ تَطُفْ بِالْبَيْتِ حَتَّى تَأْتِيَ الْمَوْقِفَ. فَقَالَ ابْنُ عُمَرَ: فَقَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقِفَ، فَبِقَوْلِ رَسُولِ اللَّهِ ﷺ أَحَقُّ أَنْ تَأْخُذَ، أَوْ بِقَوْلِ ابْنِ عَبَّاسٍ، إِنْ كُنْتَ صَادِقاً؟

١٨٨ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ. قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رضي الله عنهما: أَطُوفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ بِالْحَجِّ؟ فَقَالَ: وَمَا يَمْنَعُكَ؟ قَالَ: إِنِّي رَأَيْتُ ابْنَ فُلاَنٍ يَكْرَهُهُ وَأَنْتَ أَحَبُّ إِلَيْنَا مِنْهُ. رَأَيْنَاهُ قَدْ فَتَنَتْهُ الدُّنْيَا. فَقَالَ: وَأَيُّنَا ـ أَوْ أَيُّكُمْ ـ لَمْ تَفْتِنْهُ الدُّنْيَا؟ ثُمَّ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ أَحْرَمَ بِالْحَجِّ، وَطَافَ بِالْبَيْتِ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسُنَّةُ اللَّهِ وَسُنَّةُ رَسُولِهِ ﷺ أَحَقُّ أَنْ تَتَّبِعَ، مِنْ سُنَّةِ فُلاَنٍ، إِنْ كُنْتَ صَادِقاً.

١٨٩ ـ (١٢٣٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ. قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ قَدِمَ بِعُمْرَةٍ، فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ

he said: "The Messenger of Allah "Allah's blessing and peace be upon him" came (for Umra) and circumambulated the House seven times, offered a two-Rak'a prayer behind the station of Abraham, compassed between Safa and Marwa seven times; and verily, there is, in The Messenger of Allah "Allah's blessing and peace be upon him", a beautiful pattern for you."

(...) Ibn Umar "Allah be pleased with both" narrated about The Prophet "Allah's blessing and peace be upon him" the same Hadith transmitted by Ibn Uyaina.

[29] If one (who assumed Ihram for Umra and Hajj jointly) circumambulated the House and compassed between Safa and Marwa should not put off Ihram (before completing all rites of Hajj)

190-(1235) Muhammad Ibn Abd Ar-Rahman narrated that a man from the people of Iraq said to him: "Ask Urwa Ibn Az-Zubair on my behalf about a man who assumed Ihram for Hajj, and then he circumambulated the House, could he put off Ihram? If he said to you that he could not put off Ihram, tell him that there is a certain man who adopts such an opinion." I asked him and he replied: "The one who assumed Ihram for Hajj should not put off Ihram except (when he finish all the rites of) Hajj." I said to him: "There is a certain man, who adopts that opinion." He said: "What a bad opinion he adopts."

Then, the man met me and I mentioned him what he (Urwa) had said. He said to me: "Tell him then that a certain man narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had done so. Furthermore, why did Asma and Az-Zubair do so?" I came to him (Urwa) and mentioned that to him. he said to me: "Who is that man (who asked you)?" I said: "I do not know." He (Urwa) said: "Then, why does he not come to me to ask me by himself? I think he is an Iraqi man." I said: "I do not know." He said: "However, he has told a lie.

The Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj, and A'isha told me that the first thing he started with when he reached Mecca was that he performed ablution, and then he circumambulated the House. Later Abu Bakr performed Hajj and the first thing he started with was to circumambulate the House, and it was not Umra (alone). Then Umar did the same. Then Uthman performed Hajj and the first thing he started with was to circumambulate the House and it was also not Umra (alone). Then Mu'awiya and Abdullah Ibn Umar did the same. I (Urwa) performed Hajj with my father Az-Zubair Ibn Al-Awwam,

بَيْنَ الصَّفَا وَالْمَرْوَةِ. أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعاً، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، سَبْعاً، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

[البخاري: كتاب الصلاة، باب قول الله تعالى: ﴿واتخذوا من مقام إبراهيم مصلى﴾، رقم: ٣٩٥].

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، عَنْ حَمَّادِ بْنِ زَيْدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. جَمِيعاً عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

٢٩ ـ بابُ ما يَلْزَمُ مَنْ طافَ بالبيتِ وسَعَى، من البقاء على الإحرام وتَرْكِ التَّحَلُّلِ

١٩٠ ـ (١٢٣٥) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ رَجُلاً مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ: سَلْ لِي عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ رَجُلٍ يُهِلُّ بِالْحَجِّ، فَإِذَا طَافَ بِالْبَيْتِ أَيَحِلُّ أَمْ لاَ؟ فَإِنْ قَالَ لَكَ: لاَ يَحِلُّ فَقُلْ لَهُ: إِنَّ رَجُلاً يَقُولُ ذٰلِكَ. قَالَ فَسَأَلْتُهُ فَقَالَ: لاَ يَحِلُّ مَنْ أَهَلَّ بِالْحَجِّ إِلاَّ بِالْحَجِّ. قُلْتُ: فَإِنَّ رَجُلاً كَانَ يَقُولُ ذٰلِكَ. قَالَ: بِئْسَ مَا قَالَ، فَتَصَدَّانِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثْتُهُ. فَقَالَ: فَقُلْ لَهُ: فَإِنَّ رَجُلاً كَانَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ فَعَلَ ذٰلِكَ، وَمَا شَأْنُ أَسْمَاءَ وَالزُّبَيْرِ فَعَلاَ ذٰلِكَ. قَالَ: فَجِئْتُهُ فَذَكَرْتُ لَهُ ذٰلِكَ. فَقَالَ: مَنْ هٰذَا؟ فَقُلْتُ: لاَ أَدْرِي. قَالَ: فَمَا بَالُهُ لاَ يَأْتِينِي بِنَفْسِهِ يَسْأَلُنِي؟ أَظُنُّهُ عِرَاقِيًّا. قُلْتُ: لاَ أَدْرِي. قَالَ: فَإِنَّهُ قَدْ كَذَبَ، قَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَأَخْبَرَتْنِي عَائِشَةُ رضي الله عنها: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ عُمَرُ مِثْلَ ذٰلِكَ. ثُمَّ حَجَّ عُثْمَانُ فَرَأَيْتُهُ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ. ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ.

ثُمَّ حَجَجْتُ مَعَ أَبِي، الزُّبَيْرِ بْنِ الْعَوَّامِ، فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ

and the first thing he started with was that he circumambulated the House and it was not Umra (solely).

Then I saw The Emigrants and Ansar doing the same and it was not Umra only. The last person I saw doing the same was Ibn Umar, and he did not break it with another Umra. Now here is Ibn Umar present amongst the people! Why do they not ask him or anyone of the previous ones? All these people, on entering Mecca, would not start with anything but that they would circumambulate the House, and would not put off Ihram (before completing the rites of Hajj). No doubt, I saw my mother and my aunt, on entering Mecca doing nothing before circumambulating the House, and they would not put off Ihram (before completing the rites of Hajj). My mother told me that she along with her sister, and Az-Zubair and so and so came for Umra. When they had touched the (Black Stone) corner, they put off Ihram. He (the Iraqi) then has told a lie concerning this matter."

191-(1236) Safiyya Bint Shaiba narrated: Asma Bint Abu Bakr "Allah be pleased with both" said: We set out while being in the state of Ihram. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sacrificial animals with him should keep on his state of Ihram, and whoever has no sacrificial animals with him should put off Ihram." Since I had no sacrificial animals with me, I put off Ihram. But Az-Zubair had sacrificial animals with him. So, he did not put off Ihram.

She (Asma) said: I put on my clothes and then went out and sat beside Az-Zubair who said: "Go away from me!" I said: "Do you fear that I would jump upon you?"

192-(...)Asma Bint Abu Bakr "Allah be pleased with both" narrated: We came for Hajj in the state of Ihram with Allah's Messenger "Allah's blessing and peace be upon him"...and the rest of the Hadith is the same except that he (Az-Zubair) said: "Keep away from me, keep away from me!" I said: "Do you fear that I would jump upon you?"

193-(1237) Abdullah, the freed slave of Asma Bint Abu Bakr "Allah be pleased with both" narrated that Asma used, whenever she passed by Al-Hajun, to say: "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were travelling with light luggage. We had a few riding animals and a little food ration. My sister, A'isha, Az-Zubair, such and such persons and I performed Umra, and when we had passed our hands over the House (and Circumambulated it, and compassed round Safa and Marwa) we put off ihram. Later, in the same

بِالْبَيْتِ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ.

ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالأَنْصَارَ يَفْعَلُونَ ذٰلِكَ، ثُمَّ لَمْ يَكُنْ غَيْرُهُ. ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذٰلِكَ ابْنُ عُمَرَ، ثُمَّ لَمْ يَنْقُضْهَا بِعُمْرَةٍ. وَهٰذَا ابْنُ عُمَرَ عِنْدَهُمْ أَفَلاَ يَسْأَلُونَهُ؟ وَلاَ أَحَدٌ مِمَّنْ مَضَىٰ مَا كَانُوا يَبْدَؤُونَ بِشَيْءٍ حِينَ يَضَعُونَ أَقْدَامَهُمْ أَوَّلَ مِنَ الطَّوَافِ بِالْبَيْتِ، ثُمَّ لاَ يَحِلُّونَ. وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لاَ تَبْدَآنِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ تَطُوفَانِ بِهِ، ثُمَّ لاَ تَحِلاَّنِ. وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّهَا أَقْبَلَتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ بِعُمْرَةٍ قَطُّ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. وَقَدْ كَذَبَ فِيمَا ذَكَرَ مِنْ ذٰلِكَ.

[البخاري: كتاب الحج، باب من طاف إذا قدم مكة قبل أن يرجع إلى بيته...، رقم: ١٦١٤].

١٩١ ـ (١٢٣٦) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما قَالَتْ: خَرَجْنَا مُحْرِمِينَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُقِمْ عَلَىٰ إِحْرَامِهِ، وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ». فَلَمْ يَكُنْ مَعِي هَدْيٌ فَحَلَلْتُ، وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ فَلَمْ يَحْلِلْ.

قَالَتْ: فَلَبِسْتُ ثِيَابِي ثُمَّ خَرَجْتُ فَجَلَسْتُ إِلَى الزُّبَيْرِ. فَقَالَ: قُومِي عَنِّي. فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟.

١٩٢ ـ (...) ـ وحدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما قَالَتْ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: اسْتَرْخِي عَنِّي، اسْتَرْخِي عَنِّي، فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟.

١٩٣ ـ (١٢٣٧) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ أَبِي الأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ مَوْلَىٰ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما حَدَّثَهُ، أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ، كُلَّمَا مَرَّتْ بِالْحَجُونِ تَقُولُ: صَلَّىٰ اللَّهُ عَلَىٰ رَسُولِهِ وَسَلَّمَ. لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ، يَوْمَئِذٍ، خِفَافُ الْحَقَائِبِ، قَلِيلٌ ظَهْرُنَا، قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ.

evening we assumed Ihram for Hajj." Harun said in his narration "the freed slave of Asma" and did not mention "Abdullah".

[30] Concerning the Mut'a in Hajj

194-(1238) Muslim Al-Qurri narrated: I asked Ibn Abbas "Allah be pleased with both" about the Mut'a in Hajj, and he permitted it. But, Ibn Az-Zubair forbade it. He (Ibn Abbas) said: "This is (Asma) the mother of Ibn Az-Zubair confirming that The Messenger of Allah "Allah's blessing and peace be upon him" had permitted it, so you'd rather go to her and ask her about it." He (Muslim) said: We entered upon her and she was a bulky blind woman. (When we asked her) she said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" permitted it."

195-(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters.

196-(1239) Muslim Al-Qurri narrated that he heard Ibn Abbas "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Umra (along with Hajj), and his companions assumed Ihram for Hajj. In this way, neither The Messenger of Allah "Allah's blessing and peace be upon him" nor his companions who had sacrificial animals with them put Ihram. But, the rest of them (who drove no sacrificial animals with them) put off Ihram (after completing the rites of Umra). However, Talha Ibn Ubaidullah was among those who drove sacrificial animals with them. So, he did not put off Ihram.

197-(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmitters, with the following change: From among those who had no sacrificial animals with them, a mention is made of Talha Ibn Ubaidullah and another man. So, they put off Ihram.

[31] Permissibility of offering Umra in the months of Hajj

198-(1240) Ibn Abbas "Allah be pleased with both" reported: The people (of the Pre-Islamic Period) used to think that to perform Umra during the months of Hajj was one of the major sins on earth. They also used to consider the month of Safar as a forbidden (Sacred) month and they used to say: "When the wounds of the camel's back heal up (after they return from Hajj), the signs of those wounds vanish, and the month of Safar passes away, by then Umra is permissible for the one who wishes to perform it." In the morning of the fourth of Dhul-Hijja, The Prophet "Allah's blessing and peace be upon him" and his companions reached Mecca, assuming Ihram

قَالَ هَارُونُ فِي رِوَايَتِهِ: أَنَّ مَوْلَىٰ أَسْمَاءَ، وَلَمْ يُسَمِّ: عَبْدَ اللَّهِ.

[البخاري: كتاب العمرة، باب متى يحل المعتمر، رقم: ١٧٩٦].

٣٠ ـ بابٌ في مُتْعَةِ الحَجِّ

١٩٤ ـ (١٢٣٨) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُسْلِمٍ الْقُرِّيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رضي الله عنهما عَنْ مُتْعَةِ الْحَجِّ؟ فَرَخَّصَ فِيهَا. وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَىٰ عَنْهَا. فَقَالَ: هٰذِهِ أُمُّ ابْنِ الزُّبَيْرِ تُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِيهَا، فَادْخُلوا عَلَيْهَا فَاسْأَلُوهَا. قَالَ: فَدَخَلْنَا عَلَيْهَا، فَإِذَا امْرَأَةٌ ضَخْمَةٌ عَمْيَاءُ. فَقَالَتْ: قَدْ رَخَّصَ رَسُولُ اللَّهِ ﷺ فِيهَا.

١٩٥ ـ (...) ـ وحدّثناه ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ. (ح) وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ جَمِيعاً عَنْ شُعْبَةَ، بِهٰذَا الإِسْنَادِ.

فَأَمَّا عَبْدُ الرَّحْمَٰنِ فَفِي حَدِيثِهِ الْمُتْعَةُ، وَلَمْ يَقُلْ: مُتْعَةُ الْحَجِّ. وَأَمَّا ابْنُ جَعْفَرٍ فَقَالَ: قَالَ شُعْبَةُ: قَالَ مُسْلِمٌ: لاَ أَدْرِي مُتْعَةُ الْحَجِّ أَوْ مُتْعَةُ النِّسَاءِ.

١٩٦ ـ (١٢٣٩) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُسْلِمٌ الْقُرِّيُّ: سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: أَهَلَّ النَّبِيُّ ﷺ بِعُمْرَةٍ، وَأَهَلَّ أَصْحَابُهُ بِحَجٍّ، فَلَمْ يَحِلَّ النَّبِيُّ ﷺ وَلاَ مَنْ سَاقَ الْهَدْيَ مِنْ أَصْحَابِهِ، وَحَلَّ بَقِيَّتُهُمْ، فَكَانَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فِيمَنْ سَاقَ الْهَدْيَ فَلَمْ يَحِلَّ.

١٩٧ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ مِمَّنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، وَرَجُلٌ آخَرُ، فَأَحَلاَّ.

٣١ ـ بابُ جَوَازِ الْعُمْرَةِ في أَشْهُرِ الحَجِّ

١٩٨ ـ (١٢٤٠) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَراً،

for Hajj. But he ordered his companions to make it (the intention of Ihram) for Umra only (instead of Hajj). So, they considered his order as something great and were puzzled, and said: "O Allah's Apostle! What kind of putting off Ihram is allowed?" The Prophet "Allah's blessing and peace be upon him" replied: "Put off Ihram completely (like a non-Muhrim who is allowed everything)."

199-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. He came when four days had passed from Dhul-Hijja, and offered the Morning prayer. After he had finished the prayer, he said (to his companions): "Whoever likes to make it (the intention of Ihram) for Umra, then let him make it Umra."

200-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. As for Rawh and Yahya Ibn Kathir, they mentioned in their narration, as Nasr did: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. According to the narration of Abu Shihab: We set out with The Messenger of Allah "Allah's blessing and peace be upon him", pronouncing Talbiya for Hajj. All of their narrations agreed on the fact that he offered the Morning prayer at Al-Batha, except for Al-Jahdami, who did not mention that.

201-(...) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" and his companions came (for Hajj) when four days had passed from the first ten (of Dhul-Hijja), while they were pronouncing Talbiya for Hajj. He ordered them to make it Umra.

202-(...) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer at Dhu-Tawa. Then, when four days of Dhul-Hijja had passed, he ordered his companions to turn their Ihram for Hajj into Umra, except for those who had sacrificial animals with them.

203-(1241) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is Umra of which we took advantage. So, whoever had no sacrificial animals with him, let him put off Ihram completely, for indeed, the Umra became included in Hajj until the Day of Judgement."

204-(1242) Abu Jamra Ad-Dab'i narrated: I intended to perform Hajj of Tamattu and the people advised me not to do so. I asked Ibn Abbas "Allah

وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرُ، وَعَفَا الأَثَرُ، وَانْسَلَخَ صَفَرُ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرَ. فَقَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذٰلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ».

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج وفسخ الحج... رقم: ١٥٦٤].

١٩٩ ـ (...) ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رضي الله عنهما يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَقَدِمَ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى الصُّبْحَ وَقَالَ لَمَّا صَلَّى الصُّبْحَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلْهَا عُمْرَةً».

[البخاري: كتاب تقصير الصلاة، باب كم اقام النبي ﷺ في حجته، رقم: ١٠٨٥].

٢٠٠ ـ (...) ـ **وحدّثناه** إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحٌ. (ح) وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ: حَدَّثَنَا أَبُو شِهَابٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ. كُلُّهُمْ عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ. أَمَّا رَوْحٌ وَيَحْيَى بْنُ كَثِيرٍ فَقَالاَ كَمَا قَالَ نَصْرٌ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. وَأَمَّا أَبُو شِهَابٍ فَفِي رِوَايَتِهِ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُهِلُّ بِالْحَجِّ. وَفِي حَدِيثِهِمْ جَمِيعاً: فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ. خَلاَ الْجَهْضَمِيَّ، فَإِنَّهُ لَمْ يَقُلْهُ.

٢٠١ ـ (...) ـ **وحدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ السَّدُوسِيُّ: حَدَّثَنَا وُهَيْبٌ: أَخْبَرَنَا أَيُّوبُ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لأَرْبَعٍ خَلَوْنَ مِنَ الْعَشْرِ وَهُمْ يُلَبُّونَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً.

٢٠٢ ـ (...) ـ **وحدّثنا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِذِي طَوًى. وَقَدِمَ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، وَأَمَرَ أَصْحَابَهُ أَنْ يُحَوِّلُوا إِحْرَامَهُمْ بِعُمْرَةٍ، إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ.

٢٠٣ ـ (١٢٤١) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هٰذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

٢٠٤ ـ (١٢٤٢) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

be pleased with both" regarding it and he ordered me to perform Hajj At-Tamattu. Later I saw in a dream someone saying to me: "An accepted Hajj it is! And an accepted Umra it is!" I came to Ibn Abbas and told him of what I saw (in that dream). He said: "Allah is Greater! This is the tradition of Abu Al-Qasim "Allah's blessing and peace be upon him"."

[32] Garlanding and marking the sacrificial animals on assuming Ihram

205-(1243) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered Dhuhr prayer at Dhul-Hulaifa. Then, he ordered that his (sacrificial) she-camel should be brought to him, which he marked (by making a small wound) in the right side of its hump, and removed the blood from it. Then, he tied two sandals round its neck. Then, he rode his mount, and when it stood upright with him at Al-Baida, he pronounced Talbiya for Hajj.

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, but mentioned here: When The Prophet of Allah "Allah's blessing and peace be upon him" came to Dhul-Hulaifa...and did not say that he offered Dhuhr prayer at it.

206-(1244) Abu Hassan Al-A'raj narrated that a man from sons of Hujaim said to Ibn Abbas "Allah be pleased with both": "What is this religious verdict of yours which has attracted the people or which has become controversial among them that the one who circumambulated the House can put off Ihram?" he said: "This is the tradition of your Messenger "Allah's blessing and peace be upon him", even if you deny it (or accept it with humiliation)."

207-(...) Abu Hassan narrated: It was said to Ibn Abbas "Allah be pleased with both" that this matter had attracted the people (or had become in circulation among the people), i.e. that the one who circumambulates the House is permitted to circumambulate for Umra (even though his Ihram is assumed for Hajj). He said: "This is the tradition of your Prophet "Allah's blessing and peace be upon him", even if you deny it (or accept it with humiliation)."

208-(1245) Ata narrated: Ibn Abbas "Allah be pleased with both" used to say: "No one, whether offering Hajj or Umra, circumambulates the House but that he could put off Ihram (after that)." I (Ibn Juraij, a sub-narrator) said: "From which authority does he say that?" he said: "He says it on the authority of Allah's saying: "In the end their place Of Sacrifice is

حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ عَنْ ذٰلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ فَأَمَرَنِي بِهَا.

قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ، فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ، وَحَجٌّ مَبْرُورٌ. قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ. فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُنَّةُ أَبِي الْقَاسِمِ ﷺ.

[البخاري: كتاب الحج، باب التمتع والقران والإفراد بالحج وفسخ الحج...، رقم: ١٥٦٧].

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ أَبِي عَدِيٍّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِنَاقَتِهِ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الأَيْمَنِ وَسَلَتَ الدَّمَ، وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ.

٣٢ ـ بابُ تَقْلِيدِ الهَدْيِ وإشْعَارِهِ عند الإحْرَامِ

٢٠٥ ـ (١٢٤٣) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ، وَلَمْ يَقُلْ: صَلَّى بِهَا الظُّهْرَ.

٢٠٦ ـ (١٢٤٤) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَال ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا حَسَّانَ الأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ لابْنِ عَبَّاسٍ: مَا هٰذِهِ الْفُتْيَا الَّتِي قَدْ تَشَغَّفَتْ أَوْ تَشَغَّبَتْ بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

٢٠٧ ـ (...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قِيلَ لابْنِ عَبَّاسٍ: إِنَّ هٰذَا الأَمْرَ قَدْ تَفَشَّغَ بِالنَّاسِ، مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، الطَّوَافُ عُمْرَةٌ. فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

٢٠٨ ـ (١٢٤٥) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: لاَ يَطُوفُ بِالْبَيْتِ حَاجٌّ وَلاَ غَيْرُ حَاجٍّ إِلاَّ حَلَّ. قُلْتُ لِعَطَاءٍ: مِنْ أَيْنَ يَقُولُ ذٰلِكَ؟ قَالَ: مِنْ قَوْلِ اللَّهِ تَعَالَى: ﴿ثُمَّ

near The Ancient House."" (The Pilgrimage "Al-Hajj" 33) I said to him: "But, that applies to the time after staying at Arafat." He (Ata) said: "Ibn Abbas said that it might be after or before staying at Arafat. He took that from the order of The Prophet "Allah's blessing and peace be upon him", i.e. when he ordered them to put off Ihram (after circumambulating the House for Umra) during the Farewell Hajj."

[33] Cutting short the hair in Umra

209-(1246) Ibn Abbas "Allah be pleased with both" narrated: Mu'awiya said to me: "Did you know that I clipped some hair from the head of The Messenger of Allah "Allah's blessing and peace be upon him" (when he put off Ihram) with a clipper at Marwa?" I said: "I do not know it except that it is to be a proof against you."

210-(...) Ibn Abbas "Allah be pleased with both" narrated: Mu'awiya Ibn Abu Sufyan said: "I clipped (some hair) from the head of The Messenger of Allah "Allah's blessing and peace be upon him" with a clipper while he was at Marwa (or I saw him getting his hair clipped with a clipper while he was at Marwa)."

211-(1247) Abu Sa'id "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him", raising our voices with Talbiya for Hajj. When we came to Mecca, he (The Prophet) ordered us to make it Umra, except for those who drove the sacrificial animals with them. When it was the day of Tarwiya (the eighth of Dhul-Hijja) and we intended to go to Mina, we assumed Ihram for Hajj.

212-(1248) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: We came with The Prophet "Allah's blessing and peace be upon him", raising our voices with Talbiya for Hajj.

(1249) Abu Nadra narrated: I was with Jabir Ibn Abdullah "Allah be pleased with both" when a man came to him and said: "Ibn Abbas and Ibn Az-Zubair differed about the matter of the two types of Mut'a (i.e. the Mut'a of Hajj and that of marriage with woman temporarily)." Upon this he (Jabir) said: "We practiced it (that of Hajj) while we were with The Messenger of Allah "Allah's blessing and peace be upon him", and then Umar forbade us to do it. So, we did not practice it again.

[34] The Talbiya and sacrificial animals of The Prophet

213-(1250) Anas "Allah be pleased with him" narrated that Ali came from Yemen (in the year of the Farewell Hajj), whom The Prophet "Allah's blessing and peace be upon him" asked: "With what intention did you

مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴾ [الحج: ٣٣] قَالَ: قُلْتُ: فَإِنَّ ذٰلِكَ بَعْدَ الْمُعَرَّفِ. فَقَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: هُوَ بَعْدَ الْمُعَرَّفِ وَقَبْلَهُ، وَكَانَ يَأْخُذُ ذٰلِكَ مِنْ أَمْرِ النَّبِيِّ ﷺ، حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ.

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٣٩٦].

٣٣ ـ بابُ التَّقْصِيرِ فِي الْعُمْرَةِ

٢٠٩ ـ (١٢٤٦) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي مُعَاوِيَةُ: أَعَلِمْتَ أَنِّي قَصَّرْتُ مِنْ رَأْسِ رَسُولِ اللَّهِ ﷺ عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ؟ فَقُلْتُ لَهُ: لاَ أَعْلَمُ هٰذَا إِلاَّ حُجَّةً عَلَيْكَ.

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٣٠].

٢١٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ. أَوْ رَأَيْتُهُ يُقَصِّرُ عَنْهُ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ.

٢١١ ـ (١٢٤٧) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَصْرُخُ بِالْحَجِّ صُرَاخاً، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَجْعَلَهَا عُمْرَةً، إِلاَّ مَنْ سَاقَ الْهَدْيَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ، وَرُحْنَا إِلَى مِنًى، أَهْلَلْنَا بِالْحَجِّ.

٢١٢ ـ (١٢٤٨) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنهما. قَالاَ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ وَنَحْنُ نَصْرُخُ بِالْحَجِّ صُرَاخاً.

(١٢٤٩) ـ حدّثني حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ. قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَأَتَاهُ آتٍ فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

٣٤ ـ بابُ إِهْلاَلِ النَّبِيِّ ﷺ وَهَدْيِهِ

٢١٣ ـ (١٢٥٠) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنِي سَلِيمُ بْنُ حَيَّانَ، عَنْ مَرْوَانَ الأَصْفَرِ، عَنْ أَنَسٍ رضي الله عنه، أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ.

pronounce the response to Allah's call (Talbiya)?" he said: "I pronounced Talbiya with the same intention as that of The Prophet "Allah's blessing and peace be upon him". he (The Prophet) said: "Had I not have the sacrificial animals with me, I would have put off Ihram (after completing the rites of Umra)."

(...) The same was narrated on the authority of Salim Ibn Haiyyan, with the same chain of transmitters.

214-(1251) Anas "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" pronouncing the response to Allah's call (Talbiya) for both: "I'm responding to Your call O Allah, with (the intention to offer) both Umra and Hajj! I'm responding to Your call O Allah, with (the intention to offer) both Umra and Hajj!"

215-(...) Anas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "I'm responding to Your call O Allah, with (the intention to offer) both Umra and Hajj!"

216-(1252) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "By Him, in Whose hand my life is! (Jesus) son of Mary would (assume Ihram and) pronounce his response to Allah's call in the valley of Rawha for Hajj or for Umra, or for both jointly."

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

(...)Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand my life is!...and the rest is the same.

[35] The Umras of The Prophet and their time

217-(1253) Quatada narrated that Anas "Allah be pleased with him" told him that The Prophet "Allah's blessing and peace be upon him" performed four Umras all of which were in Dhul-Qa'da except the one which he performed with his Hajj: His Umra from Al-Hudaibiya, and it was in Dhul-Qa'da, the one of the following year, and that was in Dhul-Qa'da, the one from Al-Ji'rana where he distributed the booty of (the battle of) Hunain, and it was in Dhul-Qa'da, and the one which he offered with his Hajj.

(...)Quatada narrated: I asked Anas Ibn Malik "Allah be pleased with him": "How many times did The Prophet "Allah's blessing and peace be upon him" perform Hajj? He said: "He offered one Hajj and four Umras"...and the rest is the same.

فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ؟» فَقَالَ: أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ ﷺ. قَالَ: «لَوْلاَ أَنَّ مَعِيَ الْهَدْيَ لأَحْلَلْتُ».

[البخاري: كتاب الحج، باب من أهلَّ في زمن النبي ﷺ كإهلال النبي ﷺ، رقم: ١٥٥٨].

(...) ـ وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ. (ح) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ قَالاَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَةِ بَهْزٍ: «لَحَلَلْتُ».

٢١٤ ـ (١٢٥١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ، أَنَّهُمْ سَمِعُوا أَنَساً رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَهَلَّ بِهِمَا جَمِيعاً: «لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا».

٢١٥ ـ (...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ وَحُمَيْدٍ الطَّوِيلِ. قَالَ يَحْيَىٰ: سَمِعْتُ أَنَساً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا».

وَقَالَ حُمَيْدٌ: قَالَ أَنَسٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ».

٢١٦ ـ (١٢٥٢) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ حَنْظَلَةَ الأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رضي الله عنه يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُهِلَّنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ، حَاجًّا أَوْ مُعْتَمِراً، أَوْ لَيَثْنِيَنَّهُمَا».

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ».

(...) ـ وحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الأَسْلَمِيِّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ» بِمِثْلِ حَدِيثِهِمَا.

٣٥ ـ بابُ بيانِ عَددِ عُمَرِ النَّبيِّ ﷺ وزَمانِهنّ

٢١٧ ـ (١٢٥٣) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَساً رضي الله عنه أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ. كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلاَّ الَّتِي مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَةِ، أَوْ زَمَنَ الْحُدَيْبِيَةِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنْ جِعْرَانَةَ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[البخاري: كتاب الحج، باب كم اعتمر النبي ﷺ، رقم: ١٧٧٨].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَساً: كَمْ حَجَّ رَسُولُ اللَّهِ ﷺ؟ قَالَ: حَجَّةً وَاحِدَةً، وَاعْتَمَرَ أَرْبَعَ عُمَرٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ هَدَّابٍ.

218-(1254) Abu Ishaq narrated: I asked Zaid Ibn Arqam: "How many holy battle did you attend with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Seventeen." Zaid Ibn Arqam told me also that The Messenger of Allah "Allah's blessing and peace be upon him" fought nineteen holy battles, and offered one Hajj after he had emigrated to Medina, i.e. the Farewell Hajj. Abu Ishaq told: (He offered) another Hajj while he was in Mecca.

219-(1255) Urwa Ibn Az-Zubair narrated: I and Ibn Umar were reclining against (the wall of) the chamber of A'isha, and we were hearing the sound of brushing her teeth. I asked: "O Abu Abd Ar-Rahman! Did The Prophet "Allah's blessing and peace be upon him" perform Umra in Rajab?" he replied in the affirmative. I said to A'isha: "O mother! Do you not listen to what Abu Abd Ar-Rahman says?" she asked: "What does he say?" I said: "He says that The Prophet "Allah's blessing and peace be upon him" offered Umra in Rajab." Upon this she said: "Allah might pardon Abu Abd Ar-Rahman! By my life! He (The Prophet) never performed Umra in Rajab. However, he (The Prophet) did not offer any Umra but that he (Ibn Umar) was with him." he (Urwa) said: Ibn Umar was listening. He replied neither in the negative nor in the affirmative. But, he kept silent.

220-(...) Mujahid narrated: I and Urwa Ibn Az-Zubair entered the mosque where Ibn Umar was sitting near A'isha's chamber. There were some people offering the Duha prayer. We asked him about them. He said: "It is a (kind of) heresy (i.e. that they offer it in congregation in the mosque and not in their houses)." Then, Urwa asked him how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: "Four times; and one of them was in the month of Rajab." We disliked to object to him.

Then, we heard A'isha brushing her teeth. Urwa asked her: " O Mother of the believers! Do you not hear what Abu Abd Ar-Rahman says?" She said: "What does he say?" Urwa said: "He says that Allah's Apostle "Allah's blessing and peace be upon him" performed four Umras and one of them was in the month of Rajab." A'isha said: "May Allah be merciful to Abu Abd Ar-Rahman! The Prophet "Allah's blessing and peace be upon him" did not perform any Umra but that he (Abu Abd Ar-Rahman) attended it, and he never performed any Umra in Rajab."

٢١٨ ـ (١٢٥٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ: أَخْبَرَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ. قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ، وَأَنَّهُ حَجَّ بَعْدَمَا هَاجَرَ حَجَّةً وَاحِدَةً، حَجَّةَ الْوَدَاعِ.

قَالَ أَبُو إِسْحَاقَ: وَبِمَكَّةَ أُخْرَىٰ.

[البخاري: كتاب المغازي، باب غزوة العشيرة...، رقم: ٣٩٤٩].

٢١٩ ـ (١٢٥٥) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يُخْبِرُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَابْنُ عُمَرَ مُسْتَسْنِدَيْنِ إِلَىٰ حُجْرَةِ عَائِشَةَ، وَإِنَّا لَنَسْمَعُ ضَرْبَهَا بِالسِّوَاكِ تَسْتَنُّ. قَالَ: فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، أَعْتَمَرَ النَّبِيُّ ﷺ فِي رَجَبٍ؟ قَالَ: نَعَمْ، فَقُلْتُ لِعَائِشَةَ: أَيْ أُمَّتَاهُ، أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَٰنِ؟ قَالَتْ: وَمَا يَقُولُ؟ قُلْتُ: يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ فِي رَجَبٍ، فَقَالَتْ: يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمَٰنِ. لَعَمْرِي، مَا اعْتَمَرَ فِي رَجَبٍ، وَمَا اعْتَمَرَ مِنْ عُمْرَةٍ إِلاَّ وَإِنَّهُ لَمَعَهُ.

قَالَ: وَابْنُ عُمَرَ يَسْمَعُ. فَمَا قَالَ: لاَ، وَلاَ نَعَمْ. سَكَتَ.

[البخاري: كتاب العمرة، باب كم اعتمر النبي ﷺ، رقم: ١٧٧٦].

٢٢٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسٌ إِلَىٰ حُجْرَةِ عَائِشَةَ، وَالنَّاسُ يُصَلُّونَ الضُّحَىٰ فِي الْمَسْجِدِ، فَسَأَلْنَاهُ عَنْ صَلاَتِهِمْ؟ فَقَالَ: بِدْعَةٌ. فَقَالَ لَهُ عُرْوَةُ: يَا أَبَا عَبْدِ الرَّحْمَٰنِ، كَمِ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَرْبَعَ عُمَرٍ، إِحْدَاهُنَّ فِي رَجَبٍ. فَكَرِهْنَا أَنْ نُكَذِّبَهُ وَنَرُدَّ عَلَيْهِ. وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ فِي الْحُجْرَةِ. فَقَالَ عُرْوَةُ: أَلاَ تَسْمَعِينَ، يَا أُمَّ الْمُؤْمِنِينَ، إِلَىٰ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَٰنِ؟ فَقَالَتْ: وَمَا يَقُولُ؟ قَالَ: يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ. فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَٰنِ، مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ إِلاَّ وَهُوَ مَعَهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

[البخاري: كتاب العمرة، باب كم اعتمر النبي ﷺ، رقم: ١٧٧٥].

[36] The excellence of offering Umra in Ramadan

221-(1256) Ata narrated: I heard Ibn Abbas "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" asked an Ansari woman (Ibn Abbas named her but Ata forgot her name): "What prevented you from performing Hajj with us? " She replied: "We have two camels used for carrying water. The father of so-and-so and his son (she meant her husband and her son) offered Hajj on one and left one for us to use for carrying water." He said (to her): "Perform Umra when Ramadan comes, for Umra in Ramadan is equal to Hajj (in reward)."

222-(...) Ibn Abbas saying: Allah's Apostle "Allah's blessing and peace be upon him" asked an Ansari woman called Umm Sinan: "What prevented you from performing Hajj with us? " She replied: "There were only two camels used for carrying water owned by so-and-so (meaning her husband). He and his son offered Hajj on one, and the other was left to be used for irrigation." He said (to her): "Then, Umra (offered) in Ramadan is equal to Hajj or Hajj with me (in reward)."

[37] It is desirable to enter Mecca from the upper side, and get out from it through the lower side, and it is desirable to enter the town through a way different from that through which one gets out from it

223-(1257) Abdullah Ibn Umar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to come out (from Medina) via Ash-Shajara way and enter via Mu'arras way. Furthermore, whenever he intended to enter Mecca, he would enter from the upper side , and (whenever he got out from it) he would get out from the lower side.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, and mentioned in the narration of Zuhair: From the side, which is at Batha.

224-(1258) A'isha "Allah be pleased with her" narrated that when The Prophet "Allah's blessing and peace be upon him" came to Mecca, he entered it from its upper part, and got out from its lower part.

225-(...) A'isha "Allah be pleased with her" narrated: In the year of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca from Kada at the higher place of Mecca. (Hisham, a sub-narrator said: " My father (Urwa) used to enter (Mecca) from both (i.e. Kada and Kuda) though he often entered through Kada)."

٣٦ ـ بابُ فَضْلِ العُمْرةِ في رَمَضَان

٢٢١ ـ (١٢٥٦) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُنَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لامْرَأَةٍ مِنَ الأَنْصَارِ ـ سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا ـ: «مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا؟» قَالَتْ: لَمْ يَكُنْ لَنَا إِلاَّ نَاضِحَانِ، فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَىٰ نَاضِحٍ، وَتَرَكَ لَنَا نَاضِحاً نَنْضِحُ عَلَيْهِ. قَالَ: «فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً».

[البخاري: كتاب العمرة، باب عمرة في رمضان...، رقم: ١٧٨٢].

٢٢٢ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لامْرَأَةٍ مِنَ الأَنْصَارِ ـ يُقَالُ لَهَا أُمُّ سِنَانٍ ـ: «مَا مَنَعَكِ أَنْ تَكُونِي حَجَجْتِ مَعَنَا؟» قَالَتْ: نَاضِحَانِ كَانَا لأَبِي فُلاَنٍ ـ زَوْجِهَا ـ حَجَّ هُوَ وَابْنُهُ عَلَىٰ أَحَدِهِمَا. وَكَانَ الآخَرُ يَسْقِي عَلَيْهِ غُلاَمُنَا. قَالَ: «فَعُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً، أَوْ حَجَّةً مَعِي».

[البخاري: كتاب الحج، باب حج النساء، رقم: ١٨٦٣].

٣٧ ـ بابُ اسْتِحْبَابِ دُخُول مَكَّةَ مِنَ الثَّنِيَّةِ العُلْيَا والخُرُوجِ منها من الثَّنِيَّةِ السُّفْلَى ودُخُولِ بَلَدِهِ من طَرِيقٍ غَيْرِ التي خَرَجَ منها

٢٢٣ ـ (١٢٥٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ. وَإِذَا دَخَلَ مَكَّةَ، دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَىٰ.

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

وَقَالَ فِي رِوَايَةِ زُهَيْرٍ: الْعُلْيَا الَّتِي بِالْبَطْحَاءِ.

٢٢٤ ـ (١٢٥٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَىٰ مَكَّةَ دَخَلَهَا مِنْ أَعْلاَهَا، وَخَرَجَ مِنْ أَسْفَلِهَا.

[البخاري: كتاب الحج، باب من اين يخرج من مكة، رقم: ١٥٧٧].

٢٢٥ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَىٰ مَكَّةَ.

قَالَ هِشَامٌ: فَكَانَ أَبِي يَدْخُلُ مِنْهُمَا كِلَيْهِمَا، وَكَانَ أَبِي أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءٍ.

[البخاري: كتاب الحج، باب من اين يخرج من مكة، رقم: ١٥٧٨].

[38] It is desirable to spent the night at Dhu-Tawa when one intends to enter Mecca, and it is desirable to take a bath on entering it, and it is better to enter it by day

226-(1259) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" spent the night in Dhu-Tawa till it was morning when he entered Mecca. Nafi told that Abdullah used to do the same. In the narration of Ibn Sa'id, he said: Until he offered the Morning prayer. Yahya said: Or until it was morning.

227-(...) Nafi narrated: Ibn Umar "Allah be pleased with both" did not come to Mecca but that he passed the night at Dhu-Tawa until it was morning. Then, he would take a bath and enter Mecca by day. He told that the Prophet "Allah's blessing and peace be upon him" did so.

228-(...) Nafi narrated that Abdullah Ibn Umar "Allah be pleased with both" told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to descend at Dhu-Tawa, on his way to Mecca. He used to stay the night till he got up (in the morning) to offer The Dawn prayer. The praying place of The Messenger of Allah "Allah's blessing and peace be upon him" was on a rough hillock, other than the place in which the mosque was built later, but at the lower side of that, on a rough hillock.

229-(1260) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had faced the two hillocks which intervene between him and the long mountain towards the direction of Ka'ba. In this way, the mosque, which was established there, was at the left of the hillock. Lower of that, there was the place of prayer of The Messenger of Allah "Allah's blessing and peace be upon him" on the black hillock. He used to leave ten cubits or so from the hillock and then he would pray, facing the two hillocks of the long mountain, which is between you and Ka'ba.

[39] It is desirable to walk fast in the circumambulation of Umra and in the first circumambulation of Hajj

230-(1261) Nafi narrated from Ibn Umar "Allah be pleased with both" that whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered the first circumambulation round the House, he would walk fast (with moving the shoulders) in the first three rounds (of the seven), and walk (normally) in the remaining four. He also used to run in the bottom of the valley (between Safa and Marwa), whenever he compassed between Safa and Marwa. Ibn Umar used to do the same.

٣٨ ـ بابُ اسْتِحْبَابِ المَبِيتِ بذي طَوًى عند إرادة دُخُولِ مَكَّةَ والاغْتِسَالِ لدُخُولها ودُخُولها نهاراً

٢٢٦ ـ (١٢٥٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ بَاتَ بِذِي طَوًى حَتَّىٰ أَصْبَحَ. ثُمَّ دَخَلَ مَكَّةَ. قَالَ: وَكَانَ عَبْدُ اللَّهِ يَفْعَلُ ذٰلِكَ.

وَفِي رِوَايَةِ ابْنِ سَعِيدٍ: حَتَّىٰ صَلَّى الصُّبْحَ. قَالَ يَحْيَىٰ: أَوْ قَالَ: حَتَّىٰ أَصْبَحَ.

[البخاري: كتاب الحج، باب دخول مكة نهاراً او ليلاً، رقم: ١٥٧٤].

٢٢٧ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لاَ يَقْدَمُ مَكَّةَ إِلاَّ بَاتَ بِذِي طَوًى حَتَّىٰ يُصْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَاراً. وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

[البخاري: كتاب الحج، باب الإهلال مستقبل القبلة، رقم: ١٥٥٣].

٢٢٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِذِي طَوًى وَيَبِيتُ بِهِ حَتَّىٰ يُصَلِّيَ الصُّبْحَ، حِينَ يَقْدَمُ مَكَّةَ. وَمُصَلَّىٰ رَسُولِ اللَّهِ ﷺ ذٰلِكَ عَلَىٰ أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذٰلِكَ عَلَىٰ أَكَمَةٍ غَلِيظَةٍ.

[البخاري: كتاب الصلاة، باب المساجد التي على طرق المدينة...، رقم: ٤٨٤].

٢٢٩ ـ (١٢٦٠) ـ حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ، نَحْوَ الْكَعْبَةِ، يَجْعَلُ الْمَسْجِدَ، الَّذِي بُنِيَ ثَمَّ، يَسَارَ الْمَسْجِدِ الَّذِي بِطَرَفِ الأَكَمَةِ. وَمُصَلَّىٰ رَسُولِ اللَّهِ ﷺ أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ. يَدَعُ مِنَ الأَكَمَةِ عَشْرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ يُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الطَّوِيلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ ﷺ.

[البخاري: كتاب الصلاة، باب المساجد التي على طرق المدينة...، رقم: ٤٩٢].

٣٩ ـ بابُ اسْتِحْبَابِ الرَّمَلِ في الطَّوافِ والعُمْرَةِ وفي الطَّوَافِ الأَوَّلِ في الحَجِّ

٢٣٠ ـ (١٢٦١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ، خَبَّ ثَلاَثاً وَمَشَىٰ أَرْبَعاً، وَكَانَ يَسْعَىٰ بِبَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

231-(...) Ibn Umar "Allah be pleased with both" narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House for Hajj or for Umra, just after he had come (to Mecca), he would walk at a quick pace in the first three rounds and walk (normally) in the remaining four. Then, he would offer two Rak'as, and then compass between Safa and Marwa.

232-(...) Ibn Umar "Allah be pleased with both" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" when he came to Mecca. Whenever he touched the Black (Stone) corner, he would walk fast in the first three rounds of the seven.

233-(1262) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" (during his circumambulation) walked at a quick pace from the (Black) Stone to the (Black) Stone in the (first) three rounds, and walked (normally) in the remaining four.

234-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" walked fast (in the three circuits of his circumambulation round the House) from the stone to the stone, and mentioned that The Messenger of Allah "Allah's blessing and peace be upon him" had done the same.

235-(1263) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having walked fast beginning from the Black Stone onto it during (the first) three circuits (of his seven-round circumambulation).

236-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" walked fast during (the first) three circuits beginning from the stone to the stone.

237-(1264) Abu At-Tufail narrated: I asked Ibn Abbas "Allah be pleased with both": "Do you think that walking swiftly round the House in (the first) three circuits, and walking (normally) in (the remaining) four circuits is the tradition (of the Prophet)? However, your people pretend that it is so." He (Ibn Abbas) said: "They have told the truth and the lie (at the same time)." I asked: "What does your statement "They have told the truth and the lie (at the same time)" mean?" Hhe said: "The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca and the pagans said that Muhammad and his Companions had withered and would, consequently, be unable to circumambulate the House; and they felt jealous

٢٣١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ، أَوَّلَ مَا يَقْدَمُ، فَإِنَّهُ يَسْعَىٰ ثَلاثَةَ أَطْوَافٍ بِالْبَيْتِ، ثُمَّ يَمْشِي أَرْبَعَةً، ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

[البخاري: كتاب الحج، باب من طاف بالبيت إذا قدم مكة قبل أن يرجع إلى بيته، رقم: ١٦١٦].

٢٣٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ، أَوَّلَ مَا يَطُوفُ حِينَ يَقْدَمُ، يَخُبُّ ثَلاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

[البخاري: كتاب الحج، باب استلام الحجر الأسود...، رقم: ١٦٠٣].

٢٣٣ ـ (١٢٦٢) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانٍ الْجُعْفِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلاثاً، وَمَشَىٰ أَرْبَعاً.

٢٣٤ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ، وذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَهُ.

٢٣٥ ـ (١٢٦٣) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَلَ مِنَ الْحَجَرِ الأَسْوَدِ حَتَّى انْتَهَىٰ إِلَيْهِ ثَلاثَةَ أَطْوَافٍ.

٢٣٦ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ وَابْنُ جُرَيْجٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ الثَّلاثَةَ أَطْوَافٍ، مِنَ الْحَجَرِ إِلَى الْحَجَرِ.

٢٣٧ ـ (١٢٦٤) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: أَرَأَيْتَ هٰذَا الرَّمَلَ بِالْبَيْتِ ثَلاثَةَ أَطْوَافٍ، وَمَشْيَ أَرْبَعَةِ أَطْوَافٍ، أَسُنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ قَالَ: فَقَالَ: صَدَقُوا وَكَذَبُوا. قَالَ: قُلْتُ: مَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مَكَّةَ فَقَالَ الْمُشْرِكُونَ: إِنَّ مُحَمَّداً وَأَصْحَابَهُ لاَ يَسْتَطِيعُونَ أَنْ

of him (the Prophet). For that reason, The Messenger of Allah "Allah's blessing and peace be upon him" ordered them (his companions) to walk fast in three (circuits) and walk (normally) in four (circuits)."

I (Abu At-Tufail) said to him (Ibn Abbas): "Tell me whether it is of the tradition (of The Prophet) to compass between Safa and Marwa while riding, for your people regard it as Sunna." He (Ibn Abbas) said: "They have told the truth and the lie (at the same time." I asked: "What does your statement "They have told the truth and the lie (at the same time)" mean?" He said: "When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca, the people gathered around him in great numbers to the extent that even the virgins came out of their houses (to see him). All of them were saying: "He is Muhammad, He is Mohammad." The Messenger of Allah "Allah's blessing and peace be upon him" was (so much merciful and kind) that the people were not beaten back (to make way) in front of him. When there was crowd (of people) surrounding him, he rode (the mount). But (it should be known that) walking is better."

(...) The same was narrated on the authority of Al-Jurairi, with the same chain of transmitters, and mentioned here that (Ibn Abbas said) that they (the pagans of Mecca) were envy people, and did not mention that they felt jealous of him.

238-(...) Abu At-Tufail narrated: I said to Ibn Abbas: "Your people pretend that The Messenger of Allah "Allah's blessing and peace be upon him" walked at a quick face (in the first three circuits of his circumambulation) round the House and between Safa and Marwa, and for that reason, it (walking fast as such) is of Sunna." He said: "No doubt, they have told the truth and the lie (at the same time)."

239-(1265) Abu At-Tufail narrated: I said to Ibn Abbas "Allah be pleased with both": "I think that I saw The Messenger of Allah "Allah's blessing and peace be upon him"." He (Ibn Abbas) said: "Describe him to me." I said: "I saw him near Marwa on the back of a she- camel, with the people crowded around him (in great numbers)." Ibn Abbas said: "It was (the state of) The Messenger of Allah "Allah's blessing and peace be upon him", for they (his companions) were neither pushed away from him, nor were they repulsed."

240-(1266) Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" and his companions

يَطُوفُوا بِالْبَيْتِ مِنَ الْهُزَالِ، وَكَانُوا يَحْسُدُونَهُ. قَالَ: فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا ثَلاَثاً، وَيَمْشُوا أَرْبَعاً.

قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِباً، أَسُنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا. قَالَ: قُلْتُ: وَمَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَثُرَ عَلَيْهِ النَّاسُ يَقُولُونَ: هٰذَا مُحَمَّدٌ، هٰذَا مُحَمَّدٌ، حَتَّىٰ خَرَجَ الْعَوَاتِقُ مِنَ الْبُيُوتِ.

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يُضْرَبُ النَّاسُ بَيْنَ يَدَيْهِ، فَلَمَّا كَثُرَ عَلَيْهِ رَكِبَ، وَالْمَشْيُ وَالسَّعْيُ أَفْضَلُ.

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْجُرَيْرِيُّ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ أَهْلُ مَكَّةَ قَوْمَ حَسَدٍ، وَلَمْ يَقُلْ: يَحْسُدُونَهُ.

٢٣٨ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي الطُّفَيْلِ. قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهِيَ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا.

٢٣٩ ـ (١٢٦٥) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ الأَبْجَرِ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: أُرَانِي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ: فَصِفْهُ لِي. قَالَ: قُلْتُ: رَأَيْتُهُ عِنْدَ الْمَرْوَةِ عَلَىٰ نَاقَةٍ وَقَدْ كَثُرَ النَّاسُ عَلَيْهِ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ذَاكَ رَسُولُ اللَّهِ ﷺ. إِنَّهُمْ كَانُوا لاَ يُدَعُّونَ عَنْهُ وَلاَ يُكْهَرُونَ.

[البخاري: كتاب الحج، باب كيف كان بدء الرَّمَل، رقم: ١٦٠٢].

٢٤٠ ـ (١٢٦٦) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ. قَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ غَداً قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّىٰ وَلَقُوا مِنْهَا شِدَّةً، فَجَلَسُوا مِمَّا يَلِي الْحِجْرَ، وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ

came to Mecca, and the fever of Yathrib (Medina) had weakened them. The pagans said: "A group of people are coming to you and they had been weakened by the Fever of Yathrib (Medina), from which they suffered much." They sat near Al-Hijr. So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast (with moving their shoulders) in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner), in order that the pagans should see their (Muslims') strength. Upon this the pagans said: "Are those the people whom you pretended that the fever had weakened? They are much healthier and stronger than so-and-so, and so-and-so." Ibn Abbas added: Nothing prevented him (The Prophet) to order them to walk fast (with moving the shoulders) in all the circuits but out of pity for them.

241-(...) Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" (along with his companions) ran and walked at a quick pace (while circumambulating) round the House, only in order that the pagans should see their strength.

[40] It is desirable to touch the two Yemenite (and Black) Corners and not the other two corners during the circumambulation

242-(1267) Ibn Umar "Allah be pleased with both" narrated: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" touching but the two Yemenite (and Black) Corners.

243-(...) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" never touched anyone of the corners of the House but the Black Corner and that (Yemenite Corner) next to it towards the direction of the homes of the people of Jumah.

244-(...) Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" never touched but the (Black) Stone and the Yemenite Corner.

245-(1268) Ibn Umar "Allah be pleased with both" narrated: I've never left touching those two Corners, i.e. the Yemenite and the (Black) Stone, whether in presence or absence of crowds, since I saw The Messenger of Allah "Allah's blessing and peace be upon him" touching them.

246-(...) Nafi narrated: I saw Ibn Umar "Allah be pleased with both" having touched the (Black) Stone with his hand, and then, he kissed his hand. He then said: I've never left that since I saw The Messenger of Allah "Allah's blessing and peace be upon him" doing it.

يَرْمُلُوا ثَلاَثَةَ أَشْوَاطٍ، وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ لِيَرَى الْمُشْرِكُونَ جَلَدَهُمْ. فَقَالَ الْمُشْرِكُونَ: هٰؤُلاَءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّىٰ قَدْ وَهَنَتْهُمْ، هٰؤُلاَءِ أَجْلَدُ مِنْ كَذَا وَكَذَا.

قَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا، إِلاَّ الإِبْقَاءُ عَلَيْهِمْ.

٢٤١ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ عَبْدَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَىٰ رَسُولُ اللَّهِ ﷺ وَرَمَلَ بِالْبَيْتِ، لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

[البخاري: كتاب الحج، باب ما جاء في السعي بين الصفا والمروة، رقم: ١٦٤٩].

٤٠ ـ بابُ اسْتِحْبَابِ اسْتِلامِ الرُّكْنَيْنِ اليَمَانِيَيْنِ في الطَّوَافِ دون الركنين الآخرين

٢٤٢ ـ (١٢٦٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمْسَحُ مِنَ الْبَيْتِ، إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

[البخاري: كتاب الحج، باب من لم يستلم إلا الركنين اليمانيين، رقم: ١٦٠٩].

٢٤٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلاَّ الرُّكْنَ الأَسْوَدَ وَالَّذِي يَلِيهِ، مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

٢٤٤ ـ (...) ـ وحدّثنا ـ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ذَكَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَسْتَلِمُ إِلاَّ الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَ.

٢٤٥ ـ (١٢٦٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلاَمَ هٰذَيْنِ الرُّكْنَيْنِ، الْيَمَانِيَ وَالْحَجَرَ، مُذْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا، فِي شِدَّةٍ وَلاَ رَخَاءٍ.

[البخاري: كتاب الحج، باب الرمل في الحج والعمرة، رقم: ١٦٠٦].

٢٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ، ثُمَّ قَبَّلَ يَدَهُ. وَقَالَ: مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

247-(1269) Abu At-Tufail Al-Bakri narrated that he heard Ibn Abbas "Allah be pleased with both" saying: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" touching but the two Yemenite (and Black) Corners.

[41] It is desirable to kiss the Black Stone during circumambulation

248-(1270) Salim narrated that his father told him: Umar kissed and (Black) Stone and then said: "By Allah! I know well that you are (not but) a stone, and had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you." Harun added in his narration: Amr said: A Hadith like this was narrated to me by Zaid Ibn Aslam, from his father Aslam.

249-(...) Ibn Umar narrated that Umar kissed the (Black) Stone and then said: "I'm kissing you, though I know well that you are (not but) a stone. But, I saw The Messenger of Allah "Allah's blessing and peace be upon him" kissing you."

250-(...) Abdullah Ibn Sarjis narrated: I saw the bald man (meaning Umar Ibn Al-Khattab) kissing the (Black) Stone, and then he said: "By Allah! I'm kissing you, though I know that you are (not but) a stone, and you neither causes harm nor does good (to anyone), but, had I not seen The Messenger of Allah "Allah's blessing and peace be upon him" having kissed you, I would not have kissed you."

251-(...) Abis Ibn Rabie'a narrated: I saw Umar Ibn Al-Khattab kissing the (Black) Stone, and then he said: "I'm kissing you, though I know well that you are (not but) a stone, and had I not seen Allah's Apostle "Allah's blessing and peace be upon him" kissing you I would not have kissed you."

252-(1271) Suwaid Ibn Ghafala narrated: I saw Umar "Allah be pleased with him" having kissed the (Black) Stone and adhered to it. Then he said: "I saw that The Messenger of Allah "Allah's blessing and peace be upon him" had appreciated you so much."

(...) The same was narrated on the authority of Sufyan, with the same chain of transmitters, and mentioned here that he (Umar) said: "But, I saw Abu Al-Qasim "Allah's blessing and peace be upon him" having appreciation for you." He did not mention "and adhered to it."

[42] It is permissible to circumambulate while riding a camel or so, and it is also permissible for the rider to touch the Stone with a stick or so

253-(1272) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered the

٢٤٧ ـ (١٢٦٩) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ الْبَكْرِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

٤١ ـ بابُ استحباب تَقْبِيلِ الحَجَرِ الأسود في الطواف

٢٤٨ ـ (١٢٧٠) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرٌو. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، أَنَّ أَبَاهُ حَدَّثَهُ، قَالَ: قَبَّلَ عُمَرُ بْنُ الْخَطَّابِ الْحَجَرَ ثُمَّ قَالَ: أَمَ وَاللَّهِ، لَقَدْ عَلِمْتُ أَنَّكَ حَجَرٌ، وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

زَادَ هَارُونُ فِي رِوَايَتِهِ: قَالَ عَمْرٌو: وَحَدَّثَنِي بِمِثْلِهَا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ أَسْلَمَ.

[البخاري: كتاب الحج، باب الرمل في الحج والعمرة، رقم: ١٦٠٥].

٢٤٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ قَبَّلَ الْحَجَرَ وَقَالَ: إِنِّي لأُقَبِّلُكَ وَإِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ.

٢٥٠ ـ (...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَالْمُقَدَّمِيُّ وَأَبُو كَامِلٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ الأَصْلَعَ ـ يَعْنِي عُمَرَ بْنَ الْخَطَّابِ ـ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: وَاللَّهِ إِنِّي لأُقَبِّلُكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنَّكَ لاَ تَضُرُّ وَلاَ تَنْفَعُ. وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ.

وَفِي رِوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلٍ: رَأَيْتُ الأُصَيْلِعَ.

٢٥١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لأُقَبِّلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ لَمْ أُقَبِّلْكَ.

[البخاري: كتاب الحج، باب ما ذكر في الحجر الأسود، رقم: ١٥٩٧].

٢٥٢ ـ (١٢٧١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: رَأَيْتُ عُمَرَ قَبَّلَ الْحَجَرَ وَالْتَزَمَهُ وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِكَ حَفِيًّا.

(...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، بِهٰذَا الإِسْنَادِ، قَالَ: وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ ﷺ بِكَ حَفِيًّا. وَلَمْ يَقُلْ: وَالْتَزَمَهُ.

٤٢ ـ بابُ جواز الطَّوَافِ على بعيرٍ وغيره واستلامِ الحَجَرِ بِمِحْجَنٍ ونحوه للراكب

٢٥٣ ـ (١٢٧٢) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ:

circumambulation, during the Farewell Hajj, while he was riding a camel, and he touched the Corner (of the Black Stone) with a crook-headed stick.

254-(1273) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House while he was riding his camel during the Farewell Hajj. He touched the Stone with his crook-headed stick in order that the people would see him, and he would be prominent, so that they would be able to ask him (questions concerning religious matters) because the people had gathered (in great numbers) around him.

255-(...) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House and between Safa and Marwa while he was riding his camel during the Farewell Hajj, in order that the people would see him, and he would be prominent, so that they would be able to ask him (questions concerning religious matters) because the people had gathered (in great numbers) around him. In the narration of Ibn Khashram, there is no mention of "In order to ask him".

256-(1274) A'isha "Allah be pleased with her" narrated: During the Farewell, The Prophet "Allah's blessing and peace be upon him" circumambulated round the House, while being on his camel, and touched the Corner (of the Black Stone) because he disliked that the people would be driven away from him.

257-(1275) Abu At-Tufail narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" circumambulating the House, touching the Corner (of the Black Stone) with the crook-headed stick he had, and then kissing this crook-headed stick.

258-(1276) Umm Salama "Allah be pleased with her" narrated: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to perform circumambulation from behind the people while riding. I did so while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba and reciting the Sura of At-Tur, starting with "By At-Tur! And by a certain lined book!"

[43] Compassing round Safa and Marwa is an essential rite, without which, one's Hajj is not held valid

259-(1277) Hisham Ibn Urwa narrated from his father that he said to A'isha "Allah be pleased with her": "I think if a person does not compass

أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

[البخاري: كتاب الحج، باب استلام الركن بالمحجن، رقم: ١٦٠٧].

٢٥٤ ـ (١٢٧٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ لأَنْ يَرَاهُ النَّاسُ، وَلِيُشْرِفَ، وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشُوهُ.

٢٥٥ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ بَكْرٍ ـ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَىٰ رَاحِلَتِهِ، بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ، وَلِيُشْرِفَ وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشُوهُ.

وَلَمْ يَذْكُرِ ابْنُ خَشْرَمٍ: وَلِيَسْأَلُوهُ فَقَطْ.

٢٥٦ ـ (١٢٧٤) ـ حدّثني الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ، حَوْلَ الْكَعْبَةِ، عَلَىٰ بَعِيرِهِ يَسْتَلِمُ الرُّكْنَ كَرَاهِيَةَ أَنْ يُضْرَبَ عَنْهُ النَّاسُ.

٢٥٧ ـ (١٢٧٥) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْبَيْتِ، وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهُ، وَيُقَبِّلُ الْمِحْجَنَ.

٢٥٨ ـ (١٢٧٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا قَالَتْ: شَكَوْتُ إِلَىٰ رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي. فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» قَالَتْ: فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَىٰ جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ بِـ ﴿وَالطُّورِ ۝١ وَكِتَابٍ مَّسْطُورٍ ۝٢﴾ [الطور: ١ ـ ٢].

[البخاري: كتاب الصلاة، باب إدخال البعير في المسجد لعلّة، رقم: ٤٦٤].

٤٣ ـ باب بيان أن السَّعْيَ بين الصَّفَا والمَرْوَة رُكْنٌ لا يَصِحُّ الحَجُّ إلا به

٢٥٩ ـ (١٢٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَ: قُلْتُ لَهَا: إِنِّي لأَظُنُّ رَجُلاً، لَوْ لَمْ يَطُفْ بَيْنَ الصَّفَا

round Safa and Marwa, there will be no harm to him (as regards Hajj)." She asked: "Why (do you think so)?" I said: "For Allah says: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

She said: "Allah never regards as complete the Hajj or Umra of a person in case he does not compass between Safa and Marwa. Were it so as you said, then, the statement would have been: "There is no sin for him if he does not compass them round." Do you know the occasion (in connection with which this verse was revealed)? The Ansar in the Days of Ignorance used to assume Ihram for two idols (lying) on the bank of the river, which were called Isaf and Na'ila. The people used to go there, and then compass between Safa and Marwa and then got their heads shaved. When Islam appeared, they (Muslims) disliked compassing between them as they used to do during the Days of Ignorance. It was on this occasion that Allah, "Exalted and Hallowed be He", revealed: Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth."" She said: "Then, the people began to compass.

260-(...) Hisham Ibn Urwa narrated from his father that he said to A'isha "Allah be pleased with her": "I think there will be no harm to me if I do not compass round Safa and Marwa (as regards Hajj)." She asked: "Why (do you think so)?" I said: "For Allah says: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

upon this she said: "Were it so as you said, then, the statement would have been: "There is no sin for him if he does not compass them round." But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for an idol called "Manah" (near the place of Qudaid) which they used to worship during the pre-Islamic period of ignorance, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they (embraced Islam and) came

وَالْمَرْوَةِ، مَا ضَرَّهُ.

قَالَتْ: لِمَ؟ قُلْتُ: لأَنَّ اللَّهَ تَعَالَىٰ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] إِلَىٰ آخِرِ الآيَةِ.

فَقَالَتْ: مَا أَتَمَّ اللَّهُ حَجَّ امْرِىءٍ وَلاَ عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ. وَلَوْ كَانَ كَمَا تَقُولُ لَكَانَ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، وَهَلْ تَدْرِي فِيمَا كَانَ ذَاكَ؟ إِنَّمَا كَانَ ذَاكَ أَنَّ الأَنْصَارَ كَانُوا يُهِلُّونَ فِي الْجَاهِلِيَّةِ لِصَنَمَيْنِ عَلَىٰ شَطِّ الْبَحْرِ، يُقَالُ لَهُمَا: إِسَافٌ وَنَائِلَةٌ، ثُمَّ يَجِيئُونَ فَيَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يَحْلِقُونَ، فَلَمَّا جَاءَ الإِسْلاَمُ كَرِهُوا أَنْ يَطُوفُوا بَيْنَهُمَا لِلَّذِي كَانُوا يَصْنَعُونَ فِي الْجَاهِلِيَّةِ.

قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ إِلَىٰ آخِرِهَا. قَالَتْ: فَطَافُوا.

٢٦٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَىٰ عَلَيَّ جُنَاحاً أَنْ لاَ أَتَطَوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

قَالَتْ: لِمَ؟ قُلْتُ: لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ الآيَةَ.

فَقَالَتْ: لَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَ هٰذَا فِي أُنَاسٍ مِنَ الأَنْصَارِ كَانُوا إِذَا أَهَلُّوا، أَهَلُّوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ، فَلاَ يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ لِلْحَجِّ ذَكَرُوا ذٰلِكَ لَهُ، فَأَنْزَلَ اللَّهُ تَعَالَىٰ هٰذِهِ الآيَةَ.

with The Prophet "Allah's blessing and peace be upon him" for Hajj, they mentioned that to him. So Allah revealed this Verse. By my life! Allah never regards as complete the Hajj or Umra of one if he does not compass between Safa and Marwa."

261-(...) Sufyan narrated: Urwa said: I said to A'isha, the wife of The Prophet "Allah's blessing and peace be upon him": "I think there would be no harm to him who did not compass round Safa and Marwa, and as for myself, I never mind whether or not I compass round them." Upon this, she said: "What a bad statement you had said, O my nephew! The Messenger of Allah "Allah's blessing and peace be upon him" and the Muslims compassed (between them) and it became Sunna. Indeed, (it was the habit that) whoever assumed Ihram for (the idle of) Manat (whose worshipper were) disobedient, which was at Al-Mushallal, should not compass round Safa and Marwa. When Islam came, we asked The Prophet "Allah's blessing and peace be upon him" about that. So, Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) Were it so as you said, then, the statement would have been: "There is no sin for him if he does not compass them round."

Az-Zuhri said: I mentioned that to Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham, who admired it and commented: That is the perfect knowledge. I heard many religious scholars saying: Those, from among the Arabs, who did not compass round Safa and Marwa, used to say: Our compassing between those two stones is a matter, which belonged to the days of ignorance. Others from the Ansar said: We have been ordered to circumambulate round the House, and not co compass between Safa and Marwa. So, Allah "Exalted and Hallowed be He" revealed: ""Behold! Safa and Marwa are among the Symbols of Allah." Abu Bakr Ibn Abd Ar-Rahman said: I think it was revealed in connection with both.

262-(...) Urwa Ibn Az-Zubair narrated: I asked A'isha "Allah be pleased with her"...and the rest is the same, according to which, it was mentioned: They asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, saying: "O Messenger of Allah! We were reluctant to compass round Safa and Marwa." So, Allah "Exalted and Hallowed be He" revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if

فَلَعَمْرِي، مَا أَتَمَّ اللَّهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

٢٦١ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: مَا أَرَىٰ عَلَىٰ أَحَدٍ، لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئاً، وَمَا أُبَالِي أَنْ لاَ أَطُوفَ بَيْنَهُمَا. قَالَتْ: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، طَافَ رَسُولُ اللَّهِ ﷺ، وَطَافَ الْمُسْلِمُونَ، فَكَانَتْ سُنَّةً. وَإِنَّمَا كَانَ مَنْ أَهَلَّ لِمَنَاةَ الطَّاغِيَةِ، الَّتِي بِالْمُشَلَّلِ، لاَ يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا كَانَ الإِسْلاَمُ سَأَلْنَا النَّبِيَّ ﷺ عَنْ ذٰلِكَ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨]. وَلَوْ كَانَتْ كَمَا تَقُولُ، لَكَانَتْ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا.

قَالَ الزُّهْرِيُّ: فَذَكَرْتُ ذٰلِكَ لأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، فَأَعْجَبَهُ ذٰلِكَ وَقَالَ: إِنَّ هٰذَا الْعِلْمُ، وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لاَ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هٰذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ. وَقَالَ آخَرُونَ مِنَ الأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾.

قَالَ أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ: فَأُرَاهَا قَدْ نَزَلَتْ فِي هٰؤُلاَءِ وَهٰؤُلاَءِ.

[البخاري: كتاب التفسير: باب: ﴿ومناة الثالثة الأخرى﴾، رقم: ٤٨٦١].

٢٦٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: سَأَلْتُ عَائِشَةَ. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158) A'isha said: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" stipulated the circumambulation between them. So, no one is permitted to abandon circumambulating between them.

263-(...) Urwa Ibn Az-Zubair narrated: A'isha "Allah be pleased with her" told me: The Ansar used, before they embraced Islam, along with Ghassan, to assume Ihram for (the idle of) Manat. So, they felt reluctant to compass round Safa and Marwa. That was a tradition among their fathers, i.e. whoever assumed Ihram for Manat should not compass between Safa and Marwa. When they embraced Islam, they asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. on that occasion, Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good - be sure that Allah is He Who recogniseth and knoweth." (Heifer 158)

264-(1278) Anas "Allah be pleased with him" narrated: The Ansar disliked to compass between Safa and Marwa, until Allah Almighty revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (Heifer 158)

[44] Compassing (between Safa and Marwa) should not be repeated

265-(1279) Jabir "Allah be pleased with him" narrated: Neither The Prophet "Allah's blessing and peace be upon him", nor his companions compassed round Safa and Marwa but once (i.e. they offered one circumambulation containing of seven rounds).

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters, and mentioned: But one circumambulation, i.e. his first circumambulation.

[45] It is desirable for the pilgrim to keep reciting Talbiya until he starts stoning the Jamra of Aqaba

266-(1280) Usama Ibn Zaid "Allah be pleased with both" narrated: I rode behind Allah's Apostle "Allah's blessing and peace be upon him" from Arafat and when Allah's Apostle "Allah's blessing and peace be upon

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨].

قَالَتْ عَائِشَةُ: قَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بِهِمَا.

٢٦٣ ـ (...) ـ وحدّثنا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ الأَنْصَارَ كَانُوا قَبْلَ أَنْ يُسْلِمُوا، هُمْ وَغَسَّانُ، يُهِلُّونَ لِمَنَاةَ، فَتَحَرَّجُوا أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ ذٰلِكَ سُنَّةً فِي آبَائِهِمْ، مَنْ أَحْرَمَ لِمَنَاةَ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَإِنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ حِينَ أَسْلَمُوا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذٰلِكَ: ﴿۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾.

٢٦٤ ـ (١٢٧٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الأَنْصَارُ يَكْرَهُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ. حَتَّى نَزَلَتْ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾.

[البخاري، كتاب الحج، باب ما جاء في السعي بين الصفا والمروة، رقم: ١٦٤٨].

٤٤ ـ بابُ بَيَانِ أَنَّ السَّعْيَ لا يُكَرَّرُ

٢٦٥ ـ (١٢٧٩) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمْ يَطُفِ النَّبِيُّ ﷺ وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلاَّ طَوَافاً وَاحِداً.

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ، وَقَالَ: إِلاَّ طَوَافاً وَاحِداً، طَوَافَهُ الأَوَّلَ.

٤٥ ـ بابُ اسْتِحْبَابِ إدامَةِ الحَاجِّ التَّلْبِيَةَ حتى يَشْرَعَ في رَمْيِ جَمْرَةِ العَقَبَةِ يَوْمَ النَّحْرِ

٢٦٦ ـ (١٢٨٠) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ.

him" reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: "(Will you offer) the prayer, O Allah's Apostle?" He replied: "The (place of) prayer is ahead of you." So Allah's Apostle "Allah's blessing and peace be upon him" rode (and proceeded on) till he reached Al-Muzdalifa where he offered the prayer . Then in the morning (of the tenth of Dhul-Hijja) Al-Fadl (Ibn Abbas) rode behind Allah's Apostle "Allah's blessing and peace be upon him".

(1281) Ibn Abbas narrated from Al-Fadl "Allah be pleased with them": Allah's Apostle "Allah's blessing and peace be upon him" kept on reciting Talbiya (during the journey) till he reached the Jamra (of Aqaba).

267-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" made Al-Fadl ride behind him (on his mount) from Al-Muzdalifa. Ibn Abbas told that Al-Fadl narrated to him that The Prophet "Allah's blessing and peace be upon him" kept on reciting Talbiya until he stoned the Jamra of Aqaba.

268-(1282) Ibn Abbas narrated from Al-Fadl Ibn Abbas, who was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" (on his mount), that he said to the people when they started marching in the evening of (the day of) Arafat, till the morning of the day they reached Muzdalifa: "be quiet (in proceeding)!" he himself drove his she-camel, (with more control as he was) preventing it from running. He further said: "Pick up the pebbles with which the Jamra should be stoned." The Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiya until he stoned the Jamra.

(...) The same was narrated on the authority of Abu Az-Zubair, without mentioning in his narration: "The Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiya until he stoned the Jamra." But he added in his narration: "The Prophet "Allah's blessing and peace be upon him" was pointing with his hand, just like one catching hold of pebbles (in order to throw them)."

269-(1283) Abd Ar-Rahman Ibn Yazid narrated: Abdullah "Allah be pleased with him" said, while we were at Muzdalifa: "No doubt, I heard the one (i.e. The Prophet), on whom the Sura of Heifer "Al-Baqara" was revealed, pronouncing Talbiya in this station: "I'm responding to Your call O Allah, I'm responding to Your call!"

قَالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشِّعْبَ الأَيْسَرَ، الَّذِي دُونَ الْمُزْدَلِفَةِ، أَنَاخَ، فَبَالَ. ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءاً خَفِيفاً، ثُمَّ قُلْتُ: الصَّلاَةَ يَا رَسُولَ اللَّهِ، فَقَالَ: «الصَّلاَةُ أَمَامَكَ» فَرَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمُزْدَلِفَةِ، فَصَلَّى، ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ».

[البخاري: كتاب الحج، باب النزول بين عرفة وجمع، رقم: ١٦٦٩].

(١٢٨١) ـ قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ.

٢٦٧ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى، عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ. قَالَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

٢٦٨ ـ (١٢٨٢) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنِي اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، وَكَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَافٌّ نَاقَتَهُ حَتَّى دَخَلَ مُحَسِّراً ـ وَهُوَ مِنْ مِنًى ـ قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ».

وَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

(...) ـ **وَحَدَّثَنِيهِ** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، بِهٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: وَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

وَزَادَ فِي حَدِيثِهِ: وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الإِنْسَانُ.

٢٦٩ ـ (١٢٨٣) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ وَنَحْنُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هٰذَا الْمَقَامِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ».

270-(...) Abd Ar-Rahman Ibn Yazid narrated that Abdullah "Allah be pleased with him" started pronouncing Talbiya when he returned from Muzdalifa. It was said: "He might be a Bedouin (who does not know well the rites of Hajj and consequently he recites Talbiya at this station)." upon this Abdullah said: "Have the people forgotten or have they gone astray? No doubt, I heard the one (i.e. The Prophet), on whom the Sura of Heifer "Al-Baqara" was revealed, pronouncing Talbiya in this station: "I'm responding to Your call O Allah, I'm responding to Your call!"

(...) The same was narrated by Sufyan, on the authority of Husain, with the same chain of transmitters.

271-(...) Both of Abd Ar-Rahman Ibn Yazid and Al-Aswad Ibn Yazid narrated: We heard Abdullah Ibn Mas'ud "Allah be pleased with him" saying , while we were at Muzdalifa: "No doubt, I heard the one (i.e. The Prophet), on whom the Sura of Heifer "Al-Baqara" was revealed, pronouncing Talbiya in this station: "I'm responding to Your call O Allah, I'm responding to Your call!" then, he pronounced Talbiya, and so did we along with him.

[46] Talbiya and magnification on going from Mina to Arafat on the day of Arafat (i.e. the ninth day of Dhul-Hijja)

272-(1284) Abdullah Ibn Abdullah Ibn Umar narrated from his father "Allah be pleased with him": We set out in the morning with The Messenger of Allah "Allah's blessing and peace be upon him" from Mina to Arafat, with some of us pronouncing Talbiya (I'm responding to Your call, O Allah, I'm responding to Your call!) , and others magnifying (Allah is Greater).

273-(...) Abdullah Ibn Abdullah Ibn Umar narrated from Abdullah Ibn Umar "Allah be pleased with both": We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the morning of (the day of) Arafat, with some of us pronouncing Talbiya, and others magnifying Allah. As for us, we were magnifying Allah. I said: How strange is that you did not ask him (the narrator): what did you see The Messenger of Allah "Allah's blessing and peace be upon him" doing?"

274-(1285) Muhammad Ibn Abu Bakr Ath-Thaqafi narrated that he asked Anas "Allah be pleased with him" while they were going from Mina to Arafat: "What did you use to do on this day while you were with The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "If anyone among us pronounced Talbiya, he would not disapprove that, and if anyone among us magnified Allah, he would not also deny that."

٢٧٠ ـ (...) ـ **وحدّثنا** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّ عَبْدَ اللَّهِ لَبَّىٰ حِينَ أَفَاضَ مِنْ جَمْعٍ فَقِيلَ: أَعْرَابِيٌّ هٰذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَنَسِيَ النَّاسُ أَمْ ضَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هٰذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ».

(...) ـ **وحدّثناه** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنٍ، بِهٰذَا الإِسْنَادِ.

٢٧١ ـ (...) ـ **وَحَدَّثَنِيهِ** يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ ـ يَعْنِي الْبَكَّائِيَّ ـ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ وَالأَسْوَدِ بْنِ يَزِيدَ. قَالاَ: سَمِعْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ، هَاهُنَا يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ» ثُمَّ لَبَّىٰ وَلَبَّيْنَا مَعَهُ.

٤٦ ـ بابُ التَّلْبِيَةِ والتَّكبيرِ في الذَّهَابِ من مِنًى إلى عَرَفات في يَوْمِ عَرَفَةَ

٢٧٢ ـ (١٢٨٤) ـ **حدّثنا** أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مِنًى إِلَىٰ عَرَفَاتٍ، مِنَّا الْمُلَبِّي، وَمِنَّا الْمُكَبِّرُ.

٢٧٣ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَيَعْقُوبُ الدَّوْرَقِيُّ. قَالُوا: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ. أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عُمَرَ بْنِ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَدَاةِ عَرَفَةَ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ، فَأَمَّا نَحْنُ فَنُكَبِّرُ.

قَالَ: قُلْتُ: وَاللَّهِ، لَعَجَباً مِنْكُمْ، كَيْفَ لَمْ تَقُولُوا لَهُ: مَاذَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَصْنَعُ؟.

٢٧٤ ـ (١٢٨٥) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ، وَهُمَا غَادِيَانِ مِنْ مِنًى إِلَىٰ عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هٰذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يُهِلُّ الْمُهِلُّ مِنَّا، فَلاَ يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا، فَلاَ يُنْكَرُ عَلَيْهِ.

[البخاري: كتاب العيدين، باب التكبير أيام منى...، رقم: ٩٧٠].

275-(...) Muhammad Ibn Abu Bakr narrated: In the morning of (the day of) Arafat, I asked Anas Ibn Malik: "What do you say concerning Talbiya on this day?" he said: "I travelled such a journey along with The Messenger of Allah "Allah's blessing and peace be upon him" and his companions, with some of us pronouncing Talbiya, and others magnifying (Allah), and none of us criticized his companion."

[47] Pouring down from Arafat to Muzdalifa, and desirability to offer both Maghrib and Isha prayers at Muzdalifa this night

276-(1280) Kuraib, the freed slave of Ibn Abbas "Allah be pleased with both" narrated that he heard Usama Ibn Zaid "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" proceeded from Arafat till he reached the mountain pass. Then, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "(Would you not offer) the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." He rode till he reached Al-Muzdalifa, where he dismounted and performed ablution perfectly. The (call for) establishing the prayer was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the prayer establishment was pronounced for the Isha which The Prophet "Allah's blessing and peace be upon him" led. No prayer was offered in between the two prayers.

277-(...) Kuraib, the freed slave of Ibn Abbas narrated from Usama Ibn Zaid "Allah be pleased with both". After proceeding from Arafat (to Muzdalifa) The Messenger of Allah "Allah's blessing and peace be upon him" turned away to one of those mountain passes, in order to answer the call of nature. Then, I poured water (for ablution) for him. I asked: "Would you offer the prayer?" he said: "The (place of) prayer is ahead of you."

278-(...) Kuraib, the freed slave of Ibn Abbas, narrated that he heard Usama Ibn Zaid "Allah be pleased with both" saying: Allah's Apostle "Allah's blessing and peace be upon him" poured down from Arafat and when he reached the mountainous pass he dismounted and urinated. (Usama did not use a word other than "urinated"). Then, he (The Prophet) called for water and performed a light ablution. Then, I said: "O Messenger of Allah! (would you not offer) the prayer?" he said: "The (place of) prayer is ahead of you." Then, he proceeded on until he reached Muzdalifa, wherein he led both Maghrib and Isha prayers.

٢٧٥ ـ (...) ـ وحدّثني سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ، غَدَاةَ عَرَفَةَ: مَا تَقُولُ فِي التَّلْبِيَةِ هٰذَا الْيَوْمَ؟ قَالَ: سِرْتُ هٰذَا الْمَسِيرَ مَعَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ، وَلاَ يَعِيبُ أَحَدُنَا عَلَىٰ صَاحِبِهِ.

٤٧ ـ باب الإِفَاضَةِ من عَرَفَاتٍ إلى المُزْدَلِفَةِ واستحباب صَلاتَي المغربِ والعِشَاء جَمْعاً بالمزدلفة في هذه الليلة

٢٧٦ ـ (١٢٨٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّىٰ إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ، فَقُلْتُ لَهُ: الصَّلاَةَ. قَالَ: «الصَّلاَةُ أَمَامَكَ»، فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلاَّهَا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً.

[البخاري: كتاب الوضوء، باب إسباغ الوضوء، رقم: ١٣٩].

٢٧٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ مَوْلَى الزُّبَيْرِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: انْصَرَفَ رَسُولُ اللَّهِ ﷺ بَعْدَ الدَّفْعَةِ مِنْ عَرَفَاتٍ إِلَىٰ بَعْضِ تِلْكَ الشِّعَابِ لِحَاجَتِهِ، فَصَبَبْتُ عَلَيْهِ مِنَ الْمَاءِ. فَقُلْتُ: أَتُصَلِّي؟ فَقَالَ: «الْمُصَلَّىٰ أَمَامَكَ».

٢٧٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يَقُولُ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا انْتَهَىٰ إِلَى الشِّعْبِ نَزَلَ فَبَالَ ـ وَلَمْ يَقُلْ أُسَامَةُ: أَرَاقَ الْمَاءَ ـ قَالَ: فَدَعَا بِمَاءٍ فَتَوَضَّأَ وُضُوءاً لَيْسَ بِالْبَالِغِ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، الصَّلاَةَ. قَالَ: «الصَّلاَةُ أَمَامَكَ». قَالَ: ثُمَّ سَارَ حَتَّىٰ بَلَغَ جَمْعاً، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ.

279-(...) Kuraib, the freed slave of Ibn Abbas, narrated that he asked Usama Ibn Zaid "Allah be pleased with both": "How did you do in the evening of (the day of) Arafat, when you rode behind The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "We came to the mountain pass, wherein the people make (their mounts) kneel in the evening. The Messenger of Allah "Allah's blessing and peace be upon him" made his she-camel kneel, and urinated. (Usama did not use a word other than "urinated"). Then, he (The Prophet) ordered that (water should be brought for) ablution.

He performed ablution, but not perfectly. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of prayer) is ahead of you." Then, he rode (and proceeded on) until we came to Muzdalifa, where the Maghrib (prayer) was established. The people made their camels kneel at their places, and they did not unpack (their luggage) until the Isha prayer was established. Then, he led the prayer, and after that they (the people) unpacked (their luggage)." I said to him: "Then, what did you do in the (next) morning?" he said: "Al-Fadl Ibn Abbas rode behind him, and I went on foot along with some people from Quraish who preceded (to Mina)."

280-(...) Kuraib, the freed slave of Ibn Abbas, narrated from Usama Ibn Zaid "Allah be pleased with both": When The Messenger of Allah "Allah's blessing and peace be upon him" reached the mountain pass, which the chiefs (of Umayyads) used to descend (afterwards to offer Maghrib prayer before the time of Isha came), he dismounted and urinated. (Usama did not use a word other than "urinated"). Then, he (The Prophet) ordered that (water should be brought for) ablution. He performed a light ablution. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of prayer) is ahead of you."

281-(...) Usama Ibn Zaid "Allah be pleased with both" narrated that he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" when he poured down from Arafat. When came to the mountainous pass, he made his mount kneel, and (dismounted and) went to the privy (in order to answer the call of nature). When he returned, I poured water from a pot over him, and he performed ablution. Then, he rode (and proceeded on) until he came to Muzdalifa, wherein he offered both Maghrib and Isha prayers together.

٢٧٩ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ: كَيْفَ صَنَعْتُمْ حِينَ رَدِفْتَ رَسُولَ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ؟ فَقَالَ: جِئْنَا الشِّعْبَ الَّذِي يُنِيخُ النَّاسُ فِيهِ لِلْمَغْرِبِ، فَأَنَاخَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ وَبَالَ ـ وَمَا قَالَ: أَهْرَاقَ الْمَاءَ ـ ثُمَّ دَعَا بِالْوَضُوءِ فَتَوَضَّأَ وُضُوءاً لَيْسَ بِالْبَالِغِ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، الصَّلاَةَ. فَقَالَ: «الصَّلاَةُ أَمَامَكَ»، فَرَكِبَ حَتَّى جِئْنَا الْمُزْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ. ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ، وَلَمْ يَحُلُّوا حَتَّى أَقَامَ الْعِشَاءَ الآخِرَةَ، فَصَلَّى. ثُمَّ حَلُّوا.

قُلْتُ: فَكَيْفَ فَعَلْتُمْ حِينَ أَصْبَحْتُمْ؟ قَالَ: رَدِفَهُ الْفَضْلُ بْنُ عَبَّاسٍ، وَانْطَلَقْتُ أَنَا فِي سُبَّاقِ قُرَيْشٍ عَلَى رِجْلَيَّ.

٢٨٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَتَى النَّقْبَ الَّذِي يَنْزِلُهُ الأُمَرَاءُ نَزَلَ فَبَالَ ـ وَلَمْ يَقُلْ: أَهْرَاقَ ـ، ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ وُضُوءاً خَفِيفاً. فَقُلْتُ: يَا رَسُولَ اللَّهِ، الصَّلاَةَ. فَقَالَ: «الصَّلاَةُ أَمَامَكَ».

٢٨١ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ مَوْلَى سِبَاعٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ، فَلَمَّا جَاءَ الشِّعْبَ أَنَاخَ رَاحِلَتَهُ ثُمَّ ذَهَبَ إِلَى الْغَائِطِ، فَلَمَّا رَجَعَ صَبَبْتُ عَلَيْهِ مِنَ الإِدَاوَةِ فَتَوَضَّأَ ثُمَّ رَكِبَ، ثُمَّ أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بِهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

282-(1286) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" poured down from Arafat, and Usama (Ibn Zaid) was riding behind him (on his mount). Usama said: He kept proceeding in his state until he came to Muzdalifa.

283-(...) Hisham narrated from his father: Usama Ibn Zaid "Allah be pleased with both" was asked and I was present, or I asked Usama Ibn Zaid, whom The Messenger of Allah "Allah's blessing and peace be upon him" seated behind him (on his mount when he poured down) from Arafat : "How was the speed of (the camel of) Allah's Apostle "Allah's blessing and peace be upon him" when he poured down from Arafat?" Usama replied: "He proceeded on with a modest pace, and when there was enough space he would (let his camel) go very fast."

284-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

285-(1287) Abdullah Ibn Yazid Al-Khatmi narrated from Abu Aiyyub Al-Ansari "Allah be pleased with him" that he prayed along with The Messenger of Allah "Allah's blessing and peace be upon him" both Maghrib and Isha together at Muzdalifa.

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

286-(703) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered both Maghrib and Isha prayers together at Muzdalifa.

287-(1288) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" combined both Maghrib and Isha prayers together at Muzdalifa, with no (supererogatory) prayer between them. He offered three Rak'as for Maghrib, and two Rak'as for Isha. Abdullah (Ibn Umar) used to pray at Muzdalifa in that very way until he (died and) joined Allah Almighty.

288-(...) Sa'id Ibn Jubair narrated that he offered both Maghrib and Isha prayers at Muzdalifa with one call for establishment "Iqama". He told about Ibn Umar that he did the same, and Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" did the same.

289-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and said: He offered both them with one Iqama.

290-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" combined

٢٨٢ ـ (١٢٨٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ مِنْ عَرَفَةَ وَأُسَامَةُ رِدْفُهُ. قَالَ أُسَامَةُ: فَمَا زَالَ يَسِيرُ عَلَىٰ هَيْئَتِهِ حَتَّىٰ أَتَى جَمْعاً.

[البخاري: كتاب الحج، باب الركوب والارتداف في الحج، رقم: ١٥٤٣].

٢٨٣ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: وَقُتَيْبَةُ بْنُ سَعِيدٍ. جَمِيعاً عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ، أَوْ قَالَ: سَأَلْتُ أُسَامَةَ بْنَ زَيْدٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَرْدَفَهُ مِنْ عَرَفَاتٍ. قُلْتُ: كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

[البخاري: كتاب الحج، باب السير إذا دفع من عرفة، رقم: ١٦٦٦].

٢٨٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ حُمَيْدٍ: قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَنَقِ.

٢٨٥ ـ (١٢٨٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ: أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ حَدَّثَهُ: أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ صَلَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، الْمَغْرِبَ وَالْعِشَاءَ، بِالْمُزْدَلِفَةِ.

[البخاري: كتاب الحج، باب من جمع بينهما ولم يتطوع، رقم: ١٦٧٤].

(...) ـ وحدّثناه قُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، وَكَانَ أَمِيراً عَلَى الْكُوفَةِ عَلَىٰ عَهْدِ ابْنِ الزُّبَيْرِ.

٢٨٦ ـ (٧٠٣) ـ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ، جَمِيعاً.

٢٨٧ ـ (١٢٨٨) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ، أَنَّ أَبَاهُ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، لَيْسَ بَيْنَهُمَا سَجْدَةٌ، وَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، وَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ.

فَكَانَ عَبْدُ اللَّهِ يُصَلِّي بِجَمْعٍ كَذٰلِكَ، حَتَّىٰ لَحِقَ بِاللَّهِ تَعَالَىٰ.

٢٨٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ صَلَّى الْمَغْرِبَ بِجَمْعٍ، وَالْعِشَاءَ بِإِقَامَةٍ. ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ، أَنَّهُ صَلَّىٰ مِثْلَ ذٰلِكَ. وَحَدَّثَ ابْنُ عُمَرَ، أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذٰلِكَ.

٢٨٩ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَقَالَ: صَلَاهُمَا بِإِقَامَةٍ وَاحِدَةٍ.

٢٩٠ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ سَلَمَةَ بْنِ

both Maghrib and Isha prayers at Muzdalifa. He prayed three Rak'as for Maghrib and two Rak'as for Isha, (and he prayed both) with one Iqama.

291-(...) Sa'id Ibn Jubair narrated: We poured down (from Arafat) along with Ibn Umar "Allah be pleased with both" until we came to Muzdalifa, wherein he led us in Maghrib and Isha prayers with one Iqama. When he finished, he said: "It was in this very way that The Messenger of Allah "Allah's blessing and peace be upon him" prayed with us in this place."

[48] Desirability to offer Dawn prayer at the earliest portion (of its time) at Muzdalifa, on the day of Slaughtering Sacrifice

292-(1289) Abd Ar-Rahman Ibn Yazid narrated that Abdullah "Allah be pleased with him" said: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered a prayer but that (he would offer it) in its prescribed time except two prayers: Both Maghrib and Isha at Muzdalifa (as he deferred Maghrib to combine it with Isha), and the Dawn prayer, which he offered on that day before its prescribed time.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and said here: Before its prescribed time, when it was still dark.

[49] It is desirable that the weak of old men and women should hasten in proceeding from Muzdalifa to Mina at the later part of the night before the rush of the people, and it is desirable that the others should stay until they pray Dawn at Muzdalifa

293-(1290) A'isha "Allah be pleased with her" narrated: On the night (when we were) at Al-Muzdalifa, Sawda asked the permission of The Prophet "Allah's blessing and peace be upon him" to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, when we set out with The Prophet "Allah's blessing and peace be upon him". But (I suffered so much that) I wished I had taken the permission of Allah's Apostle "Allah's blessing and peace be upon him" as Sawda had done, and that would have been dearer to me than any other happiness.

294-(...) A'isha "Allah be pleased with her" narrated: Sawda was a slow fat woman. So, she asked the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to leave from Muzdalifa at night, and he gave her permission. A'isha said: I wished I had asked for permission of The Messenger of Allah "Allah's blessing and peace

كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ: صَلَّى الْمَغْرِبَ ثَلاثاً، وَالْعِشَاءَ رَكْعَتَيْنِ بِإِقَامَةٍ وَاحِدَةٍ.

٢٩١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَفَضْنَا مَعَ ابْنِ عُمَرَ حَتَّى أَتَيْنَا جَمْعاً، فَصَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ ثُمَّ انْصَرَفَ، فَقَالَ: هٰكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي هٰذَا الْمَكَانِ.

٤٨ ـ بابُ استحباب التَّغْلِيس بصلاةِ الصُّبْحِ يومَ النَّحْرِ بالمُزْدَلِفَةِ والمبالغة فيه بعد تحقق طلوع الفجر

٢٩٢ ـ (١٢٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلاةً إِلاَّ لِمِيقَاتِهَا، إِلاَّ صَلاتَيْنِ: صَلاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا.

[البخاري: كتاب الحج، باب متى يصلي الفجر بجمع، رقم: ١٦٨٢].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: قَبْلَ وَقْتِهَا بِغَلَسٍ.

٤٩ ـ بابُ اسْتِحْبَابِ تَقْدِيم دفع الضَّعَفَة من النساء وغيرهن من مُزْدَلِفَةَ إلى مِنًى في أواخر الليالي قبل زَحْمَةِ النَّاسِ، واستحباب المُكْثِ لغيرهم حتى يصلُّوا الصُّبْحَ بِمُزْدَلِفَةَ

٢٩٣ ـ (١٢٩٠) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ ـ يَعْنِي ابْنَ حُمَيْدٍ ـ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتِ: اسْتَأْذَنَتْ سَوْدَةُ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ، تَدْفَعُ قَبْلَهُ وَقَبْلَ حَطْمَةِ النَّاسِ ـ وَكَانَتِ امْرَأَةً ثَبِطَةً ـ يَقُولُ الْقَاسِمُ: وَالثَّبِطَةُ الثَّقِيلَةُ ـ. قَالَ: فَأَذِنَ لَهَا فَخَرَجَتْ قَبْلَ دَفْعِهِ، وَحَبَسَنَا حَتَّى أَصْبَحْنَا فَدَفَعْنَا بِدَفْعِهِ.

وَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، فَأَكُونَ أَدْفَعُ بِإِذْنِهِ، أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

[البخاري: كتاب الحج، باب من قدم ضعفة أهله بليل، رقم: ١٦٨١].

٢٩٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنِ الثَّقَفِيِّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ سَوْدَةُ امْرَأَةً ضَخْمَةً ثَبِطَةً، فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ أَنْ تُفِيضَ مِنْ جَمْعٍ بِلَيْلٍ، فَأَذِنَ لَهَا.

be upon him" (to leave) as Sawda asked for his permission. However, A'isha used not to leave (Muzdalifa) except with the imam.

295-(...) A'isha "Allah be pleased with her" said: "I wished I had asked for permission of The Messenger of Allah "Allah's blessing and peace be upon him" (to leave) as Sawda asked for his permission, in order that I would offer the Morning prayer at Mina, and then stone the Jamra before the rush of the people (in crowds)." It was said to A'isha: "Did Sawda ask for his permission (to proceed from Muzdalifa)?" She said: "Yes. She was a bulky slow man. So, she asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" (to leave before the people), and he gave her permission."

296-(...) The same was narrated on the authority of Abd Ar-Rahman Ibn Al-Qasim, with the same chain of transmitters.

297-(1291) Abdullah, the freed slave of Asma "Allah be pleased with her" narrated: Asma said to me while she was in the house at Muzdalifa: "O my son! Has the moon set?" I replied in the negative. She again prayed for another period and then asked: "Has the moon set?" I replied: "Yes." So she said that we should set out (for Mina), and we departed and went on till she stoned the Jamra (of Aqaba) and then she returned to her dwelling place and offered the Morning Prayer. I asked her: "O you! I think we have come (to Mina) early when it was still dark (before dawn)." She replied: "O my son! Allah's Apostle "Allah's blessing and peace be upon him" gave permission to the women to do so."

(...) The same was narrated by Yunus, on the authority of Ibn Juraij, with the same chain of transmitters, and said here (that she said): "O son! The Prophet "Allah's blessing and peace be upon him" gave permission to his women (to do so)."

298-(1292) Ibn Shawwal (the freed slave of Umm Habiba) narrated that once he entered upon Umm Habiba "Allah be pleased with her", who told him that The Messenger of Allah "Allah's blessing and peace be upon him" sent her from Muzdalifa (early before the people) at night.

299-(...) Salim Ibn Shawwal narrated from Umm Habiba "Allah be pleased with her": We used to do that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. to proceed from Muzdalifa to Mina when it was still dark (before dawn). According to the narration of An-Naqid: We used to proceed from Muzdalifa in the darkness (before the dawn).

فَقَالَتْ عَائِشَةُ: فَلَيْتَنِي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ.
وَكَانَتْ عَائِشَةُ لاَ تُفِيضُ إِلاَّ مَعَ الإِمَامِ.

٢٩٥ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ، فَأُصَلِّي الصُّبْحَ بِمِنًى، فَأَرْمِي الْجَمْرَةَ قَبْلَ أَنْ يَأْتِيَ النَّاسُ.

فَقِيلَ لِعَائِشَةَ: فَكَانَتْ سَوْدَةُ اسْتَأْذَنَتْهُ؟ قَالَتْ: نَعَمْ، إِنَّهَا كَانَتِ امْرَأَةً ثَقِيلَةً ثَبِطَةً، فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فَأَذِنَ لَهَا.

٢٩٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ. كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

[البخاري: كتاب الحج، باب من قدم ضعفة أهله بليل، رقم: ١٦٨٠].

٢٩٧ ـ (١٢٩١) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: قَالَتْ لِي أَسْمَاءُ، وَهِيَ عِنْدَ دَارِ الْمُزْدَلِفَةِ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لاَ، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنَيَّ، هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ. قَالَتِ: ارْحَلْ بِي، فَارْتَحَلْنَا حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ صَلَّتْ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا: أَيْ هَنْتَاهُ، لَقَدْ غَلَّسْنَا. قَالَتْ: كَلاَّ. أَيْ بُنَيَّ، إِنَّ النَّبِيَّ ﷺ أَذِنَ لِلظُّعُنِ.

[البخاري: كتاب الحج، باب من قدم ضعفة أهله بليل، رقم: ١٦٧٩].

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَتِهِ: قَالَتْ: لاَ، أَيْ بُنَيَّ، إِنَّ نَبِيَّ اللَّهِ ﷺ أَذِنَ لِظُعُنِهِ.

٢٩٨ ـ (١٢٩٢) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ شَوَّالٍ أَخْبَرَهُ، أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَأَخْبَرَتْهُ، أَنَّ النَّبِيَّ ﷺ بَعَثَ بِهَا مِنْ جَمْعٍ بِلَيْلٍ.

٢٩٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ شَوَّالٍ، عَنْ أُمِّ حَبِيبَةَ. قَالَتْ: كُنَّا نَفْعَلُهُ عَلَى عَهْدِ النَّبِيِّ ﷺ: نُغَلِّسُ مِنْ جَمْعٍ إِلَى مِنًى.

وَفِي رِوَايَةِ النَّاقِدِ: نُغَلِّسُ مِنْ مُزْدَلِفَةَ.

300-(1293) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent me with the luggage (or among the weak persons) from Muzdalifa during the night.

301-(...) Ibn Abbas "Allah be pleased with both" narrated: I was among the weak persons of his family (from children and women) whom The Messenger of Allah "Allah's blessing and peace be upon him" sent ahead (of the caravan from Muzdalifa during the latter part of the night).

302-(...) Ibn Abbas "Allah be pleased with both" narrated: I was among the weak persons of his family (from women and children) whom The Prophet "Allah's blessing and peace be upon him" sent ahead (of the caravan from Muzdalifa during the latter part of the night).

303-(1294) Ibn Juraij narrated from Ata that Ibn Abbas "Allah be pleased with both" said: The Prophet "Allah's blessing and peace be upon him" sent me with the luggage of The Prophet "Allah's blessing and peace be upon him" ahead (of the caravan) from Muzdalifa in the last portion of the night. I (Ibn Juraij) said to him (Ata): "Have you been told that Ibn Abbas "Allah be pleased with both" said:" He (The Prophet) sent me in the latter part of the night"?" He said: "No, but it was in the last portion of the night." I said to him: "(Did you know that) Ibn Abbas "Allah be pleased with both" said: "We stoned Jamra before the dawn prayer"? Where then did he offer the Morning prayer?" He said: "No. But he said only so."

304-(1295) Salim narrated that Abdullah Ibn Umar "Allah be pleased with both" used to send the weak members of his family ahead of him to stay during the night at the Sacred Site (Al-Mash'ar Al-Haram) at Al-Muzdalifa. They would celebrate Allah as long as they could. Then they would proceed before the stay and then the return of the Imam. Some of them would come to Mina for the Dawn Prayer and some of them would come to there after that. Whenever they reached there, they would stone Jamra. Ibn Umar "Allah be pleased with both" used to say: "The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to them (to do so)."

[50] Stoning the Jamra of Aqaba from the bottom of the valley, making Mecca on the left side and magnifying Allah with every pebble

305-(1296) Abd Ar-Rahman Ibn Yazid narrated: Abdullah Ibn Mas'ud "Allah be pleased with him" stoned the Jamra of Aqaba from the heart of the valley, with seven pebbles, and he magnified Allah with every pebble. It

٣٠٠ ـ (١٢٩٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ. جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الثَّقَلِ ـ أَوْ قَالَ: فِي الضَّعَفَةِ ـ مِنْ جَمْعٍ بِلَيْلٍ.

[البخاري: كتاب الجنائز، باب إذا أسلم الصبي فمات هل يصلى عليه، رقم: ١٣٥٧].

٣٠١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

٣٠٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرٌو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

٣٠٣ ـ (١٢٩٤) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي رَسُولُ اللَّهِ ﷺ بِسَحَرٍ مِنْ جَمْعٍ فِي ثَقَلِ نَبِيِّ اللَّهِ ﷺ.

قُلْتُ: أَبَلَغَكَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي بِلَيْلٍ طَوِيلٍ؟ قَالَ: لاَ، إِلاَّ كَذٰلِكَ، بِسَحَرٍ. قُلْتُ لَهُ: فَقَالَ ابْنُ عَبَّاسٍ: رَمَيْنَا الْجَمْرَةَ قَبْلَ الْفَجْرِ، وَأَيْنَ صَلَّى الْفَجْرَ؟ قَالَ: لاَ، إِلاَّ كَذٰلِكَ.

٣٠٤ ـ (١٢٩٥) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِاللَّيْلِ، فَيَذْكُرُونَ اللَّهَ مَا بَدَا لَهُمْ، ثُمَّ يَدْفَعُونَ قَبْلَ أَنْ يَقِفَ الإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاَةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذٰلِكَ، فَإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: أَرْخَصَ فِي أُولَئِكَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج باب من قدم ضعفة أهله بليل، رقم: ١٦٧٦].

٥٠ ـ بابُ رَمْيِ جَمْرَةِ العَقَبَةِ من بَطْنِ الوَادِي وتكون مكة عن يساره ويكبر مع كل حصاة

٣٠٥ ـ (١٢٩٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدَ قَالَ: رَمَىٰ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ، مِنْ بَطْنِ الْوَادِي، بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

was said to him: "They stone it (Jamra) from the upper side (of the valley)." upon this he said: "By Him, with Whom there is no god, this is the station of the one (i.e. The Prophet) upon whom the Sura of Al-Baqara was revealed (from which he stoned Jamra)."

306-(...) Al-A'mash narrated: I heard Al-Hajjaj Ibn Yusuf saying while he was delivering sermon on the pulpit: "Take care of the order of the (Verses of the Holy) Qur'an which has been made by Gabriel: The one in which the Heifer has been mentioned, then the one in which women have been mentioned (i.e. the Sura of Women)" and then the one in which the Family of Imran has been mentioned." I (the narrator) met Ibrahim and told him of what he (Al-Hajjaj Ibn Yusuf) had said. He insulted him and said: "Abd Ar-Rahman Ibn Yazid narrated to me that when he was with Abdullah Ibn Mas'ud "Allah be pleased with him" he came to the Jamra of Aqaba and entered into the heart of the valley and faced it (the Jamra, making Mecca on his left side, and Mina on his right side). Then, he stoned it from the heart of the valley, with seven pebbles, and he magnified Allah with every pebble. I (Abd Ar-Rahman) said to him: "They stone it (Jamra) from the upper side (of the valley)." upon this he said: "By Him, with Whom there is no god, this is the place of the one (i.e. The Prophet) upon whom the Sura of Al-Baqara was revealed (from which he stoned Jamra)."

(...) Al-A'mash narrated: I heard Al-Hajjaj saying: "The Sura of Al-Baqara..." and the rest is the same.

307-(...) Abd Ar-Rahman Ibn Yazid narrated that he offered Hajj in the company of Abdullah (Ibn Mas'ud) "Allah be pleased with him". He said: He (Abdullah) stoned Jamra with seven pebbles, making the House on his left side, and Mina on his right side, and said: "This is the place (from which) the one, upon whom the Sura of Al-Baqara was revealed (stoned it)."

308-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and mentioned here (that the narrator said): "When he came to the Jamra of Aqaba."

309-(...) Abd Ar-Rahman Ibn Yazid narrated: It was said to Abdullah (Ibn Mas'ud) "Allah be pleased with him": "Some people stone Jamra from the upper side of Aqaba." Abdullah stoned it from the heart of the valley and then said: "It is from here, by Him, with Whom there is no god, that the one (i.e. The Prophet) upon whom the Sura of Al-Baqara was revealed stoned it."

قَالَ: فَقِيلَ لَهُ: إِنَّ أُنَاساً يَرْمُونَهَا مِنْ فَوْقِهَا. فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: هٰذَا وَالَّذِي لاَ إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[البخاري: كتاب الحج، باب من رمى الجمار من بطن الوادي، رقم: ١٧٤٧].

٣٠٦ ـ (...) ـ **وحدّثنا** مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ يُوسُفَ يَقُولُ، وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ: أَلِّفُوا الْقُرْآنَ كَمَا أَلَّفَهُ جِبْرِيلُ: السُّورَةُ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ. وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ. وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ عِمْرَانَ.

قَالَ: فَلَقِيتُ إِبْرَاهِيمَ فَأَخْبَرْتُهُ بِقَوْلِهِ، فَسَبَّهُ وَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ، أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَأَتَى جَمْرَةَ الْعَقَبَةِ فَاسْتَبْطَنَ الْوَادِيَ، فَاسْتَعْرَضَهَا، فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. قَالَ: فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا. فَقَالَ: هٰذَا، وَالَّذِي لاَ إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

(...) ـ **وحدّثني** يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ: لاَ تَقُولُوا: سُورَةُ الْبَقَرَةِ. وَاقْتَصَّا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ.

٣٠٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ. قَالَ: فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ. وَقَالَ: هٰذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

٣٠٨ ـ (...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: فَلَمَّا أَتَى جَمْرَةَ الْعَقَبَةِ.

٣٠٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْمُحَيَّاةِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا يَحْيَى بْنُ يَعْلَى أَبُو الْمُحَيَّاةِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قِيلَ لِعَبْدِ اللَّهِ: إِنَّ نَاساً يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ. قَالَ: فَرَمَاهَا عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ: مِنْ هَاهُنَا، وَالَّذِي لاَ إِلَهَ غَيْرُهُ، رَمَاهَا الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[51] It is desirable to stone the Jamra of Aqaba on the day of Slaughtering Sacrifice "Nahr" as riding, and what about the saying of The Prophet: "Take your rites (from me)"

310-(1297) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I saw The Messenger of Allah "Allah's blessing and peace be upon him" throwing pebbles, as riding his camel on the Day of Slaughtering Sacrifice, and saying: "Take your rites (from me), for I do not know whether I would offer Hajj after this of mine."

311-(1298) Yahya Ibn Al-Husain narrated from his grandmother Umm Al-Husain: I attended the Farewell Hajj with The Messenger of Allah "Allah's blessing and peace be upon him". I saw him when he stoned the Jamra of Aqaba and then went, while he was riding his mount, accompanied by Usama and Bilal, one of whom was driving his (The Prophet's) mount, and the other was raising his garment over the head of The Messenger of Allah "Allah's blessing and peace be upon him" (to protect him) from sun. she said: The Messenger of Allah "Allah's blessing and peace be upon him" said many things, (among which) I heard him saying: "If a slave, (as mean as even) some of his limbs are cut, became your ruler, (I think she said also "black"), and he governed you according to The Book of Allah and His Messenger, then, you should listen to him, and obey (his orders)."

312-(...) Umm Al-Husain narrated: I attended the Farewell Hajj with The Messenger of Allah "Allah's blessing and peace be upon him". I saw Usama and Bilal (with him), one of whom was catching hold of the nose string of the mount of The Prophet "Allah's blessing and peace be upon him", and the other was raising his garment (over his head) to protect him from the heat, until he stoned the Jamra of Aqaba.

[52] The pebbles with which the Jamra is to be stoned should be small

313-(1299) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: I saw The Prophet "Allah's blessing and peace be upon him" having stoned the Jamra with small pebbles.

[53] The favoured time of flinging

314-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" stoned the Jamra on the day of Slaughtering Sacrifice "Nahr" in the forenoon, and (he threw the Jamra of the two days) which followed that when the sun declined.

٥١ ـ بابُ استحباب رَمْيِ جَمْرَةِ العَقَبَةِ يوم النحر رَاكِباً وبيان قوله ﷺ: «لِتَأْخُذُوا مَنَاسِكَكُمْ»

٣١٠ ـ (١٢٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ. قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِراً يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَىٰ رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَحُجُّ بَعْدَ حَجَّتِي هٰذِهِ».

٣١١ ـ (١٢٩٨) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ. قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُهُ حِينَ رَمَىٰ جَمْرَةَ الْعَقَبَةِ وَانْصَرَفَ وَهُوَ عَلَى رَاحِلَتِهِ وَمَعَهُ بِلاَلٌ وَأُسَامَةُ، أَحَدُهُمَا يَقُودُ بِهِ رَاحِلَتَهُ، وَالآخَرُ رَافِعٌ ثَوْبَهُ عَلَىٰ رَأْسِ رَسُولِ اللَّهِ ﷺ مِنَ الشَّمْسِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلاً كَثِيراً، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ ـ حَسِبْتُهَا قَالَتْ ـ أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللَّهِ تَعَالَىٰ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

٣١٢ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ أُمِّ الْحُصَيْنِ جَدَّتِهِ، قَالَتْ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُ أُسَامَةَ وَبِلاَلاً: وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ النَّبِيِّ ﷺ، وَالآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ، حَتَّىٰ رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

قَالَ مُسْلِمٌ: وَاسْمُ أَبِي عَبْدِ الرَّحِيمِ: خَالِدُ بْنُ أَبِي يَزِيدَ، وَهُوَ خَالُ مُحَمَّدِ بْنِ سَلَمَةَ. رَوَىٰ عَنْهُ وَكِيعٌ وَحَجَّاجٌ الأَعْوَرُ.

٥٢ ـ بابُ اسْتِحْبَابِ كَوْنِ حَصَى الجِمَارِ بِقَدْرِ حَصَى الخَذْفِ

٣١٣ ـ (١٢٩٩) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ، بِمِثْلِ حَصَى الْخَذْفِ.

٥٣ ـ بابُ بيانِ وَقْتِ استحباب الرَّمْيِ

٣١٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ وَابْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: رَمَىٰ رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى، وَأَمَّا بَعْدُ، فَإِذَا زَالَتِ الشَّمْسُ.

(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" telling about The Prophet "Allah's blessing and peace be upon him" the same.

[54] The pebbles of Jamra should be odd number

315-(1300) Abu Az-Zubair narrated: Jabir Ibn Abdullah "Allah be pleased with both" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cleaning one's private parts (after answering the call of nature) should be done by odd number of stones (often three), stoning the Jamra should be done with odd number (seven) of pebbles, compassing (between Safa and Marwa) should contain of odd number (seven) of circuits, circumambulation (round the House) should contain of odd number (seven) of rounds, and if anyone of you intended to clean his private parts (after answering the call of nature) he should use odd number of stones (from three to seven)."

[55] Getting the head shaved is more excellent than cutting short the hair, though the latter is permissible (as one of the pilgrimage rites)

316-(1301) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" got his head shaved (after slaughtering his sacrifice on the tenth day of Dhul-Hijja), and so did a group of his companions, while others cut short their hair. Abdullah said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's mercy be upon those who got their heads shaved" once or twice, and then added: "and those who cut short their hair."

317-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said (once again): "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" then, he said: "And those who cut short their hair."

318-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said (once again): "O Allah! Bestow Your mercy upon those

(...) ـ وحدّثناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ النَّبِيُّ ﷺ. بِمِثْلِهِ.

٥٤ ـ بابُ بَيانِ أنَّ حَصَى الجِمارِ سَبْعٌ

٣١٥ ـ (١٣٠٠) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ الْجَزَرِيُّ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الِاسْتِجْمَارُ تَوٌّ، وَرَمْيُ الْجِمَارِ تَوٌّ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌّ، وَالطَّوَافُ تَوٌّ. وَإِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ».

٥٥ ـ بابُ تَفْضيلِ الحَلْقِ على التَّقْصيرِ، وجَوازِ التَّقْصيرِ

٣١٦ ـ (١٣٠١) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ، وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ.

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٢٧].

قَالَ عَبْدُ اللَّهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ، ثُمَّ قَالَ: «وَالْمُقَصِّرِينَ».

٣١٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَالْمُقَصِّرِينَ».

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٢٧].

٣١٨ ـ (...) ـ أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ، عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ

who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said: "O Allah! Bestow Your mercy upon those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" then, he said: "And those who cut short their hair."

319-(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, and mentioned (that the narrator said): When it was the fourth time, he said: "And those who cut short their hair."

320-(1302) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said (once again): "O Allah! Forgive those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" he said: "O Allah! Forgive those who got their heads shaved!" they (the companions) said: "And those who cut short their hair, O Messenger of Allah!" then, he said: "And those who cut short their hair."

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

321-(1303) Yahya Ibn Al-Husain narrated from his grandmother that during the Farewell Hajj, The Prophet "Allah's blessing and peace be upon him" invoked good upon those who got their heads shaved thrice, and once upon those who cut short their hair. Waki did not mention "during the Farewell Hajj" in his narration.

322-(1304) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" got his head shaved (after slaughtering his sacrifice) in the Farewell Hajj.

[56] It is out of the tradition (of The Prophet) on the day of Slaughtering Sacrifice to stone Jamra, then slaughter sacrifice, and then get the head shaved, and it is desirable to start shaving from the right side of the head

323-(1305) Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mina, he went to Jamra and stoned it with pebbles. Then, he went to his dwelling place in Mina and slaughtered his sacrifice. He then called for a shaver, to whom he turned the right side of his head, and let him shave it. Then, he turned his left side. He then gave it (his hair) to the people.

يَا رَسُولَ اللَّهِ؟ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَالْمُقَصِّرِينَ».

٣١٩ ـ (...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَلَمَّا كَانَتِ الرَّابِعَةُ، قَالَ: «وَالْمُقَصِّرِينَ».

٣٢٠ ـ (١٣٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ فُضَيْلٍ: قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَلِلْمُقَصِّرِينَ؟ قَالَ: «وَلِلْمُقَصِّرِينَ».

[البخاري: كتاب الحج، باب الحلق والتقصير عند الإحلال، رقم: ١٧٢٨].

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ.

٣٢١ ـ (١٣٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ، فِي حَجَّةِ الْوَدَاعِ، دَعَا لِلْمُحَلِّقِينَ ثَلاَثاً. وَلِلْمُقَصِّرِينَ مَرَّةً.

وَلَمْ يَقُلْ وَكِيعٌ: فِي حَجَّةِ الْوَدَاعِ.

٥٦ ـ بابُ بيانِ أن السُّنَّةَ يَوْمَ النَّحْرِ أنْ يَرْمِيَ ثم يَنْحَرَ ثم يَحْلِقَ، والابتداء في الحَلْق بالجانب الأيمن من رأس المحلوق

٣٢٢ ـ (١٣٠٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ. كِلاَهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٤١٠].

٣٢٣ ـ (١٣٠٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ مِنًى، فَأَتَى الْجَمْرَةَ فَرَمَاهَا. ثُمَّ أَتَىٰ مَنْزِلَهُ بِمِنًى وَنَحَرَ، ثُمَّ قَالَ لِلْحَلاَّقِ: «خُذْ» وَأَشَارَ إِلَىٰ جَانِبِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ.

324-(...) Hafs Ibn Ghaiyyath narrated the same, with the same chain of transmitters. Abu Bakr mentioned the following in his narration: He said to the shaver: "(Start from) here", pointing with his hand to the right side of his head. Then he distributed his hair among those who were by his side. He pointed to the shaver to (shave) the left side, which he shaved, and he gave it (the hair) to Umm Sulaim. Abu Kuraib mentioned the following in his narration: He started from the right side (of his head), of whose hair he distributed one or two among the people. Then (he requested the shaver) to shave the left side, and he did. Then, he (The Prophet) said: "Here is Abu Talha", to whom he gave those (hair).

325-(...) Anas "Allah be pleased with him" narrated: (After) The Messenger of Allah "Allah's blessing and peace be upon him" had stoned the Jamra of Aqaba, he went to the sacrificial animals, which he slaughtered, while the barber was sitting. He pointed with his hand to his head. He shaved the right side of it (whose hair) he distributed among those who were by his side. Then, he said (to the shaver): "Shave the other side." Then, he asked: "Where is Abu Talha?" he gave it (the hair) to him.

326-(...) Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" stoned the Jamra of Aqaba, slaughtered his sacrificial animals, and then (intended to) shave his head, he turned the right side of his head to the shaver, which he shaved. Then, he invited Abu Talha Al-Ansari, whom he gave it (the hair). Then, he turned the left side of his head to the shaver, and ordered him to shave it. Then, he gave it (the hair) to Abu Talha, and ordered him to distribute it among the people.

[57] What about him who got his head shaved before slaughtering (sacrifice), or slaughtered before stoning (Jamra)

327-(1306) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jamra) at Mina during the Farewell Hajj, in order that people would ask him questions (regarding religious matters). A man came and said: "O Messenger of Allah! I forgot and got my head shaved before slaughtering the sacrificial animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered sacrifice before stoning (the Jamra)." The Prophet "Allah's blessing and

٣٢٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالُوا: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

أَمَّا أَبُو بَكْرٍ فَقَالَ فِي رِوَايَتِهِ، لِلْحَلاَّقِ: «هَا» وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبِ الأَيْمَنِ هٰكَذَا، فَقَسَمَ شَعَرَهُ بَيْنَ مَنْ يَلِيهِ. قَالَ: ثُمَّ أَشَارَ إِلَى الْحَلاَّقِ وَإِلَى الْجَانِبِ الأَيْسَرِ، فَحَلَقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمٍ.

وَأَمَّا فِي رِوَايَةِ أَبِي كُرَيْبٍ قَالَ: فَبَدَأَ بِالشِّقِّ الأَيْمَنِ. فَوَزَّعَهُ الشَّعَرَةَ وَالشَّعَرَتَيْنِ بَيْنَ النَّاسِ، ثُمَّ قَالَ بِالأَيْسَرِ فَصَنَعَ بِهِ مِثْلَ ذٰلِكَ. ثُمَّ قَالَ: «هَاهُنَا أَبُو طَلْحَةَ»؟ فَدَفَعَهُ إِلَىٰ أَبِي طَلْحَةَ.

٣٢٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَمَىٰ جَمْرَةَ الْعَقَبَةِ. ثُمَّ انْصَرَفَ إِلَى الْبُدْنِ فَنَحَرَهَا. وَالْحَجَّامُ جَالِسٌ، وَقَالَ بِيَدِهِ عَنْ رَأْسِهِ، فَحَلَقَ شِقَّهُ الأَيْمَنَ فَقَسَمَهُ فِيمَنْ يَلِيهِ، ثُمَّ قَالَ: «احْلِقِ الشِّقَّ الآخَرَ». فَقَالَ: «أَيْنَ أَبُو طَلْحَةَ؟» فَأَعْطَاهُ إِيَّاهُ.

٣٢٦ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. سَمِعْتُ هِشَامَ بْنَ حَسَّانَ يُخْبِرُ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا رَمَىٰ رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ وَنَحَرَ نُسُكَهُ وَحَلَقَ، نَاوَلَ الْحَالِقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ، ثُمَّ دَعَا أَبَا طَلْحَةَ الأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ، ثُمَّ نَاوَلَهُ الشِّقَّ الأَيْسَرَ فَقَالَ: «احْلِقْ» فَحَلَقَهُ، فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: «اقْسِمْهُ بَيْنَ النَّاسِ».

٥٧ ـ باب مَنْ حَلَقَ قَبْلَ النَّحْرِ، أو نَحَرَ قبلَ الرَّمْيِ

٣٢٧ ـ (١٣٠٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ: عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بِمِنًى، لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. فَقَالَ: «اذْبَحْ وَلاَ حَرَجَ» ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. فَقَالَ: «ارْمِ وَلاَ حَرَجَ».

peace be upon him" said: "Stone now and there is no harm." So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything (regarding the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

328-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stopped as riding his mount, and the people started asking him (questions regarding the rites of Hajj). One asked: "O Messenger of Allah! I did not know that stoning (Jamra) should be before slaughtering sacrifice, and, by mistake, I slaughtered sacrifice before flinging (pebbles)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fling (now) and there is no harm." Another one came and said: "I did not know that slaughtering sacrifice should be before shaving, and (consequently) I got my head shaved before slaughtering sacrifice." He (The Prophet) said: "Slaughter sacrifice (now) and there is no harm." He (the narrator) said: I did not hear him being asked on that day about anything which one might forget or of which one might be ignorant, and consequently perform before or after its proper time, and anything like it, but that The Messenger of Allah "Allah's blessing and peace be upon him" said (about it): "Do it, and there is no harm."

(...) The same was narrated on the authority of Az-Zuhri.

329-(...) Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering a sermon on the day of Slaughtering Sacrifice, a man came and said: "O Messenger of Allah! I did not think that such-and-such a thing should be done before such-and-such a thing." Another one came and said: "I did not think that such-and-such should be offered before such-and-such a thing." (Both referred to the three rites of flinging pebbles, slaughtering sacrifice, and shaving). He (The Prophet) said (to both): "Do it, and there is no harm."

330-(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

331-(...) Isa Ibn Talha narrated that Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both" told: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I (forgetfully) got my head shaved before I slaughter sacrifice." He said: "Slaughter sacrifice (now) and there is no harm." He said (once again): "I (forgetfully)

قَالَ: فَمَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلاَ أُخِّرَ، إِلاَّ قَالَ: «افْعَلْ وَلاَ حَرَجَ».

[البخاري: كتاب العلم، باب الفتيا وهو واقف على الدابة وغيرها، رقم: ٨٣].

٣٢٨ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَىٰ رَاحِلَتِهِ، فَطَفِقَ نَاسٌ يَسْأَلُونَهُ فَيَقُولُ الْقَائِلُ مِنْهُمْ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمْيَ قَبْلَ النَّحْرِ، فَنَحَرْتُ قَبْلَ الرَّمْيِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْمِ وَلاَ حَرَجَ». قَالَ: وَطَفِقَ آخَرُ يَقُولُ: إِنِّي لَمْ أَشْعُرْ أَنَّ النَّحْرَ قَبْلَ الْحَلْقِ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. فَيَقُولُ: «انْحَرْ وَلاَ حَرَجَ».

قَالَ: فَمَا سَمِعْتُهُ يُسْأَلُ يَوْمَئِذٍ عَنْ أَمْرٍ، مِمَّا يَنْسَى الْمَرْءُ وَيَجْهَلُ، مِنْ تَقْدِيمِ بَعْضِ الأُمُورِ قَبْلَ بَعْضٍ، وَأَشْبَاهِهَا، إِلاَّ قَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا ذٰلِكَ وَلاَ حَرَجَ».

(...) ـ **حدّثنا** حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ إِلَىٰ آخِرِهِ.

٣٢٩ ـ (...) ـ **وحدّثنا** عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ ﷺ، بَيْنَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: مَا كُنْتُ أَحْسِبُ، يَا رَسُولَ اللَّهِ، أَنَّ كَذَا وَكَذَا، قَبْلَ كَذَا وَكَذَا. ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ أَحْسِبُ أَنَّ كَذَا، قَبْلَ كَذَا وَكَذَا. لِهٰؤُلاَءِ الثَّلاَثِ. قَالَ: «افْعَلْ وَلاَ حَرَجَ».

٣٣٠ ـ (...) ـ **وحدّثناه** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

أَمَّا رِوَايَةُ ابْنِ بَكْرٍ فَكَرِوَايَةِ عِيسَىٰ. إِلاَّ قَوْلَهُ: لِهٰؤُلاَءِ الثَّلاَثِ، فَإِنَّهُ لَمْ يَذْكُرْ ذٰلِكَ.

وَأَمَّا يَحْيَى الأُمَوِيُّ فَفِي رِوَايَتِهِ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْبَاهَ ذٰلِكَ.

٣٣١ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ:

slaughtered sacrifice before I stone (Jamra)." He said (to him): "Fling (pebbles now) and there is no harm."

332-(...) The same was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters.

333-(...) Isa Ibn Talha narrated from Abdullah Ibn Amr Ibn Al-As "Allah be pleased with both": I was present when Allah's Apostle "Allah's blessing and peace be upon him" was standing near Jamra, on the day of Slaughtering Sacrifice, and a man came and said: "I (forgot and) got my head shaved before stoning (Jamra)." He said: "Fling (pebbles) now and there is no harm." Another one came and said to him: "O Messenger of Allah! I (forgetfully) slaughtered sacrifice before flinging pebbles." He said: "Fling the pebbles (now) and there is no harm." A third man came to him and said: "I offered the Ifada circumambulation round the House before stoning (Jamra with pebbles)." He said: "Fling pebbles (now) and there is no harm." So, I did not see him on that day, being asked about anything (regarding the ceremonies of Hajj performed before or after its due time), but that his reply was: "Do it (now) and there is no harm."

334-(1307) Ibn Abbas "Allah be pleased with both" narrated that it was said to The Messenger of Allah "Allah's blessing and peace be upon him" about slaughtering sacrifices, shaving, flinging pebbles, and (their) offering before or after their due time, and he said: "There is no harm in it."

[58] It is desirable to offer Ifada circumambulation on the day of Nahr

335-(1308) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered Ifada circumambulation on the day of Slaughtering Sacrifice "Nahr" and then returned and offered Dhuhr prayer at Mina. Nafi said that Ibn Umar used to offer Ifada circumambulation on the day of Slaughtering Sacrifice "Nahr" and then return and offer Dhuhr prayer at Mina. He (Ibn Umar) mentioned that The Prophet "Allah's blessing and peace be upon him" did that.

336-(1309) Abd Al-Aziz Ibn Rufai narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Tell me what you remember from Allah's Apostle "Allah's blessing and peace be upon him" (regarding this question): Where did he offer Dhuhr prayer on the day of Tarwiya (eighth of Dhul-Hijja)?" He replied: "At Mina." I asked: "Where did he offer the Asr prayer on the day of Departure from Mina (on the twelfth or thirteenth of Dhul-Hijja)?" He replied: "At Al-Abtah." Then he added: "You should do as your rulers do."

أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «فَاذْبَحْ وَلاَ حَرَجَ» قَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلاَ حَرَجَ».

٣٣٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَىٰ نَاقَةٍ بِمِنًى، فَجَاءَهُ رَجُلٌ. بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

٣٣٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَأَتَاهُ رَجُلٌ يَوْمَ النَّحْرِ، وَهُوَ وَاقِفٌ عِنْدَ الْجَمْرَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ. فَقَالَ: «ارْمِ وَلاَ حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلاَ حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي أَفَضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «ارْمِ وَلاَ حَرَجَ».

قَالَ: فَمَا رَأَيْتُهُ سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ، إِلاَّ قَالَ: «افْعَلُوا وَلاَ حَرَجَ».

٣٣٤ ـ (١٣٠٧) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: فِي الذَّبْحِ، وَالْحَلْقِ، وَالرَّمْيِ، وَالتَّقْدِيمِ، وَالتَّأْخِيرِ، فَقَالَ: «لاَ حَرَجَ».

[البخاري: كتاب الحج، باب إذا رمى بعدما أمسى أو حلق قبل أن يذبح...، رقم: ١٧٣٤].

٥٨ ـ بابُ استحباب طَوَافِ الإِفَاضَةِ يوم النحر

٣٣٥ ـ (١٣٠٨) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى.

قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ يُفِيضُ يَوْمَ النَّحْرِ، ثُمَّ يَرْجِعُ فَيُصَلِّي الظُّهْرَ بِمِنًى، وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

٣٣٦ ـ (١٣٠٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ: أَخْبِرْنِي عَنْ شَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالأَبْطَحِ. ثُمَّ قَالَ: افْعَلْ مَا يَفْعَلُ أُمَرَاؤُكَ.

[البخاري: كتاب الحج، باب أين يصلي الظهر يوم التروية، رقم: ١٦٥٣].

[59] It is desirable to halt at Muhassab and offer prayer in it on the day of Departure "Nafr"

337-(1310) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him", Abu Bakr and Umar used to halt at Al-Abtah.

338-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" regarded halting at Muhassab (and praying in it) as Sunna. He used to offer the Dhuhr prayer at Muhassab on the day of Departure "Nafr". Nafi said: The Messenger of Allah "Allah's blessing and peace be upon him" descended at Muhassab, and so did the caliphs after him.

339-(1311) A'isha "Allah be pleased with her" narrated: Halting at Al-Abtah was not out of Sunna. However, The Messenger of Allah "Allah's blessing and peace be upon him" halted at it because it was easier for his departure whenever he left (for Medina).

(...) The same was narrated by Habib Al-Mu'allim, on the authority of Hisham, with the same chain of transmitters.

340-(...) Ma'mar narrated from Az-Zuhri from Salim that Abu Bakr, Umar and Ibn Umar "Allah be pleased with all of them" used to halt at Al-Abtah. Az-Zuhri said that Urwa told me that A'isha "Allah be pleased with her" used not to do so, and she said: The Messenger of Allah "Allah's blessing and peace be upon him" halted at it because it was easier for his departure whenever he left (for Medina).

341-(1312) Ibn Abbas "Allah be pleased with both" narrated: Halting at Al-Muhassab is not of significance, but it was simply a place, at which The Messenger of Allah "Allah's blessing and peace be upon him" halted.

342-(1313) Sulaiman Ibn Yasar narrated: Abu Rafi (the freed slave of The Prophet) said: The Messenger of Allah "Allah's blessing and peace be upon him" did not order me to halt at Al-Abtah when he departed from Mina, but, (it happened that) I came and pitched his tent there. Then, he came and halted at it. Abu Bakr said in the narration of Salih: I heard Sulaiman Ibn Yasar... he said in the narration of Qutaiba: (I narrated it) from Abu Rafi, who was in charge of the luggage of The Prophet "Allah's blessing and peace be upon him".

343-(1314) Abu Huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Tomorrow, Allah willing, we would halt at the Khaif of Banu Kinana, wherein they had taken an oath on disbelief.

٥٩ ـ بابُ اسْتِحْبَابِ النُّزُولِ بالمُحَصَّب يَوْمَ النَّفر والصلاة به

٣٣٧ ـ (١٣١٠) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ.

٣٣٨ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَرَى التَّحْصِيبَ سُنَّةً، وَكَانَ يُصَلِّي الظُّهْرَ يَوْمَ النَّفْرِ بِالْحَصْبَةِ.

قَالَ نَافِعٌ: قَدْ حَصَّبَ رَسُولُ اللَّهِ ﷺ، وَالْخُلَفَاءُ بَعْدَهُ.

٣٣٩ ـ (١٣١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نُزُولُ الأَبْطَحِ لَيْسَ بِسُنَّةٍ. إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ، لأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ إِذَا خَرَجَ.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنَاهُ أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

٣٤٠ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ أَبَا بَكْرٍ وَعُمَرَ وَابْنَ عُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ.

قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا لَمْ تَكُنْ تَفْعَلُ ذٰلِكَ، وَقَالَتْ: إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ لأَنَّهُ كَانَ مَنْزِلاً أَسْمَحَ لِخُرُوجِهِ.

٣٤١ ـ (١٣١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب المحصب، رقم: ١٧٦٦].

٣٤٢ ـ (١٣١٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو رَافِعٍ: لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْزِلَ الأَبْطَحَ حِينَ خَرَجَ مِنْ مِنًى، وَلٰكِنِّي جِئْتُ فَضَرَبْتُ فِيهِ قُبَّتَهُ، فَجَاءَ فَنَزَلَ.

قَالَ أَبُو بَكْرٍ، فِي رِوَايَةِ صَالِحٍ: قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ.

وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: عَنْ أَبِي رَافِعٍ، وَكَانَ عَلَىٰ ثَقَلِ النَّبِيِّ ﷺ.

٣٤٣ ـ (١٣١٤) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «نَنْزِلُ غَداً، إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

[البخاري: كتاب التوحيد، باب في المشيئة والإرادة، رقم: ٧٤٧٩].

344-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to us while we were at Mina: "Tomorrow we are going to halt at Khaif Banu Kinana where the pagans had taken an oath on unbelief (heathenism)." I.e. when the Quraish tribe and Banu Kinana concluded a contract against Banu Hashim and Banu Al-Muttalib that they would not intermarry, or deal with them in business until they handed over The Prophet "Allah's blessing and peace be upon him" to them. He meant (by that place) Al-Muhassab.

345-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah endowed us with victory, our place of halt will be, Allah willing, the Khaif wherein they (the pagans of Quraish) took an oath on unbelief."

[60] The obligation of spending the nights of Tashriq at Mina, and the concession of leaving it for the water suppliers

346-(1315) Ibn Umar "Allah be pleased with both" narrated that Al-Abbas "Allah be pleased with him" asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to spend the nights of Mina at Mecca in view of his (responsibility for) water supply, and he gave him permission.

(...) The same was narrated by Ibn Juraij, on the authority of Ubaidullah Ibn Umar, with the same chain of transmitters.

347-(1316) Bakr Ibn Abdullah Al-Muzani narrated: I was sitting along with Ibn Abbas "Allah be pleased with both" near the Ka'ba, when there came a Bedouin to him and said: "Why do I see that the offspring of your paternal uncle supply honey and milk (as drink to the pilgrims), and you supply water sweetened with dates? Is it because of your poverty or because of your miserliness?" Ibn Abbas said: "Praise be to Allah! It is neither because of poverty nor because of miserliness. Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" came here riding his mount, with Usama riding behind him. He asked for water, and we gave him a cup full of water sweetened with dates, which he drank, and gave the remaining to Usama. Then, he (The Prophet) said: "You have done good, You have done well. It is so that you should do." So, we do not want to change what Allah's Messenger "Allah's blessing and peace be upon him" ordered us to do."

[61] Giving the flesh, the skin and the saddles of the sacrifices in charity

348-(1317) Abd Ar-Rahman Ibn Abu Laila narrated: Ali "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and

٣٤٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ بِمِنًى: «نَحْنُ نَازِلُونَ غَداً بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

وَذٰلِكَ إِنَّ قُرَيْشاً وَبَنِي كِنَانَةَ تَحَالَفَتْ عَلَىٰ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، أَنْ لاَ يُنَاكِحُوهُمْ، وَلاَ يُبَايِعُوهُمْ، حَتَّىٰ يُسْلِمُوا إِلَيْهِمْ رَسُولَ اللَّهِ ﷺ. يَعْنِي، بِذٰلِكَ، الْمُحَصَّبَ.

[البخاري: كتاب الحج، باب نزول النبي ﷺ مكة، رقم: ١٥٩٠].

٣٤٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْزِلُنَا، إِنْ شَاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ، الْخَيْفُ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

٦٠ ـ بابُ وُجُوبِ المَبِيتِ بِمِنًى لَيَالِيَ أَيَّامِ التَّشْرِيقِ، والتَّرْخِيصِ في تَرْكِهِ لأهلِ السِّقَايَةِ

٣٤٦ ـ (١٣١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ اسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ، أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

[البخاري: كتاب الحج، باب هل يبيت أصحاب السقاية أو غيرهم بمكة...، رقم: ١٧٤٥].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٤٧ ـ (١٣١٦) ـ وحدّثني مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ. قَالَ: كُنْتُ جَالِساً مَعَ ابْنِ عَبَّاسٍ عِنْدَ الْكَعْبَةِ، فَأَتَاهُ أَعْرَابِيٌّ فَقَالَ: مَالِي أَرَىٰ بَنِي عَمِّكُمْ يَسْقُونَ الْعَسَلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيذَ؟ أَمِنْ حَاجَةٍ بِكُمْ أَمْ مِنْ بُخْلٍ؟ فَقَالَ ابْنُ عَبَّاسٍ: الْحَمْدُ لِلَّهِ، مَا بِنَا مِنْ حَاجَةٍ وَلاَ بُخْلٍ. قَدِمَ النَّبِيُّ ﷺ عَلَىٰ رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ، فَاسْتَسْقَىٰ فَأَتَيْنَاهُ بِإِنَاءٍ مِنْ نَبِيذٍ فَشَرِبَ، وَسَقَىٰ فَضْلَهُ أُسَامَةَ. وَقَالَ: «أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَا فَاصْنَعُوا» فَلاَ نُرِيدُ تَغْيِيرَ مَا أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ.

٦١ ـ بابٌ في الصَّدَقَةِ بلحومِ الهَدْيِ وجلودِها وجِلاَلِها

٣٤٨ ـ (١٣١٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ

peace be upon him" ordered me to be in charge of (slaughtering) his sacrificial camels, and to give their flesh, hide and saddles in charity, and not to give the butcher from that, and said: "We would pay him ourselves."

(...)The same was narrated by Ibn Uyaina, on the authority of Abd Al-Karim Al-Jazari, with the same chain of transmitters.

(...) The same was narrated by Mujahid, on the authority of Abd Ar-Rahman Ibn Abu Laila, who transmitted from Ali from The Prophet "Allah's blessing and peace be upon him", without mentioning here the wages of the butcher.

349-(...) Mujahid narrated from Abd Ar-Rahman Ibn Abu Laila from Ali "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to be in charge of (slaughtering) his sacrificial camels, and to distribute all of his sacrifices, their flesh, hide and saddles among the poor, and to give nothing from that to the butcher.

(...)Mujahid narrated from Abd Ar-Rahman Ibn Abu Laila from Ali "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" ordered him...and the rest is the same.

[62] Sharing in the sacrificial animal, and it is permissible that seven persons could join in (sacrificing) a cow or a camel

350-(1318) Jabir Ibn Abdullah "Allah be pleased with both" narrated: In the year of Al-Hudaibiya, we slaughtered sacrifices along with The Messenger of Allah "Allah's blessing and peace be upon him": a camel would be sacrificed on behalf of seven persons and a cow would be sacrificed on behalf of seven persons.

351-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": We set out along with The Messenger of Allah "Allah's blessing and peace be upon him", assuming Ihram for Hajj. He ordered us to share in (sacrificing) camels and cows, i.e. every seven persons would share in one sacrificial animal.

352-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We offered Hajj along with The Messenger of Allah "Allah's blessing and peace be upon him", and we sacrificed a camel for seven persons and a cow for seven persons.

353-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We attended both Hajj and Umra with The Prophet "Allah's blessing and peace be upon him", and every seven persons (of us) shared in (sacrificing) a cow.

أَقُومَ عَلَىٰ بُدْنِهِ، وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجِلَّتِهَا، وَأَنْ لاَ أُعْطِيَ الْجَزَّارَ مِنْهَا. قَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا».

[البخاري: كتاب الحج، باب الجلال للبدن، رقم: ١٧٠٧].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

(...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ. وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ. قَالَ: أَخْبَرَنِي أَبِي. كِلاَهُمَا عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ.

وَلَيْسَ فِي حَدِيثِهِمَا أَجْرُ الْجَازِرِ.

٣٤٩ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَمُحَمَّدُ بْنُ مَرْزُوقٍ، وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، أَنَّ مُجَاهِداً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ، أَنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَىٰ بُدْنِهِ، وَأَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا: لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا فِي الْمَسَاكِينِ، وَلاَ يُعْطِيَ فِي جِزَارَتِهَا مِنْهَا شَيْئاً.

(...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ الْجَزَرِيُّ، أَنَّ مُجَاهِداً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ، أَنَّ النَّبِيَّ ﷺ أَمَرَهُ. بِمِثْلِهِ.

٦٢ ـ باب الاشْتِرَاكِ فِي الهَدْيِ وإجزاء البَقَرَةِ والبَدَنَةِ كُلّ منهما عن سَبْعَةٍ

٣٥٠ ـ (١٣١٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَةِ: الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

٣٥١ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الإِبِلِ وَالْبَقَرِ: كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

٣٥٢ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَنَحَرْنَا الْبَعِيرَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

٣٥٣ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْنَا مَعَ النَّبِيِّ ﷺ فِي الْحَجِّ

A man asked Jabir: "Could one share in (sacrificing) a cow as he shares in (sacrificing) a camel?" he said: "Is it not but one of the sacrificial animals?" Jabir "Allah be pleased with him" attended (the occasion of) Hudaibiya, and he said: We slaughtered seventy sacrificial animals, and every seven persons of us shared in one sacrifice.

354-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated, telling about the Hajj performed by The Messenger of Allah "Allah's blessing and peace be upon him": He (The Prophet) ordered us, as we were about to put off Ihram, to offer sacrificial animals, in such a way that every group (containing of seven persons) of us would share in one sacrificial animal. That was when he ordered them to put off Ihram from their Hajj.

355-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We offered the Umra of Mut'a along with The Messenger of Allah "Allah's blessing and peace be upon him" and we sacrificed a cow on behalf of (every) seven persons of us, who shared in it.

356-(1319) Jabir Ibn Abdullah "Allah be pleased with both" narrated: On the day of Sacrificing, The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed a cow on behalf of A'isha.

357-(...) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed on behalf of his wives, (or sacrificed a cow on behalf of A'isha in her Hajj, according to the narration of Abu Bakr).

[63] Slaughtering camels while being fettered, in a standing posture

358-(1320) Ziyad Ibn Jubair narrated that Ibn Umar "Allah be pleased with both" came upon a man who was slaughtering his (sacrificial) camel which was kneeling down. Upon this he said to him: "Let it be in a standing posture and fettered (and then slaughter it) according to the Sunna of your Prophet "Allah's blessing and peace be upon him"."

[64] It is desirable to send the sacrificial animals to the Sanctuary if one does not want to go himself, and it is desirable to garland them, and twisting the garlands, and their sender does not become in a state of Ihram, with the result that nothing would become unlawful for him

359-(1321) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to send the sacrificial animals from Medina and I used to twist the garlands for them; and he did not keep away from any of these things from which a Muhrim keeps away.

وَالْعُمْرَةِ: كُلُّ سَبْعَةٍ فِي بَدَنَةٍ. فَقَالَ رَجُلٌ لِجَابِرٍ: أَيُشْتَرَكُ فِي الْبَدَنَةِ مَا يُشْتَرَكُ فِي الْجَزُورِ؟ قَالَ: مَا هِيَ إِلاَّ مِنَ الْبُدْنِ.

وَحَضَرَ جَابِرٌ الْحُدَيْبِيَةَ قَالَ: نَحَرْنَا يَوْمَئِذٍ سَبْعِينَ بَدَنَةً: اشْتَرَكْنَا كُلُّ سَبْعَةٍ فِي بَدَنَةٍ.

٣٥٤ ـ (...) ـ وحدثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ حَجَّةِ النَّبِيِّ ﷺ قَالَ: فَأَمَرَنَا إِذَا أَحْلَلْنَا أَنْ نُهْدِيَ، وَيَجْتَمِعَ النَّفَرُ مِنَّا فِي الْهَدِيَّةِ، وَذٰلِكَ حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا مِنْ حَجِّهِمْ. فِي هٰذَا الْحَدِيثِ.

٣٥٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَمَتَّعُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ، فَنَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ، نَشْتَرِكُ فِيهَا.

٣٥٦ ـ (١٣١٩) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ.

٣٥٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ. وَفِي حَدِيثِ ابْنِ بَكْرٍ: عَنْ عَائِشَةَ، بَقَرَةً فِي حَجَّتِهِ.

٦٣ ـ بَابُ نَحْرِ الْبُدْنِ قِيَاماً مُقَيَّدَةً

٣٥٨ ـ (١٣٢٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عُمَرَ أَتَى عَلَى رَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ بَارِكَةً. فَقَالَ: ابْعَثْهَا قِيَاماً مُقَيَّدَةً، سُنَّةَ نَبِيِّكُمْ ﷺ.

[البخاري: كتاب الحج، باب نحر الإبل مقيدة، رقم: ١٧١٣].

٦٤ ـ بَابُ اسْتِحْبَابِ بَعْثِ الْهَدْيِ إِلَى الْحَرَمِ لِمَنْ لا يُرِيدُ الذَّهَابَ بِنَفْسِهِ، وَاسْتِحْبَابِ تَقْلِيدِهِ وَفَتْلِ الْقَلائِدِ، وَأَنَّ بَاعِثَهُ لا يَصِيرُ مُحْرِماً، وَلا يَحْرُمُ عَلَيْهِ شَيْءٌ بِذٰلِكَ

٣٥٩ ـ (١٣٢١) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ، فَأَفْتِلُ قَلائِدَ

(...) The same was narrated by Yunus, on the authority of Ibn Shihab, with the same chain of transmitters.

360-(...) A'isha "Allah be pleased with her" narrated: As if I am observing myself, twisting the garlands of the sacrificial animals of The Prophet "Allah's blessing and peace be upon him"...and the rest is the same.

361-(...) Abd Ar-Rahman Ibn Al-Qasim narrated from his father: I heard A'isha "Allah be pleased with her" saying: I used to twist the garlands of the sacrificial animals of The Messenger of Allah "Allah's blessing and peace be upon him" with my own hands, and then, he would not keep away or avoid anything (of those from which the Muhrim keeps away).

362-(...) A'isha "Allah be pleased with her" narrated: I twisted the garlands for the sacrifices of the Prophet; and then he marked and garlanded them. Then he made them proceed to the House, but he remained in Medina, and nothing, permissible for him before (as a non-Muhrim), was regarded as unlawful for him then .

363-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to send the sacrificial animals (to the House) and I used to twist the garlands for them; and he did not keep away from anything from which a non-Muhrim does not refrain.

364-(...) Al-Qasim narrated from A'isha, the mother of believers, "Allah be pleased with her": I twisted the garlands of the sacrifices from the wool which was with me. Then, The Messenger of Allah "Allah's blessing and peace be upon him" remained non-Muhrim among us, and he would do what the non-Muhrim could do with his wife, or do what a man could do with his wife

365-(...) A'isha "Allah be pleased with her" narrated: I observed myself twisting the garlands of the sacrificial animals of sheep for The Messenger of Allah "Allah's blessing and peace be upon him", and he would send them (to the House) and stay among us (in Medina) as a non-Muhrim.

366-(...) A'isha "Allah be pleased with her" narrated: I twisted the garlands of the sacrifices of The Prophet "Allah's blessing and peace be upon him" and he garlanded them and sent them (to the House). Then he stayed (among us in Medina) without refraining from anything from which a Muhrim keeps away.

هَدْيِهِ، ثُمَّ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[البخاري: كتاب الحج، باب فتل القلائد للبدن والبقر، رقم: ١٦٩٨].

٣٦٠ ـ (...) ـ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٣٦١ ـ (...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَخَلَفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَيَّ، أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ، بِنَحْوِهِ.

(...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ، ثُمَّ لاَ يَعْتَزِلُ شَيْئاً وَلاَ يَتْرُكُهُ.

٣٦٢ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلاَئِدَ بُدْنِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلاًّ.

[البخاري: كتاب الحج، باب من أشعر وقلّد بذي الحليفة ثم أحرم، رقم: ١٦٩٦].

٣٦٣ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ وَأَبِي قِلاَبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْعَثُ بِالْهَدْيِ. أَفْتِلُ قَلاَئِدَهَا بِيَدَيَّ. ثُمَّ لاَ يُمْسِكُ عَنْ شَيْءٍ لاَ يُمْسِكُ عَنْهُ الْحَلاَلُ.

٣٦٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَلْتُ تِلْكَ الْقَلاَئِدَ مِنْ عِهْنٍ كَانَ عِنْدَنَا، فَأَصْبَحَ فِينَا رَسُولُ اللَّهِ ﷺ حَلاَلاً، يَأْتِي مَا يَأْتِي الْحَلاَلُ مِنْ أَهْلِهِ، أَوْ يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

[البخاري: كتاب الحج، باب القلائد من العهن، رقم: ١٧٠٥].

٣٦٥ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتِلُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَنَمِ، فَيَبْعَثُ بِهِ. ثُمَّ يُقِيمُ فِينَا حَلاَلاً.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠٣].

٣٦٦ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَتَلْتُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ، فَيُقَلِّدُ هَدْيَهُ ثُمَّ يَبْعَثُ بِهِ ثُمَّ يُقِيمُ، لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠٢].

367-(...) A'isha "Allah be pleased with her" narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent many goats to the House as sacrifice, and he garlanded them.

368-(...) A'isha "Allah be pleased with her" narrated: We used to garland the sheep and send them (to the House as sacrifice), and The Messenger of Allah "Allah's blessing and peace be upon him" would remain non-Muhrim, and nothing would become unlawful to him.

369-(...) Amra Bint Abd Ar-Rahman narrated: Ziyad Ibn Abu Sufyan wrote to A'isha "Allah be pleased with her": "Ibn Abbas "Allah be pleased with both" stated: "Whoever sends his Sacrifice (to the Ka'ba), all things which are illegal for a pilgrim become illegal for that person till he slaughters it (on the tenth of Dhul-Hijja)." I sent my sacrifice (to the House), so, send to me your opinion (concerning this matter)." A'isha "Allah be pleased with her" said: "It is not like what Ibn Abbas had said. I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks with his own hands, and sent them with my father. Yet nothing permitted by Allah (for the non-Muhrim) was considered illegal for Allah's Apostle "Allah's blessing and peace be upon him" till his sacrifices was slaughtered. "

370-(...) Masruq narrated: I heard A'isha from behind the screen, clapping and saying: I used to twist the garlands of the sacrificial animals of The Prophet "Allah's blessing and peace be upon him", and then he would send them (to the House). But, he would not refrain from anything from which the Muhrim keeps away until his sacrifice was slaughtered.

(...) Masruq narrated from A'isha "Allah be pleased with her" the same about The Prophet "Allah's blessing and peace be upon him".

[65] It is permissible to ride the sacrificial animal when there is need for that

371-(1322) Abu Huraira " Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial animal. He said to him: "Ride it." The man said: "O Messenger of Allah! It is a sacrificial animal." He said to him: "Ride it, (and said in the second or in the third time) woe to you!"

(...) The same was narrated on the authority of Al-A'raj, with the same chain of transmitters, and (mentioned that the narrator) said: While a man was driving a garlanded sacrificial animal.

٣٦٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَىٰ رَسُولُ اللَّهِ ﷺ، مَرَّةً إِلَى الْبَيْتِ غَنَماً، فَقَلَّدَهَا.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠١].

٣٦٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي مُحَمَّدُ بْنُ جُحَادَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقَلِّدُ الشَّاءَ فَنُرْسِلُ بِهَا، وَرَسُولُ اللَّهِ ﷺ حَلاَلٌ، لَمْ يَحْرُمْ عَلَيْهِ مِنْهُ شَيْءٌ.

٣٦٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ: أَنَّ ابْنَ زِيَادٍ كَتَبَ إِلَىٰ عَائِشَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: مَنْ أَهْدَىٰ هَدْياً حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ، حَتَّىٰ يُنْحَرَ الْهَدْيُ. وَقَدْ بَعَثْتُ بِهَدْيِي، فَاكْتُبِي إِلَيَّ بِأَمْرِكِ. قَالَتْ عَمْرَةُ: قَالَتْ عَائِشَةُ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ: أَنَا فَتَلْتُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَىٰ رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ، حَتَّىٰ نُحِرَ الْهَدْيُ.

[البخاري: كتاب الحج، باب من قلّد القلائد بيده، رقم: ١٧٠٠].

٣٧٠ ـ (...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: سَمِعْتُ عَائِشَةَ، وَهِيَ مِنْ وَرَاءِ الْحِجَابِ تُصَفِّقُ وَتَقُولُ: كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ يَبْعَثُ بِهَا، وَمَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ، حَتَّىٰ يُنْحَرَ هَدْيُهُ.

[البخاري: كتاب الحج، باب تقليد الغنم، رقم: ١٧٠٤].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ. كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ عَنِ النَّبِيِّ ﷺ.

٦٥ ـ بابُ جَوَازِ رُكُوبِ الْبَدَنَةِ الْمُهْدَاةِ لمن احْتَاجَ إليها

٣٧١ ـ (١٣٢٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَىٰ رَجُلاً يَسُوقُ بَدَنَةً. فَقَالَ: «ارْكَبْهَا» قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا بَدَنَةٌ. فَقَالَ: «ارْكَبْهَا، وَيْلَكَ» فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

[البخاري: كتاب الحج، باب ركوب البدن، رقم: ١٦٨٩].

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، بِهَذَا الإِسْنَادِ. وَقَالَ: بَيْنَمَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً.

372-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from the traditions of (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): While a man was driving a garlanded sacrificial animal, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Ride it!" he (the man) said: "(It is) a sacrificial animal, O Messenger of Allah!" he (The Prophet) said: "Woe to you! Ride it! Woe to you! Ride it!"

373-(1323) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" passed by a man who was driving a sacrificial animal, and said to him: "Ride it!" he (the man) said: "It is a sacrificial animal!" he (The Prophet) said: "Ride on it" twice or thrice.

374-(...) Anas "Allah be pleased with him" narrated: A sacrificial animal was made to pass beside The Prophet "Allah's blessing and peace be upon him", who said (to its owner): "Ride on it!" he (the man) said: "It is a sacrificial camel or animal." He (The Prophet) said: "Even if it is so (you could ride on it)."

(...)Anas "Allah be pleased with him" narrated: A sacrificial animal was made to pass beside The Prophet "Allah's blessing and peace be upon him"...and the rest is the same.

375-(1324) Abu Az-Zubair narrated: I heard Jabir "Allah be pleased with him" saying, and he was asked about riding on the sacrificial animal: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Ride on it fairly if you are forced to that, until you find (another) mount."

376-(...) Abu Az-Zubair narrated: I asked Jabir "Allah be pleased with him" about riding on the sacrificial animal. Upon this he said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Ride on it fairly if you are forced to that, until you find (another) mount."

[66] What is to be done with the sacrificial animal if it gets exhausted on the way

377-(1325) Musa Ibn Salama Al-Hudhali narrated: I set out along with Sinan Ibn Salama for Umra, and Sinan set out with a sacrificial animal, which he was driving. On the way, it stopped and became exhausted. He was unable (to know what to do) with it, if it completely stopped and became too weak to move forward, then, how would he bring it (to the House to be sacrificed)? He said: "If I came to the town, I would ask for the

٣٧٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: بَيْنَمَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ، ارْكَبْهَا» فَقَالَ: بَدَنَةٌ يَا رَسُولَ اللَّهِ. قَالَ: «وَيْلَكَ، ارْكَبْهَا. وَيْلَكَ، ارْكَبْهَا».

٣٧٣ ـ (١٣٢٣) ـ وحدّثني عَمْرٌو النَّاقِدُ وَسُرَيْجُ بْنُ يُونُسَ. قَالاَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَسُوقُ بَدَنَةً. فَقَالَ: «ارْكَبْهَا» فَقَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا» مَرَّتَيْنِ أَوْ ثَلاَثاً.

٣٧٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ أَنَسٍ قَالَ: سَمِعْتُهُ يَقُولُ: مُرَّ عَلَى النَّبِيِّ ﷺ بِبَدَنَةٍ أَوْ هَدِيَّةٍ. فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ أَوْ هَدِيَّةٌ. فَقَالَ: «وَإِنْ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ: حَدَّثَنِي بُكَيْرُ بْنُ الأَخْنَسِ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: مُرَّ عَلَى النَّبِيِّ ﷺ بِبَدَنَةٍ. فَذَكَرَ مِثْلَهُ.

٣٧٥ ـ (١٣٢٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ سُئِلَ عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا، حَتَّىٰ تَجِدَ ظَهْراً».

٣٧٦ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِراً عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ، حَتَّىٰ تَجِدَ ظَهْراً».

٦٦ ـ باب ما يُفعلُ بالهَدْي إذا عَطِبَ في الطريق

٣٧٧ ـ (١٣٢٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ قَالَ: انْطَلَقْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ مُعْتَمِرَيْنِ. قَالَ: وَانْطَلَقَ سِنَانٌ مَعَهُ بِبَدَنَةٍ يَسُوقُهَا، فَأَزْحَفَتْ عَلَيْهِ بِالطَّرِيقِ، فَعَيِيَ بِشَأْنِهَا. إِنْ هِيَ أُبْدِعَتْ كَيْفَ يَأْتِي بِهَا. فَقَالَ: لَئِنْ قَدِمْتُ الْبَلَدَ لأَسْتَحْفِيَنَّ عَنْ ذٰلِكَ.

religious verdict concerning that (matter)." Then, I proceeded in the forenoon, and when we reached the town, he said to me: "Come along with me to Ibn Abbas, in order to talk to him (about this matter)." Then, (we came to him, and) he mentioned to him the state of his sacrificial animal. Upon this he (Ibn Abbas) said: "No doubt, you have found the one who knows best (about such affairs). Allah's Apostle "Allah's blessing and peace be upon him" sent sixteen sacrificial animals with a man whom he made in charge of them. He set out and then returned and said: "O Messenger of Allah! What would I do with those who get completely exhausted and become too weak to move forward?" He (The Prophet) said: "Slaughter them, dye their sandals (which are tied round their necks to distinguish them as sacrifices from other camels) in their blood, and put them on the sides of their humps, and neither you nor anyone in your company should eat anything of them."

(...) Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" sent eighteen sacrificial animals with a man...and the rest is the same as narrated by Abd Al-Warith, without mentioning the beginning of it.

378-(1326) Ibn Abbas "Allah be pleased with both" narrated that Dhu'aib: Abu Qabisa told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to send with him the sacrificial animals, and then say: "If anyone of them got exhausted (on the way), and you became afraid that it might die, then slaughter it, dye its sandal (which is tied round its neck to distinguish it as a sacrifice from other camels) in its blood, and put them on the sides of its hump, and neither you nor anyone in your company should eat anything of it."

[67] The Farewell circumambulation (round Ka'ba) is essential, and the menstruating woman is exempted from offering it

379-(1327) Tawus narrated from Ibn Abbas "Allah be pleased with both": The people used to depart (through) everyway (after completing the rites of Hajj), until The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you depart until he offers the last circumambulation round the House (as his last act)." Zuhair said: (He said) "to depart everyway" and did not say: "through everyway."

380-(1328) Ibn Abbas "Allah be pleased with both" narrated: The people were ordered to offer the last circumambulation round the House (as their last act), but the menstruating woman was exempted from it.

قَالَ: فَأَضْحَيْتُ، فَلَمَّا نَزَلْنَا الْبَطْحَاءَ قَالَ: انْطَلِقْ إِلَى ابْنِ عَبَّاسٍ نَتَحَدَّثُ إِلَيْهِ. قَالَ: فَذَكَرَ لَهُ شَأْنَ بَدَنَتِهِ. فَقَالَ: عَلَى الْخَبِيرِ سَقَطْتَ. بَعَثَ رَسُولُ اللَّهِ ﷺ بِسِتَّ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ وَأَمَرَهُ فِيهَا. قَالَ: فَمَضَى ثُمَّ رَجَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ بِمَا أُبْدِعَ عَلَيَّ مِنْهَا؟ قَالَ: «انْحَرْهَا، ثُمَّ اصْبَغْ نَعْلَيْهَا فِي دَمِهَا، ثُمَّ اجْعَلْهُ عَلَى صَفْحَتِهَا، وَلاَ تَأْكُلْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ».

(...) ـ **وحدّثناه** يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ ـ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِثَمَانَ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ.

٣٧٨ ـ (١٣٢٦) ـ **حدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ذُؤَيْباً أَبَا قَبِيصَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ ثُمَّ يَقُولُ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ، فَخَشِيتَ عَلَيْهِ مَوْتاً، فَانْحَرْهَا، ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْرِبْ بِهِ صَفْحَتَهَا، وَلاَ تَطْعَمْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ».

٦٧ ـ بابُ وُجُوبِ طَوَافِ الوَدَاعِ وسُقُوطِه عن الحَائِضِ

٣٧٩ ـ (١٣٢٧) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ».

قَالَ زُهَيْرٌ: يَنْصَرِفُونَ كُلَّ وَجْهٍ. وَلَمْ يَقُلْ: فِي.

٣٨٠ ـ (١٣٢٨) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلاَّ أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ.

[البخاري: كتاب الحيض، باب المرأة تحيض بعد الإفاضة، رقم: ٣٢٩].

381-(...) Tawus narrated: I was with Ibn Abbas when Zaid Ibn Thabit said to him: "Do you give the verdict that the menstruating woman should depart before she performs the last circumambulation round the House?" Ibn Abbas said to him: "If it (such a verdict) is not so, then, ask so-and-so Al-Ansariyya: Did The Messenger of Allah "Allah's blessing and peace be upon him" order her to do so (i.e. to offer the last circumambulation though she was menstruating)?" he (the narrator) said: Then, Zaid Ibn Thabit returned to Ibn Abbas smiling (after he had asked the woman referred to) and said: "I do not think but that you have told the truth."

382-(1211) Both of Abu Salama and Urwa narrated that A'isha "Allah be pleased with her" said: Safiyya Bint Huyai got her menses after she had offered the Ifada circumambulation. A'isha said: I informed The Messenger of Allah "Allah's blessing and peace be upon him" of her menses. Upon this he said: "Is she going to detain us (from departing)?" A'isha said: I said to him: "O Messenger of Allah! She poured down and offered the Ifada circumambulation round the House. Then, she got her menses after she had performed Ifada circumambulation." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let her depart."

383-(...) The same was narrated by Yunus, on the authority of Ibn Shihab, with the same chain of transmitters.

(...) Abd Ar-Rahman Ibn Al-Qasim narrated from his father from A'isha that she informed The Messenger of Allah "Allah's blessing and peace be upon him" that Safiyya had got her menses...and the rest is the same as narrated by Az-Zuhri.

384-(...) Al-Qasim Ibn Muhammad narrated from A'isha "Allah be pleased with her": We were afraid that Safiyya might get her menses before offering the Ifada circumambulation. (But it did not happen, because she got her menses after offering Ifada circumambulation). The Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "Is Safiyya going to detain us?" we said to him that she had offered Ifada circumambulation. He said: "Then, it is not (that she will detain us)."

385-(...) A'isha "Allah be pleased with her" narrated that she said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Safiyya Bint Huyai got her menses." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, she might detain us. Did she not offered the (Ifada) circumambulation round the House along with you?" They answered in the affirmative. Upon this he said: "Then, you could depart."

٣٨١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ، إِذْ قَالَ زَيْدُ بْنُ ثَابِتٍ: تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِمَّا لاَ، فَسَلْ فُلاَنَةَ الأَنْصَارِيَّةَ، هَلْ أَمَرَهَا بِذَلِكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فَرَجَعَ زَيْدُ بْنُ ثَابِتٍ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ، وَهُوَ يَقُولُ: مَا أَرَاكَ إِلاَّ قَدْ صَدَقْتَ.

٣٨٢ ـ (١٢١١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ، أَنَّ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ. قَالَتْ عَائِشَةُ: فَذَكَرْتُ حَيْضَتَهَا لِرَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحَابِسَتُنَا هِيَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ، ثُمَّ حَاضَتْ بَعْدَ الإِفَاضَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْتَنْفِرْ».

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٤٠١].

٣٨٣ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَىٰ ـ قَالَ أَحْمَدُ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، قَالَتْ: طَمِثَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، زَوْجُ النَّبِيِّ ﷺ، فِي حَجَّةِ الْوَدَاعِ بَعْدَمَا أَفَاضَتْ طَاهِراً، بِمِثْلِ حَدِيثِ اللَّيْثِ.

(...) ـ وحدّثنا قُتَيْبَةُ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا لَيْثٌ: (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ. كُلُّهُمْ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ: أَنَّ صَفِيَّةَ قَدْ حَاضَتْ. بِمَعْنَىٰ حَدِيثِ الزُّهْرِيِّ.

٣٨٤ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَتَخَوَّفُ أَنْ تَحِيضَ صَفِيَّةُ قَبْلَ أَنْ تُفِيضَ. قَالَتْ: فَجَاءَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَحَابِسَتُنَا صَفِيَّةُ؟» قُلْنَا: قَدْ أَفَاضَتْ. قَالَ: «فَلاَ إِذَنْ».

[البخاري: كتاب الحج، باب الزيارة يوم النحر، رقم: ١٧٣٣].

٣٨٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَٰنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ قَدْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ؟» قَالُوا: بَلَىٰ. قَالَ: «فَاخْرُجْنَ».

[البخاري: كتاب الحيض، باب المرأة تحيض بعد الإفاضة، رقم: ٣٢٨].

386-(...) Abu Salama narrated from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" wanted from Safiyya what a man wants from his wife (i.e. to have sexual intercourse with her). We said to him: "She is menstruating, O Messenger of Allah." He said: "Then, she is going to detain us (from departure)." They said: "O Messenger of Allah! She visited (and circumambulated the House) on the day of Sacrificing "Nahr"." Upon this he said: "Then, let her depart along with you."

387-(...) Al-Aswad narrated from A'isha "Allah be pleased with her": When The Messenger of Allah "Allah's blessing and peace be upon him" intended to depart, Safiyya stood at the door of her tent, sad and depressed (because she had got her menses before offering the last circumambulation). Upon this he (The Prophet) said to her: "Let you be barren and shave-headed! You are going to detain us." Then, he said to her: "Had you offered the Ifada circumambulation on the day of Sacrificing "Nahr"?" she replied in the affirmative. He said: "Then, you could depart."

(...) The same was narrated on the authority of A'isha, through another chain of transmitters, without mentioning "sad and depressed".

[68] It is desirable for the pilgrim or anyone else to enter the Ka'ba, and pray, and supplicate (to Allah) everywhere in it

388-(1329) Abdullah Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'ba, accompanied by Usama, Bilal and Uthman Ibn Talha the Keeper (of the Ka'ba),. He closed the door and stayed in it for some time. Ibn Umar "Allah be pleased with both" said: I asked Bilal when he came out about what The Messenger of Allah "Allah's blessing and peace be upon him" had done there. He said: "He (took such a position as) made two pillars on his left side, one pillar on his right, and three pillars behind him. The House at that time was resting on six pillars. Then, he offered prayer."

389-(...) Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" (arrived in Mecca and) came to the courtyard of Ka'ba on the day of Victory. He sent for Uthman Ibn Talha who brought the key. He opened the gate and The Prophet "Allah's blessing and peace be upon him", Bilal, Usama Ibn Zaid and Uthman Ibn Talha entered Ka'ba. He (The Prophet) ordered that its door should be closed. They stayed there for a while, after which the door

٣٨٦ ـ (...) ـ حدّثني الْحَكَمُ بْنُ مُوسَىٰ: حَدَّثَنِي يَحْيَى بْنُ حَمْزَةَ، عَنِ الأَوْزَاعِيِّ ـ لَعَلَّهُ قَالَ ـ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرَادَ مِنْ صَفِيَّةَ بَعْضَ مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقَالُوا: إِنَّهَا حَائِضٌ يَا رَسُولَ اللَّهِ، قَالَ: «وَإِنَّهَا لَحَابِسَتُنَا؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ زَارَتْ يَوْمَ النَّحْرِ. قَالَ: «فَلْتَنْفِرْ مَعَكُمْ».

٣٨٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ، إِذَا صَفِيَّةُ عَلَىٰ بَابِ خِبَائِهَا كَئِيبَةً حَزِينَةً. فَقَالَ: «عَقْرَىٰ حَلْقَىٰ، إِنَّكِ لَحَابِسَتُنَا» ثُمَّ قَالَ لَهَا: «أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ. قَالَ: «فَانْفِرِي».

[البخاري: كتاب الطلاق، باب قول الله تعالى: ﴿ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن﴾، رقم: ٥٣٢٩].

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ. جَمِيعاً عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ. نَحْوَ حَدِيثِ الْحَكَمِ، غَيْرَ أَنَّهُمَا لاَ يَذْكُرَانِ: كَئِيبَةً حَزِينَةً.

[البخاري: كتاب الحج، باب الإدلاج من المحصب، رقم: ١٧٧١].

٦٨ ـ بابُ اسْتِحْبَابِ دُخُولِ الكَعْبَةِ للحَاجِّ وغيره والصَّلاة فيها والدُّعَاءِ في نواحيها كلها

٣٨٨ ـ (١٣٢٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، ثُمَّ مَكَثَ فِيهَا. قَالَ ابْنُ عُمَرَ: فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ: مَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: جَعَلَ عَمُودَيْنِ عَنْ يَسَارِهِ، وَعَمُوداً عَنْ يَمِينِهِ، وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَىٰ سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّىٰ.

[البخاري: كتاب الصلاة، باب قول الله تعالى: ﴿واتخذوا من مقام إبراهيم مصلى﴾، رقم: ٣٩٧].

٣٨٩ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ فَنَزَلَ بِفِنَاءِ الْكَعْبَةِ، وَأَرْسَلَ إِلَى عُثْمَانَ بْنِ طَلْحَةَ، فَجَاءَ بِالْمِفْتَحِ، فَفَتَحَ الْبَابَ. قَالَ: ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَبِلاَلٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، وَأَمَرَ بِالْبَابِ فَأُغْلِقَ، فَلَبِثُوا فِيهِ مَلِيًّا، ثُمَّ فَتَحَ الْبَابَ. فَقَالَ عَبْدُ اللَّهِ:

was opened. Abdullah added: I quickly ran ahead of people and received The Messenger of Allah "Allah's blessing and peace be upon him" coming out followed by Bilal. I asked Bilal whether The Messenger of Allah "Allah's blessing and peace be upon him" had prayed in it. Bilal replied: "Yes." I asked: "Where did he offer prayer?" He replied: "Between the two pillars in front of him." I forgot to ask him how much he (The Prophet) prayed.

390-(...) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" came on the day of Victory, riding a she-camel owned by Usama. He made it kneel down at the courtyard of Ka'ba. Then, he called upon Uthman Ibn Talha to bring him the key. He (Uthman) went to his mother (to take the key from her), but she refused to give it to him. he said to her: "By Allah! You should give it to me, otherwise, this sword would be thrust into my side." So, she gave it to him. he brought it to The Prophet "Allah's blessing and peace be upon him", whom he gave it. Then, he opened the door...and the rest is the same as narrated by Hammad Ibn Zaid.

391-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'ba, accompanied by Bilal, Usama and Uthman Ibn Talha. They closed the door (and kept it closed) for a long time, after which the door was opened. I was the first to enter, where I met Bilal, whom I asked: "Where did The Messenger of Allah "Allah's blessing and peace be upon him" offer the prayer?" he said: "Between the two front pillars." But, I forgot to ask him how much The Prophet "Allah's blessing and peace be upon him" prayed.

392-(...) Ibn Umar "Allah be pleased with both" narrated: I reached Ka'ba at the time when The Messenger of Allah "Allah's blessing and peace be upon him", Bilal and Usama had just entered, and Uthman Ibn Talha had closed the door for them. They remained there for a while, after which the door was opened. The Prophet "Allah's blessing and peace be upon him" came out, and I went upstairs and entered the House. I asked where The Messenger of Allah "Allah's blessing and peace be upon him" had offered prayer. They said: "At this very location." However, I forgot to ask them how much he prayed.

393-(...) Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him", Usama Ibn Zaid, Bilal and Uthman Ibn Talha entered the House and closed the door. When they

فَبَادَرْتُ النَّاسَ فَتَلَقَّيْتُ رَسُولَ اللَّهِ ﷺ خَارِجاً، وَبِلاَلٌ عَلَىٰ إِثْرِهِ، فَقُلْتُ لِبِلاَلٍ: هَلْ صَلَّىٰ فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قُلْتُ: أَيْنَ؟ قَالَ: بَيْنَ الْعَمُودَيْنِ، تِلْقَاءَ وَجْهِهِ.

قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّىٰ.

٣٩٠ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ، عَامَ الْفَتْحِ، عَلَى نَاقَةٍ لأُسَامَةَ بْنِ زَيْدٍ، حَتَّىٰ أَنَاخَ بِفِنَاءِ الْكَعْبَةِ، ثُمَّ دَعَا عُثْمَانَ بْنَ طَلْحَةَ فَقَالَ: «ائْتِنِي بِالْمِفْتَاحِ»، فَذَهَبَ إِلَىٰ أُمِّهِ، فَأَبَتْ أَنْ تُعْطِيَهُ. فَقَالَ: وَاللَّهِ، لَتُعْطِينَهُ أَوْ لَيَخْرُجَنَّ هٰذَا السَّيْفُ مِنْ صُلْبِي. قَالَ: فَأَعْطَتْهُ إِيَّاهُ، فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَدَفَعَهُ إِلَيْهِ، فَفَتَحَ الْبَابَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

٣٩١ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، وَمَعَهُ أُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَجَافُوا عَلَيْهِمُ الْبَابَ طَوِيلاً، ثُمَّ فُتِحَ، فَكُنْتُ أَوَّلَ مَنْ دَخَلَ فَلَقِيتُ بِلاَلاً، فَقُلْتُ: أَيْنَ صَلَّىٰ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ، فَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّىٰ رَسُولُ اللَّهِ ﷺ؟.

٣٩٢ ـ (...) ـ **وحدّثني** حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ انْتَهَىٰ إِلَى الْكَعْبَةِ وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلاَلٌ وَأُسَامَةُ، وَأَجَافَ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ. قَالَ: فَمَكَثُوا فِيهِ مَلِيًّا، ثُمَّ فُتِحَ الْبَابُ، فَخَرَجَ النَّبِيُّ ﷺ وَرَقِيتُ الدَّرَجَةَ، فَدَخَلْتُ الْبَيْتَ فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هَاهُنَا.

قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُمْ: كَمْ صَلَّىٰ؟.

٣٩٣ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ

opened the door, I was the first to enter. I met Bilal and asked him: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in it?" he said: "Yes, he prayed between the two Yemenite pillars." (i.e. the two pillars which are towards the direction of Yemen).

394-(...) Salim Ibn Abdullah narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having entered the Ka'ba, along with Usama Ibn Zaid, Bilal and Uthman Ibn Talha, and no one else entered with them. Then, it was closed. Abdullah said: Bilal, or Uthman Ibn Talha told me that The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the heart of Ka'ba, between the two Yemenite pillars.

395-(1330) Ibn Juraij narrated that he asked Ata : Did you hear Ibn Abbas "Allah be pleased with both" saying: "You have been ordered to offer circumambulation (round the House) but not to enter into it?" He said: "He did not forbid entering into it (The House). But I heard him saying: "Usama Ibn Zaid told me that when The Messenger of Allah "Allah's blessing and peace be upon him" entered the House, he supplicated in all sides of it, but he did not offer the Prayer therein till he came out. When he came out, he offered two Rak'as in front of the House, and said: "This is your Qibla."" I asked him: "What is meant by its sides? Does it mean its corners?" He said: "In all (sides and corners) of the House there is a Qibla."

396-(1331) Ata narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'ba, wherein there were six pillars, near one of which he stood and supplicated (Allah), but did not offer Prayer.

397-(1332) Isma'il Ibn Abu Khalid narrated: I asked Abdullah Ibn Abu Awfa "Allah be pleased with both", who was a Companion of The Messenger of Allah "Allah's blessing and peace be upon him"" "Did The Messenger of Allah "Allah's blessing and peace be upon him" enter the House during his Umra?" He answered in the negative.

[69] Demolishing and rebuilding Ka'ba

398-(1333) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Had your people not been close to the (period of) unbelief (i.e. they did not embrace Islam but a short while ago), I would have demolished the Ka'ba and I would have rebuilt it on the (original) base set by (The Prophet) Abraham, for when the (people of) Quraish built the Ka'ba, they reduced its (area), and I would also have built a back door."

الْبَيْتَ، هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ فِي أَوَّلِ مَنْ وَلَجَ، فَلَقِيتُ بِلاَلاً فَسَأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّى بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

[البخاري: كتاب الحج، باب إغلاق البيت ويصلي في أي نواحي البيت شاء، رقم: ١٥٩٨].

٣٩٤ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، وَلَمْ يَدْخُلْهَا مَعَهُمْ أَحَدٌ، ثُمَّ أُغْلِقَتْ عَلَيْهِمْ.

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَأَخْبَرَنِي بِلاَلٌ أَوْ عُثْمَانُ بْنُ طَلْحَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي جَوْفِ الْكَعْبَةِ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

٣٩٥ ـ (١٣٣٠) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنِ ابْنِ بَكْرٍ. قَالَ عَبْدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَسَمِعْتَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّمَا أُمِرْتُمْ بِالطَّوَافِ وَلَمْ تُؤْمَرُوا بِدُخُولِهِ. قَالَ: لَمْ يَكُنْ يَنْهَى عَنْ دُخُولِهِ: وَلَكِنِّي سَمِعْتُهُ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ فِيهِ حَتَّى خَرَجَ، فَلَمَّا خَرَجَ رَكَعَ فِي قُبُلِ الْبَيْتِ رَكْعَتَيْنِ وَقَالَ: «هٰذِهِ الْقِبْلَةُ». قُلْتُ لَهُ: مَا نَوَاحِيهَا؟ أَفِي زَوَايَاهَا؟ قَالَ: بَلْ فِي كُلِّ قِبْلَةٍ مِنَ الْبَيْتِ.

٣٩٦ ـ (١٣٣١) ـ **حدّثنا** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ عِنْدَ سَارِيَةٍ فَدَعَا وَلَمْ يُصَلِّ.

٣٩٧ ـ (١٣٣٢) ـ **وحدّثني** سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنِي هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، صَاحِبِ رَسُولِ اللَّهِ ﷺ: أَدَخَلَ النَّبِيُّ ﷺ الْبَيْتَ فِي عُمْرَتِهِ؟ قَالَ: لاَ.

[البخاري: كتاب الحج، باب من لم يدخل الكعبة، رقم: ١٦٠٠].

٦٩ ـ بابُ نَقْضِ الكَعْبَة وبنائها

٣٩٨ ـ (١٣٣٣) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْلاَ حَدَاثَةُ عَهْدِ قَوْمِكِ بِالْكُفْرِ، لَنَقَضْتُ الْكَعْبَةَ، وَلَجَعَلْتُهَا عَلَى أَسَاسِ إِبْرَاهِيمَ ـ فَإِنَّ قُرَيْشاً، حِينَ بَنَتِ الْبَيْتَ، اسْتَقْصَرَتْ ـ وَلَجَعَلْتُ لَهَا خَلْفاً».

[البخاري: كتاب الحج، باب فضل مكة وبنيانها، رقم: ١٥٨٥].

(...) The same was narrated by Ibn Numair, on the authority of Hisham, with the same chain of transmitters.

399-(...) Ibn Umar narrated from A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Do you know that when your people (Quraish) rebuilt the Ka'ba, they decreased it from its original foundation laid by Abraham?" I (A'isha) said: "O Allah's Apostle! Why Do you not rebuild it on its original foundation laid by Abraham?" He replied: "Had it not been for the fact that your people are still close to the (time of) unbelief (because they have recently embraced Islam) I would have done so." Abdullah (Ibn Umar "Allah be pleased with both" said: A'isha must have heard this from Allah's Apostle for in my opinion Allah's Apostle "Allah's blessing and peace be upon him" left touching the two corners of the Ka'ba opposite Al-Hijr only because the Ka'ba was not rebuilt on its original foundations laid by Abraham.

400-(...) Abdullah Ibn Umar narrated that Abdullah Ibn Abu Bakr Ibn Abu Quhafa told about A'isha that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Had your people not been still close to the pre-Islamic period of ignorance (or unbelief), I would have spent the treasure of Ka'ba in the cause of Allah, lowered its gate to the ground, and included in it the (area of) Al-Hijr."

401-(...) Abdullah Ibn Az-Zubair narrated: My aunt (A'isha) told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! Had your nation not been close to the (time of) unbelief, I would have demolished Ka'ba, and made it at a level with the ground. I would also have made two doors for it, one towards the east and the other towards the west, and added to it six cubits from (the area of) Al-Hijr, for Quraish reduced it when they rebuilt the Ka'ba.

402-(...) Ata' reported: The House was burnt during the time of Yazid Ibn Mu'awiya when the people of Sham had fought (in Mecca), it happened to it what was (decreed for it). Ibn Az-Zubair left it (as such) until the people came in the season (of Hajj). He wanted to encourage or incite them (to fight) against the people of Sham. When the people had arrived he said to them: "O people! Give me your opinion regarding the Ka'ba. Should I demolish it and then rebuild it from its original foundation, or should I repair whatever was damaged of it?" Ibn Abbas "Allah be pleased with

(...) ـ وحدّثناه أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ.

٣٩٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ، حِينَ بَنَوُا الْكَعْبَةَ، اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلا تَرُدُّهَا عَلَىٰ قَوَاعِدِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ».

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ، مَا أُرَىٰ رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ، إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَىٰ قَوَاعِدِ إِبْرَاهِيمَ.

[البخاري: كتاب الحج، باب فضل مكة وبنيانها، رقم: ١٥٨٣].

٤٠٠ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ نَافِعاً مَوْلَى ابْنِ عُمَرَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِجَاهِلِيَّةٍ ـ أَوْ قَالَ: بِكُفْرٍ ـ لأَنْفَقْتُ كَنْزَ الْكَعْبَةِ فِي سَبِيلِ اللَّهِ، وَلَجَعَلْتُ بَابَهَا بِالأَرْضِ، وَلأَدْخَلْتُ فِيهَا مِنَ الْحِجْرِ».

٤٠١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، عَنْ سَعِيدٍ ـ يَعْنِي ابْنَ مِينَاءَ ـ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَتْنِي خَالَتِي ـ يَعْنِي عَائِشَةَ ـ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِشِرْكٍ، لَهَدَمْتُ الْكَعْبَةَ فَأَلْزَقْتُهَا بِالأَرْضِ، وَجَعَلْتُ لَهَا بَابَيْنِ: بَاباً شَرْقِيًّا وَبَاباً غَرْبِيًّا، وَزِدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحِجْرِ، فَإِنَّ قُرَيْشاً اقْتَصَرَتْهَا حَيْثُ بَنَتِ الْكَعْبَةَ».

٤٠٢ ـ (...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي ابْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، حِينَ غَزَاهَا أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، تَرَكَهُ ابْنُ الزُّبَيْرِ حَتَّىٰ قَدِمَ النَّاسُ الْمَوْسِمَ. يُرِيدُ أَنْ يُجَرِّئَهُمْ ـ أَوْ يُحَرِّبَهُمْ ـ عَلَىٰ أَهْلِ الشَّامِ، فَلَمَّا صَدَرَ النَّاسُ، قَالَ: يَا أَيُّهَا النَّاسُ،

both" said: "An idea has occurred to me according to which I think that you should repair what was damaged, and leave the House (as such) on which the people embraced Islam and (leave) those stones (in their state) on which the people accepted Islam, and The Messenger of Allah "Allah's blessing and peace be upon him" was sent."

Ibn Az-Zubair said: "If the house of any one of you was burnt, he would not be satisfied until he renews it; then what about the House of your Lord? I would ask Allah (to guide me) to better choice thrice and then I would decide what to do in this matter." After asking Allah (to guide him) to the better choice thrice, he decided to demolish it. The people expected that calamity might fall from heaven on the first person who would climb (over the House to demolish it), till one ascended it and threw down one of its stones. When the people saw that no calamity had befallen him, they followed him, and started demolishing it until it was pulled down to the ground. Then Ibn Az-Zubair set up pillars and hung curtains on them (in order that the people would face them in the prayers as their Qibla, and know the position of Ka'ba). Then, the walls were raised.

Ibn Az-Zubair said: I heard A'isha "Allah be pleased with her" saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the people not been close to (the time of) unbelief, and had I had the (necessary) resources to reconstruct it, I would have included in it five cubits from (the area of) Al-Hijr. I would also have built a door for the people to enter, and a door for them to exit." (Ibn Az-Zubair further added) "Now, I have the resources to spend and I have no fear from the part of the people (that they would object to that)." So he added five cubits from the (area of) Al-Hijr to it, to the extent that there appeared (the original) foundation (laid by The Prophet Abraham), which The people saw. it was upon this base that the wall was raised. The length of the Ka'ba was eighteen cubits. when this addition was made to it (in breadth), the length seemed to be small (in proportion with the breadth). For that reason, ten cubits were added to its length. Two doors were also built, one for entrance and the other for exit.

When Ibn Az-Zubair was killed, Al-Hajjaj wrote to Abd Al-Malik Ibn Marwan telling him about it, stating that Ibn Az-Zubair rebuilt (the House) upon those original foundations (laid by The Prophet Abraham) and which reliable men from among the Meccans had seen. Abd Al-Malik wrote to him: "Criticizing Ibn Az-Zubair (for what he had done) is of no

أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ: أَنْقُضُهَا ثُمَّ أَبْنِي بِنَاءَهَا، أَوْ أُصْلِحُ مَا وَهَى مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ: فَإِنِّي قَدْ فُرِقَ لِي رَأْيٌ فِيهَا، أَرَىٰ أَنْ تُصْلِحَ مَا وَهَى مِنْهَا، وَتَدَعَ بَيْتاً أَسْلَمَ النَّاسُ عَلَيْهِ، وَأَحْجَاراً أَسْلَمَ النَّاسُ عَلَيْهَا وَبُعِثَ عَلَيْهَا النَّبِيُّ ﷺ.

فَقَالَ ابْنُ الزُّبَيْرِ: لَوْ كَانَ أَحَدُكُمُ احْتَرَقَ بَيْتُهُ، مَا رَضِيَ حَتَّىٰ يُجِدَّهُ، فَكَيْفَ بَيْتُ رَبِّكُمْ؟ إِنِّي مُسْتَخِيرٌ رَبِّي ثلاثاً، ثُمَّ عَازِمٌ عَلَىٰ أَمْرِي، فَلَمَّا مَضَى الثَّلاثُ أَجْمَعَ رَأْيَهُ عَلَىٰ أَنْ يَنْقُضَهَا. فَتَحَامَاهُ النَّاسُ أَنْ يَنْزِلَ، بِأَوَّلِ النَّاسِ يَصْعَدُ فِيهِ، أَمْرٌ مِنَ السَّمَاءِ، حَتَّىٰ صَعِدَهُ رَجُلٌ فَأَلْقَىٰ مِنْهُ حِجَارَةً، فَلَمَّا لَمْ يَرَهُ النَّاسُ أَصَابَهُ شَيْءٌ تَتَابَعُوا، فَنَقَضُوهُ حَتَّىٰ بَلَغُوا بِهِ الأَرْضَ، فَجَعَلَ ابْنُ الزُّبَيْرِ أَعْمِدَةً، فَسَتَرَ عَلَيْهَا السُّتُورَ حَتَّى ارْتَفَعَ بِنَاؤُهُ.

وَقَالَ ابْنُ الزُّبَيْرِ: إِنِّي سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلاَ أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّي عَلَىٰ بِنَائِهِ، لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَ أَذْرُعٍ، وَلَجَعَلْتُ لَهَا بَاباً يَدْخُلُ النَّاسُ مِنْهُ، وَبَاباً يَخْرُجُونَ مِنْهُ».

قَالَ: فَأَنَا الْيَوْمَ أَجِدُ مَا أُنْفِقُ وَلَسْتُ أَخَافُ النَّاسَ. قَالَ: فَزَادَ فِيهِ خَمْسَ أَذْرُعٍ مِنَ الْحِجْرِ، حَتَّىٰ أَبْدَى أُسًّا نَظَرَ النَّاسُ إِلَيْهِ، فَبَنَىٰ عَلَيْهِ الْبِنَاءَ. وَكَانَ طُولُ الْكَعْبَةِ ثَمَانِيَ عَشْرَةَ ذِرَاعاً، فَلَمَّا زَادَ فِيهِ اسْتَقْصَرَهُ، فَزَادَ فِي طُولِهِ عَشْرَ أَذْرُعٍ، وَجَعَلَ لَهُ بَابَيْنِ: أَحَدُهُمَا يُدْخَلُ مِنْهُ، وَالآخَرُ يُخْرَجُ مِنْهُ، فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ كَتَبَ الْحَجَّاجُ إِلَىٰ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذٰلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَىٰ أُسٍّ نَظَرَ إِلَيْهِ الْعُدُولُ مِنْ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ: إِنَّا لَسْنَا مِنْ تَلْطِيخِ ابْنِ الزُّبَيْرِ فِي شَيْءٍ: أَمَّا مَا زَادَ فِي طُولِهِ فَأَقِرَّهُ، وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحِجْرِ فَرُدَّهُ إِلَىٰ بِنَائِهِ،

significance for us. As for the addition made by him in length, you should fix it, and as for what he added from the direction of Al-Hijr, revert it to (its previous) foundation. Wall up the door which he had opened." In this way, he (Al-Hajjaj) demolished that (part) and rebuilt it on (its previous) bases.

403-(...) Abdullah Ibn Ubaid narrated that Al-Harith Ibn Abdullah came leading a delegate to Abd Al-Malik Ibn Marwan during his caliphate. Abd Al-Malik said: "I do not think that Abu Khubaib (i.e. Ibn Az-Zubair) heard from A'isha "Allah be pleased with her" what he alleged that he heard from her (concerning the rebuilding of Ka'ba)." Al-Harith said: "But, I myself heard that from her." He said: "What did you hear from her?" He said that she (A'isha) told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your people reduced (an area) from the building of the House, and had they not been still close to the (time of) heathenism, (since they did not embrace Islam but very recently), I would have added to it what they had left out of it. If it seemed to your people after me to rebuild it, then come along with me so as to show you what they have left out of it." He showed her about seven cubits (from the direction of Al-Hijr).

This is the narration transmitted by Abdullah Ibn Ubaid. Al-Walid Ibn Ata added the following: The Messenger of Allah "Allah's blessing and peace be upon him" said (resuming his previous statement): "I would have made two doors at the level of the ground, one towards the east and the other towards the west. Do you know why your people raised its (the House's) door?" She said: "No." He said: "That was out of pride so that none but whomever they wanted should enter into it. When a person intended to get into it, they let him go upstairs, and as he was about to enter, they would push him and he would fall down."

Abd Al-Malik said to Al-Harith: "Did you hear her saying that?" He answered in the affirmative. He (Al-Harith) said that he (Abd Al-Malik) scratched the ground with his stick for some time after which he said: "I wished I had left what he (Ibn Az-Zubair) had done there."

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

404-(...) Abu Qaza'a narrated that while Abd Al-Malik Ibn Marwan was circumambulating Ka'ba, he said: May Allah destroy Ibn Az-Zubair for he tells lies about the Mother of the Believers, when he says: I heard her

وَسُدَّ الْبَابَ الَّذِي فَتَحَهُ، فَنَقَضَهُ وَأَعَادَهُ إِلَىٰ بِنَائِهِ.

٤٠٣ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُبَيْدِ بْنِ عُمَيْرٍ وَالْوَلِيدَ بْنَ عَطَاءٍ يُحَدِّثَانِ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ. قَالَ عَبْدُ اللَّهِ بْنُ عُبَيْدٍ: وَفَدَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ عَلَىٰ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فِي خِلاَفَتِهِ. فَقَالَ عَبْدُ الْمَلِكِ: مَا أَظُنُّ أَبَا خُبَيْبٍ ـ يَعْنِي ابْنَ الزُّبَيْرِ ـ سَمِعَ مِنْ عَائِشَةَ مَا كَانَ يَزْعُمُ أَنَّهُ سَمِعَهُ مِنْهَا. قَالَ الْحَارِثُ: بَلَىٰ، أَنَا سَمِعْتُهُ مِنْهَا. قَالَ: سَمِعْتَهَا تَقُولُ مَاذَا؟ قَالَ: قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ، وَلَوْلاَ حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ، مِنْ بَعْدِي، أَنْ يَبْنُوهُ فَهَلُمِّي لأُرِيَكِ مَا تَرَكُوا مِنْهُ». فَأَرَاهَا قَرِيباً مِنْ سَبْعَةِ أَذْرُعٍ.

هٰذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، وَزَادَ عَلَيْهِ الْوَلِيدُ بْنُ عَطَاءٍ: قَالَ النَّبِيُّ ﷺ: «وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الأَرْضِ شَرْقِيًّا وَغَرْبِيًّا. وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكِ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لاَ. قَالَ: «تَعَزُّزاً أَنْ لاَ يَدْخُلَهَا إِلاَّ مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُونَهُ يَرْتَقِي، حَتَّىٰ إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ».

قَالَ عَبْدُ الْمَلِكِ لِلْحَارِثِ: أَنْتَ سَمِعْتَهَا تَقُولُ هٰذَا؟ قَالَ: نَعَمْ. قال: فَنَكَتَ سَاعَةً بِعَصَاهُ ثُمَّ قَالَ: وَدِدْتُ أَنِّي تَرَكْتُهُ وَمَا تَحَمَّلَ.

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. بِهٰذَا الإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ بَكْرٍ.

٤٠٤ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ أَبِي قَزَعَةَ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، بَيْنَمَا هُوَ

saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: O A'isha! Had your people not been still close to the (time of) heathenism, I would have demolished the House and would have added to it (the area) from Al-Hijr, for your people reduced (the area) from its building." Al-Harith Ibn Abdullah Ibn Abu Rabie'a said: "O Commander of the Believers! Don't say that, for I myself heard the Mother of the Believers saying so." He said: "Had I learnt this before demolishing it, I would have left it in the state in which Ibn Az-Zubair built it."

[70] The walls and the door of Ka'ba

405-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet "Allah's blessing and peace be upon him" replied in the affirmative. I further said: "What is wrong with them? Why have they not included it in the building of the Ka'ba?" He said: "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked: "What about its gate? Why is it so high?" He replied: "Your people did so as to admit into it whomever they liked and prevent whomever they liked. Had not your people been close to the Pre-Islamic Period of ignorance and had not I been afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground."

406-(...) A'isha "Allah be pleased with her" narrated: I asked The Prophet "Allah's blessing and peace be upon him" whether the round wall (near Ka'ba) was part of the Ka'ba...and the rest is the same, according to which she asked: "Why is its door so high that none could ascend to it but upstairs?" he (The Prophet) also said in it: "For fear that they might disapprove it."

[71] Offering Hajj on behalf of the disabled person, in view of his old age or inability, and also offering Hajj on behalf of the dead

407-(1334) Ibn Abbas "Allah be pleased with both" narrated: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face

يَطُوفُ بِالْبَيْتِ إِذْ قَالَ: قَاتَلَ اللَّهُ ابْنَ الزُّبَيْرِ، حَيْثُ يَكْذِبُ عَلَىٰ أُمِّ الْمُؤْمِنِينَ، يَقُولُ: سَمِعْتُهَا تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ، لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ حَتَّىٰ أَزِيدَ فِيهِ مِنَ الْحِجْرِ، فَإِنَّ قَوْمَكِ قَصَّرُوا فِي الْبِنَاءِ» فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ: لاَ تَقُلْ هٰذَا يَا أَمِيرَ الْمُؤْمِنِينَ، فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هٰذَا.

قَالَ: لَوْ كُنْتُ سَمِعْتُهُ قَبْلَ أَنْ أَهْدِمَهُ، لَتَرَكْتُهُ عَلَىٰ مَا بَنَى ابْنُ الزُّبَيْرِ.

٧٠ ـ باب جَدْرِ الكَعْبَةِ وبَابِهَا

٤٠٥ ـ (...) ـ **حدّثنا** سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الأَحْوَصِ: حَدَّثَنَا أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، عَنِ الْجَدْرِ، أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ» قُلْتُ: فَلِمَ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ» قلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً؟ قَالَ: «فَعَلَ ذٰلِكَ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ فِي الْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، لَنَظَرْتُ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْزِقَ بَابَهُ بِالأَرْضِ».

[البخاري: كتاب الحج، باب فضل مكة وبنيانها، رقم: ١٥٨٤].

٤٠٦ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ مُوسَىٰ ـ: حَدَّثَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحِجْرِ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ أَبِي الأَحْوَصِ. وَقَالَ فِيهِ: فَقُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً لاَ يُصْعَدُ إِلَيْهِ إِلاَّ بِسُلَّمٍ؟ وَقَالَ: «مَخَافَةَ أَنْ تَنْفِرَ قُلُوبُهُمْ».

٧١ ـ بابُ الحَجِّ عن العَاجِزِ لِزَمَانَةٍ وهَرَمٍ ونحوهما أو للمَوْتِ

٤٠٧ ـ (١٣٣٤) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ

to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

408-(1335) Ibn Abbas "Allah be pleased with both" narrated from Al-Fadl: A woman from the tribe of Khath'am came and said The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! My father is now an old man, upon whom the obligation of Hajj enjoined by Allah has become due, and he (is so weak that he) cannot sit firm on the back of the Mount; (may I perform Hajj on his behalf?)" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may offer Hajj on his behalf."

[72] The validity of the boy's pilgrimage and the reward of him who enabled him to offer Hajj

409-(1336) Ibn Abbas "Allah be pleased with both" narrated that once, The Prophet "Allah's blessing and peace be upon him" met a group of riders at (the place of) Rawha, whom he asked: "Who are the people?" they said: "(We are among) the Muslims." Then, they asked: "Who are you?" he said: "I'm The Messenger of Allah." A woman (from among them) raised a young boy to him (to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

410-(...) Ibn Abbas "Allah be pleased with both" narrated: A woman raised a young boy of hers (to The Prophet to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

411-(...) Kuraib (the freed slave of Ibn Abbas) narrated: A woman raised a young boy of hers (to The Prophet to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

(...) The same was narrated by Kuraib, on the authority of Ibn Abbas

[73] The Hajj is obligatory once during one's lifetime

412-(1337) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O people! Allah has enjoined Hajj upon you; so perform Hajj." A man asked: "O Messenger of Allah! (Is it to be offered) every year?" He

إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ. قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَىٰ عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

[البخاري: كتاب الحج، باب وجوب الحج وفضله، رقم: ١٥١٣].

٤٠٨ ـ (١٣٣٥) ـ حدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ، أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخٌ كَبِيرٌ، عَلَيْهِ فَرِيضَةُ اللَّهِ فِي الْحَجِّ. وَهُوَ لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ. فَقَالَ النَّبِيُّ ﷺ: «فَحُجِّي عَنْهُ».

[البخاري: كتاب جزاء الصيد، باب الحج عمن لا يستطيع الثبوت على الراحلة، رقم: ١٨٥٣].

٧٢ ـ بابُ صِحَّةِ حَجِّ الصَّبِيِّ وأَجْرِ مَنْ حَجَّ به

٤٠٩ ـ (١٣٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ لَقِيَ رَكْباً بِالرَّوْحَاءِ. فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

٤١٠ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

٤١١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

(...) ـ وحدّثنا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِهِ.

٧٣ ـ باب فَرْضِ الحَجِّ مرةً في العُمر

٤١٢ ـ (١٣٣٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرَشِيُّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ، قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ:

(the Prophet) kept silent, and he (the man) repeated (his question) thrice, after which The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I said "yes", it would become obligatory (for you to offer it every year) and you would not be able to do it." Then he said: "Just (stick to my orders and) abandon (asking) me so long as I left you (and did not order you to do a certain thing). However, those who were before you were destroyed for their excessive questions, and their disputes with their Prophets. So when I order you to do anything, do it as much as is within your power, and when I forbid you to do anything, then leave it."

[74] The woman should not travel for Hajj or anything else without a Mahram (a person whom she cannot marry)

413-(1338) Nafi narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman should not travel on a three-day journey without a Mahram" (her husband or one to whom she could not be married such as her father, brother, grandfather or so).

(...) The same was narrated by Ibn Numair, on the authority of Ubaidullah, with the same chain of transmitters.

414-(...) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman, who believes in Allah and the Last Day, to travel on a three-day journey without a Mahram."

415-(827) Qaza'a narrated: I heard from Abu Sa'id a Hadith, which I admired. I asked him: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Would then I tell about The Messenger of Allah "Allah's blessing and peace be upon him" what I did not hear (from him)?" I heard him saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (with the purpose of religious devotion) except for three mosques: this mosque of mine, the Sacred Mosque (of Ka'ba), and the Furthest mosque (of Jerusalem)." I also heard him (The Prophet) saying: "The woman should not travel on a two-day journey without a Mahram (whom she cannot marry such as her father or brother), or her husband."

416-(...) Abu Sa'id "Allah be pleased with him" narrated: I heard four things from Allah's Apostle "Allah's blessing and peace be upon him" which won my admiration and appreciation. They are: No lady should travel on a two-day journey without her husband or a Mahram (one to whom she could not be married)"....and the rest is the same.

أَكُلَّ عَامٍ، يَا رَسُولَ اللَّهِ؟ فَسَكَتَ. حَتَّىٰ قَالَهَا ثَلاَثاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ». ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَىٰ أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ».

٧٤ ـ باب سَفَرِ الْمَرْأَةِ مَعَ مَحْرَمٍ إِلَى حَجٍّ وغيره

٤١٣ ـ (١٣٣٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثاً، إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

[البخاري: كتاب تقصير الصلاة، باب في كم يقصر الصلاة، رقم: ١٠٨٧].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. بِهٰذَا الإِسْنَادِ.

فِي رِوَايَةِ أَبِي بَكْرٍ: «فَوْقَ ثَلاَثٍ».

وَقَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ: «ثَلاَثَةً إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

٤١٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُسَافِرُ مَسِيرَةَ ثَلاَثِ لَيَالٍ، إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

٤١٥ ـ (٨٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ جَرِيرٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ ـ وَهُوَ ابْنُ عُمَيْرٍ ـ عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ مِنْهُ حَدِيثاً فَأَعْجَبَنِي. فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُشَدُّوا الرِّحَالَ إِلاَّ إِلَىٰ ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِي هٰذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الأَقْصَىٰ».

وَسَمِعْتُهُ يَقُولُ: «لاَ تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ مِنَ الدَّهْرِ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا، أَوْ زَوْجُهَا».

٤١٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ قَزَعَةَ: قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَرْبَعاً، فَأَعْجَبْنَنِي وَآنَقْنَنِي: نَهَىٰ أَنْ تُسَافِرَ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلاَّ وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَاقْتَصَّ بَاقِيَ الْحَدِيثِ.

417-(...) Abu Sa'id "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No lady should travel on a three-day journey without a Mahram."

418-(...) Abu Sa'id "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No lady should travel on a journey more than three days without a Mahram."

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

419-(1339) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

420-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel on journey for one day except with a Mahram."

421-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram (i.e. one whom she could not marry such as her father, brother or so)."

422-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel on a three-day journey except with a Mahram (i.e. one whom she could not marry such as her father, brother or so)."

423-(1340) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible for a woman who believes in Allah and the Last Day to travel on a journey for three days or more except with her father, her son, her husband, her brother or a Mahram (a man whom she cannot marry)."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

424-(1341) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "No man should be alone with a woman except in the presence of a Mahram, and A woman should not travel on journey except with a

٤١٧ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثاً، إِلاَّ مَعَ ذِي مَحْرَمٍ».

٤١٨ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ. جَمِيعاً عَنْ مُعَاذِ بْنِ هِشَامٍ. قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ تُسَافِرُ امْرَأَةٌ فَوْقَ ثَلاَثِ لَيَالٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ».

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «أَكْثَرَ مِنْ ثَلاَثٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ».

٤١٩ ـ (١٣٣٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ لامْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ، إِلاَّ وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

٤٢٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ».

[البخاري: كتاب تقصير الصلاة، باب في كم يقصر الصلاة...، رقم: ١٠٨٨].

٤٢١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ، إِلاَّ مَعَ ذِي مَحْرَمٍ عَلَيْهَا».

٤٢٢ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ لامْرَأَةٍ أَنْ تُسَافِرَ ثَلاَثاً، إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا».

٤٢٣ ـ (١٣٤٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُسَافِرَ سَفَراً يَكُونُ ثَلاَثَةَ أَيَّامٍ فَصَاعِداً، إِلاَّ وَمَعَهَا أَبُوهَا، أَوِ ابْنُهَا، أَوْ زَوْجُهَا، أَوْ أَخُوهَا، أَوْ ذُو مَحْرَمٍ مِنْهَا».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٢٤ ـ (١٣٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. كِلاَهُمَا عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ

Mahram (such as her husband or anyone to whom she could not be married at all)." A man got up and said: "O Allah's Apostle! My wife set out for performing Hajj and I was enlisted in such and such an army." Upon this he (The Prophet) said: "Go and offer Hajj in her company."

(...) The same was narrated by Hammad, on the authority of Amr, with the same chain of transmitters.

(...) The same was narrated on the authority of Ibn Juraij, through another chain of transmitters, and he did not mention: "No man should be alone with a woman except in the presence of a Mahram."

[75] What one says when he rides (and sets out) for Hajj or anything else

425-(1342) Ibn Umar "Allah be pleased with both" narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" set firm on his mount for a journey, he would magnify Allah thrice and then say: "Glory be to Him, Who subdued that (mount) for us, and (had it not been for that reason) we would not have been able to bear its (power and obstinacy), and to our Lord we are returning. O Allah! We ask You in this journey of ours (to enable us to do) righteousness and piety, and from the deeds whatever You are pleased with. O Allah! Make easy this journey of ours, and fold up for us its far distance. O Allah! You are the companion in the journey, and the Guardian of our families. O Allah! I seek refuge with You from the troubles of the journey, the gloominess of sight, and the evil changes in property and family (on return)." Whenever he (The Prophet) returned (from journey) he would repeat it, and add: "We are returning (as) repentant, worshipping, and praising our Lord."

426-(1343) Abdullah Ibn Sarjis narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would seek refuge (with Allah) from the trouble of the journey, the evil changes on return, disgrace after honour, the curse of the oppressed one, and the gloominess of sight in family and property.

427-(...) A Hadith like this was narrated on the authority of Asim, with the same chain of transmitters. But, the Hadith transmitted by Abd Al-Wahid the (word) "property" precedes the (word) "family". In the Hadith transmitted by Muhammad Ibn Khazim (the word) "family" precedes (the word) "Property" on return. In both narrations (the following is added): "O Allah! I seek refuge with You from the trouble of the journey."

وَمَعَهَا ذُو مَحْرَمٍ، وَلاَ تُسَافِرِ الْمَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. قَالَ: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ».

[البخاري: كتاب جزاء الصيد، باب حجّ النساء، رقم: ١٨٦٢].

(...) ـ **وحدّثناه** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: «لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ».

٧٥ ـ بابُ ما يَقُولُ إذا رَكِبَ إلى سَفَرِ الحَجِّ وغيره

٤٢٥ ـ (١٣٤٢) ـ **حدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَلِيًّا الأَزْدِيَّ أَخْبَرَهُ، أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَىٰ عَلَىٰ بَعِيرِهِ خَارِجاً إِلَىٰ سَفَرٍ، كَبَّرَ ثَلاَثاً، ثُمَّ قَالَ: ﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾ [الزخرف: ١٣ ـ ١٤]. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا، وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ، فِي الْمَالِ وَالأَهْلِ. وَإِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيهِنَّ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

٤٢٦ ـ (١٣٤٣) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا سَافَرَ، يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ.

٤٢٧ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ. كِلاَهُمَا عَنْ عَاصِمٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الْوَاحِدِ: فِي الْمَالِ وَالأَهْلِ.

وَفِي رِوَايَةِ مُحَمَّدِ بْنِ خَازِمٍ قَالَ: يَبْدَأُ بِالأَهْلِ إِذَا رَجَعَ.

وَفِي رِوَايَتِهِمَا جَمِيعاً: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ».

[76] What one says on return from the journey of Hajj or anything else

428-(1344) Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He has power to all things. We are returning as repentant, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates (of unbelievers)."

(...) The same was narrated by Nafi, on the authority of Ibn Umar who narrated it from The Prophet "Allah's blessing and peace be upon him".

429-(1345) Anas "Allah be pleased with him" narrated: I and Abu Talha came back along with The Prophet "Allah's blessing and peace be upon him", while (his wife) Safiyya was riding behind him on his she-camel. When we were came to the outskirts of Medina, he said: "We are returning as repentant, worshipping, and praising our Lord." He kept repeating it until we reached Medina.

(...) The same was narrated through another chain of transmitters, on the authority of Anas Ibn Malik from The Prophet "Allah's blessing and peace be upon him".

[77] Halting at Dhul-Hulaifa and offering prayer in it on return from Hajj or from Umra

430-(1257) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" halted at Al-Batha which is in Dhul-Hulaifa, wherein he offered the prayer. Ibn Umar used to do the same.

431-(...) Nafi narrated: Ibn Umar "Allah be pleased with both" used to halt at Al-Batha which is in Dhul-Hulaifa, at which The Messenger of Allah "Allah's blessing and peace be upon him" used to halt and offer prayer.

432-(...) Nafi narrated that whenever Ibn Umar "Allah be pleased with both" returned from Hajj or Umra, he would halt at Al-Batha which is in Dhul-Hulaifa, at which The Messenger of Allah "Allah's blessing and peace be upon him" used to halt.

433-(1346) Salim narrated from Abdullah Ibn Umar "Allah be pleased with both": When The Messenger of Allah "Allah's blessing and peace be

٧٦ ـ باب ما يقولُ إذا قَفَلَ من سَفَرِ الحَجِّ وغيره

٤٢٨ ـ (١٣٤٤) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَفَلَ مِنَ الْجُيُوشِ أَوِ السَّرَايَا أَوِ الْحَجِّ أَوِ الْعُمْرَةِ، إِذَا أَوْفَىٰ عَلَىٰ ثَنِيَّةٍ أَوْ فَدْفَدٍ، كَبَّرَ ثَلاثًا، ثُمَّ قَالَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. إِلاَّ حَدِيثَ أَيُّوبَ، فَإِنَّ فِيهِ التَّكْبِيرَ مَرَّتَيْنِ.

[البخاري: كتاب العمرة، باب ما يقول إذا رجع من الحج أو العمرة، رقم: ١٧٩٧].

٤٢٩ ـ (١٣٤٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، أَنَا وَأَبُو طَلْحَةَ، وَصَفِيَّةُ رَدِيفَتُهُ عَلَىٰ نَاقَتِهِ، حَتَّىٰ إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذٰلِكَ حَتَّىٰ قَدِمْنَا الْمَدِينَةَ.

(...) ـ وحدّثنا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٧٧ ـ بابُ التَّعْرِيسِ بذي الحُلَيفة والصَّلاة بها إذا صَدَرَ من الحَجِّ أو العُمْرَةِ

٤٣٠ ـ (١٢٥٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، فَصَلَّىٰ بِهَا.

وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

[البخاري: كتاب الحج، باب حدثنا عبد الله بن يوسف، رقم: ١٥٣٢].

٤٣١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُنِيخُ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يُنِيخُ بِهَا وَيُصَلِّي بِهَا.

٤٣٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي أَبَا ضَمْرَةَ ـ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا صَدَرَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ، أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ يُنِيخُ بِهَا رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الحج، باب النزول بذي طوى قبل أن يدخل مكة، رقم: ١٧٦٧].

٤٣٣ ـ (١٣٤٦) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ مُوسَىٰ ـ وَهُوَ ابْنُ عُقْبَةَ ـ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ فِي مُعَرَّسِهِ بِذِي

upon him" came to his place of halt at Dhul-Hulaifa, he was addressed in a dream: "You are verily in a blessed valley."

434-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: While The Prophet "Allah's blessing and peace be upon him" was resting at his place of halt in Dhul-Hulaifa, at the bottom of the valley, he was addressed in a dream: "You are verily in a blessed valley." Musa Ibn Uqba said: Salim made us dismount from our camels at the place where Abdullah used to dismount, aiming at the place of halt where Allah's Apostle had rested. It was below the Mosque situated in the middle of the valley in between it and the Qibla.

[78] No pagan is allowed to offer pilgrimage and no naked person is allowed to circumambulate the House, and what about the day of the greater pilgrimage

435-(1347) Abu Huraira "Allah be pleased with him" reported: In the year prior to the (Farewell) Hajj of The Prophet "Allah's blessing and peace be upon him" when Allah's Apostle "Allah's blessing and peace be upon him" made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people on the day of Sacrificing, to make a public announcement: "No pagan is allowed to perform Hajj after this year, and no naked person is allowed to circumambulate the House." Ibn Shihab said: Humaid Ibn Abd Ar-Rahman used to say that the day of Sacrificing is the day of the greater pilgrimage, in view of this Hadith narrated by Abu Huraira.

[79] The excellence of Hajj and Umra, and the day of Arafat

436-(1348) Ibn Al-Musaiyyab narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no day, on which Allah would release a servant (of His) from Hell more than the day of Arafat, on which He would come near and vie in glory of them with the angels, saying: "What do those want?""

437-(1349) Abu Huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The performance of) Umra is expiation for the sins committed (between it and the previous one). The reward of The Accepted Hajj (with which Allah is pleased) is nothing except Paradise."

(...) The same was narrated through another chain of transmitters, on the authority of Abu Huraira, who narrated it from The Prophet "Allah's blessing and peace be upon him".

الْحُلَيْفَةِ، فَقِيلَ لَهُ: «إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ».

[البخاري: كتاب الحج، باب قول النبي ﷺ: «العقيق واد مبارك»، رقم: ١٥٣٥].

٤٣٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ وَسُرَيْجُ بْنُ يُونُسَ ـ وَاللَّفْظُ لِسُرَيْجٍ ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ أَتَى، وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ: «إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ».

قَالَ مُوسَى: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ بِهِ. يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ ﷺ، وَهُوَ أَسْفَلَ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، وَسَطاً مِنْ ذَلِكَ.

٧٨ ـ بابٌ لا يَحُجُّ البيتَ مُشْرِكٌ، ولا يَطُوفُ بالبيتِ عُرْيَان، وبيان يوم الحج الأكبر

٤٣٥ ـ (١٣٤٧) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ الصِّدِّيقُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ. قَبْلَ حَجَّةِ الْوَدَاعِ. فِي رَهْطٍ، يُؤَذِّنُونَ فِي النَّاسِ يَوْمَ النَّحْرِ: «لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ».

قَالَ ابْنُ شِهَابٍ: فَكَانَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ يَقُولُ: يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الأَكْبَرِ. مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ.

[البخاري: كتاب الصلاة، باب ما يستر العورة، رقم: ٣٦٩].

٧٩ ـ بابُ فَضْلِ الحجِّ والعمرةِ ويوم عَرَفَة

٤٣٦ ـ (١٣٤٨) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُوسُفَ يَقُولُ، عَنِ ابْنِ الْمُسَيَّبِ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْداً مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ: مَا أَرَادَ هَؤُلاَءِ؟».

٤٣٧ ـ (١٣٤٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

[البخاري: كتاب العمرة، باب وجوب العمرة وفضلها، رقم: ١٧٧٣].

(...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ. جَمِيعاً عَنْ سُفْيَانَ. كُلُّ هَؤُلاَءِ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَالِكٍ.

438-(1350) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who came (in order to offer Hajj or Umra, according to which he circumambulated) this House, and he did neither use any obscene language, nor did he do any evil, would return (as sinless) as he was on the day his mother gave birth to him."

(...) The same was narrated by Shu'ba, on the authority of Mansur, with the same chain of transmitters.

(...) The same was narrated through another chain of transmitters by Abu Hazim, on the authority of Abu Huraira, from The Prophet "Allah's blessing and peace be upon him".

[80] The pilgrim's halting at Mecca, and the inheritance of its ancestors

439-(1351) Usama Ibn Zaid Ibn Haritha "Allah be pleased with both" narrated: I asked The Prophet: "O Allah's Apostle! Will you halt in your house in Mecca?" He replied: "Has Aqil left any property or house?" Aqil along with Talib had inherited the property of Abu Talib. Ja'far and Ali did not inherit anything as they were Muslims, and Aqil and Talib were unbelievers.

440-(...) Usama "Allah be pleased with him" narrated: I asked The Prophet: "O Allah's Apostle! Where will you halt tomorrow?" that was during his (Farewell) pilgrimage, when we approached Mecca. He replied: "Has Aqil left any house for us?"

(...)Usama "Allah be pleased with him" narrated that he said (to The Prophet): "O Allah's Apostle! Where will you halt tomorrow, Allah willing?" that was during the time of Conquest (of Mecca). He (The Prophet) replied: "Has Aqil left any house for us?"

[81] It is permissible for the one who emigrated from Mecca to stay in it for three days after completing the ceremonies of Hajj or Umra

441-(1352) Abd Ar-Rahman Ibn Humaid narrated that he heard Umar Ibn Abd Al-Aziz asking As-Sa'ib Ibn Yazid: "Did you hear any (Prophetic tradition) about the stay in Mecca?" As-Sa'ib said: I heard Al-Ala Ibn Al-Hadrami saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is permissible for the one who emigrated (from Mecca before the Conquest) to stay in Mecca for three days after the completion (of ceremonies)" as if he wanted to say: "with no more."

٤٣٨ ـ (١٣٥٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَزُهَيْرُ بْنُ حَرْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَىٰ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[البخاري: كتاب المحصر، باب قول الله تعالى: ﴿فلا رفث﴾، رقم: ١٨١٩].

(...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي عَوَانَةَ وَأَبِي الأَحْوَصِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. كُلُّ هٰؤُلاءِ عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ. وَفِي حَدِيثِهِمْ جَمِيعاً: «مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ».

(...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

٨٠ ـ بابُ النُّزُولِ بِمَكَّةَ لِلْحَاجِّ وَتَوْرِيثِ دُورِهَا

٤٣٩ ـ (١٣٥١) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ بْنَ حُسَيْنٍ أَخْبَرَهُ، أَنَّ عَمْرَو بْنَ عُثْمَانَ بْنِ عَفَّانَ أَخْبَرَهُ عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟».

وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ شَيْئاً، لأَنَّهُمَا كَانَا مُسْلِمَيْنِ. وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

[البخاري: كتاب الحج، باب توريث دور مكة وبيعها وشرائها...، رقم: ١٥٨٨].

٤٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ. قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَداً؟ وَذٰلِكَ فِي حَجَّتِهِ، حِينَ دَنَوْنَا مِنْ مَكَّةَ. فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً».

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَزَمْعَةُ بْنُ صَالِحٍ. قَالاَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَداً، إِنْ شَاءَ اللَّهُ؟ وَذٰلِكَ زَمَنَ الْفَتْحِ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ».

٨١ ـ بابُ جَوازِ الإِقامة بمَكَّةَ للمُهَاجِرِ منها بعد فَرَاغِ الحَجِّ والعُمْرَةِ ثلاثةَ أيَّام بلا زيادة

٤٤١ ـ (١٣٥٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: هَلْ سَمِعْتَ فِي الإِقَامَةِ بِمَكَّةَ شَيْئاً؟ فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِ إِقَامَةُ ثَلاَثٍ، بَعْدَ الصَّدَرِ، بِمَكَّةَ». كَأَنَّهُ يَقُولُ لاَ يَزِيدُ عَلَيْهَا.

[البخاري: كتاب مناقب الأنصار، باب إقامة المهاجر بمكة بعد قضاء نسكه، رقم: ٣٩٣٣].

442-(...) Abd Ar-Rahman Ibn Humaid narrated: I heard Umar Ibn Abd Al-Aziz asking those who were sitting along with him: "What did you hear about the stay in Mecca?" As-Sa'ib Ibn Yazid said: I heard Al-Ala (or said Al-Ala Ibn Al-Hadrami) saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is permissible for the one who emigrated (from Mecca before the Conquest) to stay in Mecca for three days after the completion of his ceremonies."

443-(...) Abd Ar-Rahman Ibn Humaid narrated that he heard Umar Ibn Abd Al-Aziz asking As-Sa'ib Ibn Yazid(about what he heard concerning the stay in Mecca). As-Sa'ib said: I heard Al-Ala Ibn Al-Hadrami saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Three nights are permissible for the one who emigrated (from Mecca before the Conquest) to stay in Mecca after the completion (of ceremonies)."

444-(...) Humaid Ibn Abd Ar-Rahman Ibn Awf narrated that As-Sa'ib Ibn Yazid told him that Al-Ala Ibn Al-Hadrami narrated to him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Emigrant's stay in Mecca after the completion of his ceremonies (of Hajj or Umra) should be (no more than) three nights."

(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters.

[82] Sanctifying Mecca, its games, vegetation, trees, and its fallen things

445-(1353) Ibn Abbas "Allah be pleased with both" narrated: On the day of the conquest of Mecca, The Prophet "Allah's blessing and peace be upon him" said: "There is no more emigration (from Mecca) but Jihad (holy war) and intentions, and whenever you are called for Jihad, you should go forth immediately." He said also on the day of Conquest of Mecca: "No doubt, Allah has made this town (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Judgement as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Judgement. Its thorny shrubs should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-Abbas said: "O Allah's Apostle! Except Al-Idhkhir (a kind of grass) for it is used by our goldsmiths and for our graves." upon this he (The Prophet) said: "Except Al-Idhkhir."

٤٤٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِجُلَسَائِهِ: مَا سَمِعْتُمْ فِي سُكْنَىٰ مَكَّةَ؟ فَقَالَ السَّائِبُ بْنُ يَزِيدَ: سَمِعْتُ الْعَلاَءَ أَوْ قَالَ: ـ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ ـ قَالَ رَسُولُ اللَّهِ ﷺ: «يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلاَثاً».

٤٤٣ ـ (...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ، فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلاَثَ لَيَالٍ يَمْكُثُهُنَّ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ الصَّدَرِ».

٤٤٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. وَأَمْلاَهُ عَلَيْنَا إِمْلاَءً: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ أَخْبَرَهُ: أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ: أَنَّ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ أَخْبَرَهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُكْثُ الْمُهَاجِرِ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلاَثاً».

(...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٨٢ ـ بابُ تَحْرِيمِ مَكَّةَ وصَيْدِهَا وخَلاها وشَجَرِها ولُقَطَتِهَا إلا لمُنْشِدٍ على الدَّوَامِ

٤٤٥ ـ (١٣٥٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ: «لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

وَقَالَ يَوْمَ الْفَتْحِ، فَتْحِ مَكَّةَ: «إِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَىٰ يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَىٰ يَوْمِ الْقِيَامَةِ: لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَىٰ خَلاَهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. فَقَالَ: «إِلاَّ الإِذْخِرَ».

[البخاري: كتاب الجنائز، باب الإذخر والحشيش في القبر، رقم: ١٣٤٩].

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

446-(1354) Abu Shuraih Al-Adawi was reported to have said to Amr Ibn Sa'id " who was sending the troops to Mecca (to fight Abdullah Ibn Az-Zubair): "O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent."" Abu Shuraih was asked: "What did Amr reply?" He said: Amr said: "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery."

447-(1355) Abu Huraira "Allah be pleased with him" reported: When Allah enabled The Messenger of Allah "Allah's blessing and peace be upon him" to conquer Mecca, he got up, praised and lauded Allah, then addressed people saying: "Allah held back the elephant from Mecca. Nevertheless, He let His Apostle and the believers overpower the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! It (fighting in Mecca) was not lawful for anyone before me, and it (war in it) was made legal for me for few hours or so on that day, but it will never be lawful for anyone after me. In this way, its game should not be chased, its thorny shrubs should not be cut, and its fallen things should not be picked up except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the murderer killed)." Then Al-Abbas said: "Except Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Except Idhkhir (which is allowed to be plucked)."In the meantime, a man from Yemen called Abu Shah said: "O Allah's Apostle! Get that written for me." The Messenger of Allah

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، فِي هٰذَا الإِسْنَادِ، بِمِثْلِهِ. وَلَمْ يَذْكُرْ «يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ» وَقَالَ بَدَلَ الْقِتَالِ «الْقَتْلَ»، وَقَالَ: «لاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا».

٤٤٦ ـ (١٣٥٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَىٰ مَكَّةَ: ائْذَنْ لِي ـ أَيُّهَا الأَمِيرُ ـ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ رَسُولُ اللَّهِ ﷺ، الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ: أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لامْرِىءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

فَقِيلَ لأَبِي شُرَيْحٍ: مَا قَالَ لَكَ عَمْرٌو؟ قَالَ: أَنَا أَعْلَمُ بِذٰلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لاَ يُعِيذُ عَاصِياً وَلاَ فَارًّا بِدَمٍ، وَلاَ فَارًّا بِخَرْبَةٍ.

[البخاري: كتاب العلم، باب ليبلغ العلم الشاهد الغائب، رقم: ١٠٤].

٤٤٧ ـ (١٣٥٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. جَمِيعاً عَنِ الْوَلِيدِ. قَالَ زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ ـ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ ـ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَنْ تَحِلَّ لأَحَدٍ كَانَ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَنْ تَحِلَّ لأَحَدٍ بَعْدِي، فَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ يُخْتَلَىٰ شَوْكُهَا، وَلاَ تَحِلُّ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُفْدَىٰ وَإِمَّا أَنْ يُقْتَلَ». فَقَالَ الْعَبَّاسُ: إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَبُيُوتِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلاَّ الإِذْخِرَ» فَقَامَ أَبُو شَاهٍ، رَجُلٌ

"Allah's blessing and peace be upon him" ordered his companions to write that for him. Al-Walid (a sub-narrator) said: I asked Al-Awza'i: "What is the significance of his saying: "Write that for me O Messenger of Allah"?" he said: "He meant this sermon which he heard from The Messenger of Allah "Allah's blessing and peace be upon him"."

448-(...) Abu Huraira "Allah be pleased with him" reported: On The Day of Conquest of Mecca, the tribe of Khuza'a killed a man from Banu Laith by a man who had been earlier killed by them (Banu Laith). When The Messenger of Allah was informed of that, he "Allah's blessing and peace be upon him" rode (his mount and went to them and) addressed people saying: "Allah held back the elephant from Mecca. Nevertheless, He let His Apostle and the believers overpower the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is, as of this moment, a sanctuary. It is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the killer killed)." In the meantime, a man from Yemen came and said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for him. Then a man from Quraish said: "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Al-Idhkhir (which is allowed to be plucked)."

[83] It is forbidden to carry arms in Mecca when there is no need for it

449-(1356) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": I heard The Prophet "Allah's blessing and peace be upon him" saying: "It is not permissible for anyone of you to carry arms in Mecca."

[84] It is permissible to enter Mecca without putting on Ihram

450-(1357) Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered Mecca in the year of its Conquest wearing an Arabian helmet on his head. When The Prophet "Allah's blessing and peace be upon him" took it off, a person came and said: "Ibn Khatal is catching hold of the covering of Ka'ba (as

مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اكْتُبُوا لأَبِي شَاهٍ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ؟ قَالَ: هٰذِهِ الْخُطْبَةَ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب اللقطة، باب كيف تعرف لقطة أهل مكة، رقم: ٢٤٣٤].

٤٤٨ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ خُزَاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيْثٍ، عَامَ فَتْحِ مَكَّةَ، بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأُخْبِرَ بِذٰلِكَ رَسُولُ اللَّهِ ﷺ، فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي وَلَنْ تَحِلَّ لأَحَدٍ بَعْدِي، أَلاَ وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ، أَلاَ وَإِنَّهَا، سَاعَتِي هٰذِهِ، حَرَامٌ: لاَ يُخْبَطُ شَوْكُهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يَلْتَقِطُ سَاقِطَتَهَا إِلاَّ مُنْشِدٌ. وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْطَىٰ ـ يَعْنِي الدِّيَةَ ـ، وَإِمَّا أَنْ يُقَادَ ـ أَهْلُ الْقَتِيلِ ـ». قَالَ: فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ، فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللَّهِ، فَقَالَ: «اكْتُبُوا لأَبِي شَاهٍ». فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلاَّ الإِذْخِرَ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلاَّ الإِذْخِرَ».

[البخاري: كتاب العلم، باب كتابة العلم، رقم: ١١٢].

٨٣ ـ باب النَّهْيِ عن حَمْلِ السِّلاح بِمَكَّةَ بلا حاجة

٤٤٩ ـ (١٣٥٦) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا ابْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَحِلُّ لأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلاَحَ».

٨٤ ـ بابُ جَوَازِ دُخُولِ مَكَّةَ بغير إحْرَامٍ

٤٥٠ ـ (١٣٥٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَيَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ أَمَّا الْقَعْنَبِيُّ فَقَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ. وَأَمَّا قُتَيْبَةُ فَقَالَ: حَدَّثَنَا مَالِكٌ ـ وَقَالَ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: قُلْتُ لِمَالِكٍ: أَحَدَّثَكَ ابْنُ شِهَابٍ، عَنْ

taking refuge to It)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill him." (He ordered him to be killed because he renegaded from Islam, and used to lampoon The Prophet. He had two songstresses, whom he incited to satirize The Prophet with their songs).

451-(1358) Jabir Ibn Abdullah Al-Ansari "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" entered Mecca (on the day of Victory, according to the narration of Qutaiba), wearing a black turban, without putting on Ihram. (Qutaiba said in his narration (that it was transmitted by) Abu Az-Zubair from Jabir).

(...) Jabir "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" entered Mecca on the day of Conquest, wearing a black turban.

452-(1359) Ja'far Ibn Amr Ibn Huraith narrated on the authority of his father that The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people (on the day of Victory) wearing a black turban.

453-(...) Ja'far Ibn Amr Ibn Huraith narrated from his father: As if I am looking at The Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit with a black turban on his head, letting its two ends hang between his shoulders. Abu Bakr did not mention "on the pulpit".

[85] The superiority of Medina, and The Prophet's invoking blessing upon it, and sanctifying it and the limits of the area of the sanctuary

454-(1360) Abbad Ibn Tamim narrated from his paternal uncle Abdullah Ibn Zaid Ibn Asim that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (The Prophet) Abraham made Mecca a sanctuary, and invoked good upon its inhabitants; and I also make Medina a sanctuary as Abraham had made Mecca a sanctuary, and I invoke (blessing) upon its Sa and Mudd two times what Abraham had invoked for the people of Mecca."

455-(...) The same was narrated by Wuhaib, on the authority of Amr Ibn Yahya, with the same chain of transmitters.

456-(1361) Rafi Ibn Khadij narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (The Prophet) Abraham made Mecca a sanctuary, and I also make (the area) between its two mountains a sanctuary." (He meant Medina).

457-(...) Nafi Ibn Jubair narrated that once, Marwan addressed the people, and mentioned (the superiority of) Mecca, its inhabitants and

أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَىٰ رَأْسِهِ مِغْفَرٌ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ. فَقَالَ: «اقْتُلُوهُ»؟ فَقَالَ مَالِكٌ: نَعَمْ.

[البخاري: كتاب جزاء الصيد، باب دخول الحرم ومكة بغير إحرام، رقم: ١٨٤٦].

٤٥١ ـ (١٣٥٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ الدُّهْنِيُّ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ ـ وَقَالَ قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ ـ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ. وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ.

(...) ـ حدّثنا عَلِيُّ بْنُ حَكِيمٍ الأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

٤٥٢ ـ (١٣٥٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالاَ: أَخْبَرَنَا وَكِيعٌ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

٤٥٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ الْحُلْوَانِيُّ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ. قَالَ: حَدَّثَنِي ـ وَفِي رِوَايَةِ الْحُلْوَانِيِّ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ عَمْرِو بْنِ حُرَيْثٍ ـ عَنْ أَبِيهِ، قَالَ: كَأَنِّي أَنْظُرُ إِلَىٰ رَسُولِ اللَّهِ ﷺ، عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَىٰ طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. وَلَمْ يَقُلْ أَبُو بَكْرٍ: عَلَى الْمِنْبَرِ.

٨٥ ـ بَابُ فَضْلِ الْمَدِينَةِ ودُعَاءِ النبيِّ ﷺ فيها بالبَرَكَةِ، وبيان تَحْريمها وتَحْرِيم صَيْدها وشَجَرِها، وبيان حُدُودِ حَرَمِها

٤٥٤ ـ (١٣٦٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ الدَّرَاوَرْدِيَّ ـ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدِّهَا بِمِثْلَيْ مَا دَعَا بِهِ إِبْرَاهِيمُ لأَهْلِ مَكَّةَ».

[البخاري: كتاب البيوع، باب بركة صاع النبي ﷺ ومده، رقم: ٢١٢٩].

٤٥٥ ـ (...) ـ وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ الْمُخْتَارِ ـ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وُهَيْبٌ. كُلُّهُمْ عَنْ عَمْرِو بْنِ يَحْيَىٰ ـ هُوَ الْمَازِنِيُّ ـ بِهَذَا الإِسْنَادِ.

أَمَّا حَدِيثُ وُهَيْبٍ فَكَرِوَايَةِ الدَّرَاوَرْدِيِّ «بِمِثْلَيْ مَا دَعَا بِهِ إِبْرَاهِيمُ».

وَأَمَّا سُلَيْمَانُ بْنُ بِلاَلٍ وَعَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، فَفِي رِوَايَتِهِمَا: «مِثْلَ مَا دَعَا بِهِ إِبْرَاهِيمُ».

٤٥٦ ـ (١٣٦١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ يَعْنِي ابْنَ مُضَرَ ـ عَنِ ابْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ. عَنْ رَافِعِ بْنِ خَدِيجٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا» ـ يُرِيدُ الْمَدِينَةَ ـ.

٤٥٧ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ خَطَبَ النَّاسَ، فَذَكَرَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا وَلَمْ

sanctity, but he did not mention (the superiority of) Medina, its people and sanctity. Upon this Rafi Ibn Khadij called him saying: "Why do I see you having mentioned (the superiority of) Mecca, its people and sanctity, and did not mention (the superiority of) Medina, its people and sanctity, though The Messenger of Allah "Allah's blessing and peace be upon him" made (the area) between its two mountains a sanctuary, as recorded in a (piece of) Khawlani parchment? If you liked, I would let you read it." Marwan kept silent (for a while, after which) he said: "I heard some of that."

458-(1362) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him": "No doubt, Abraham made Mecca a sanctuary, and I also make Medina, i.e. (the area) between its two stony grounds a sanctuary. So, its thorny shrubs should not be cut, nor should its game be chased."

459-(1363) Amir Ibn Sa'd narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I sanctify (the area) between the two mountains of Medina, in such a way that its thorny shrubs should not be cut, and its game should not be chased." He (The Prophet) further said: "No doubt, Medina is better for them if they were to know it. There is no one, who leaves it out of dislike to it, but that Allah will place in it a better one than him. furthermore, there is no one endures its troubles and difficulties but that I will be an intercessor for him (or a witness in favour of him) on the Day of Judgement."

460-(...) Amir Ibn Sa'd Ibn Abu Waqqas narrated from his father from The Prophet "Allah's blessing and peace be upon him" the same as transmitted by Ibn Numair, and added here: "No one, who intends to do any evil to the inhabitants of Medina, but that Allah will melt him in the fire (of Hell) as the lead is melted, or as the salt is dissolved in the water."

461-(1364) Amir Ibn Sa'd narrated that while Sa'd was riding (and going) to his palace in Aqiq, he found a slave cutting down the trees, or beating off their leaves. Upon this he stripped him off his belongings (as punishment so that he should not return to what he had done). When Sa'd returned, the masters of the slave came to him and asked him to return to their slave or to them what he had taken from their slave. But, he said: "Allah forbid that I should return anything which The Messenger of Allah "Allah's blessing and peace be upon him" has given me as spoil." He rejected to give back anything to them.

يَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، فَنَادَاهُ رَافِعُ بْنُ خَدِيجٍ فَقَالَ: مَالِي أَسْمَعُكَ ذَكَرْتَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَلَمْ تَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَقَدْ حَرَّمَ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ لاَبَتَيْهَا. وَذَلِكَ عِنْدَنَا فِي أَدِيمٍ خَوْلاَنِيٍّ. إِنْ شِئْتَ أَقْرَأْتُكَهُ. قَالَ: فَسَكَتَ مَرْوَانُ ثُمَّ قَالَ: قَدْ سَمِعْتُ بَعْضَ ذَلِكَ.

٤٥٨ ـ (١٣٦٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. كِلاَهُمَا عَنْ أَبِي أَحْمَدَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لاَبَتَيْهَا، لاَ يُقْطَعُ عِضَاهُهَا وَلاَ يُصَادُ صَيْدُهَا».

٤٥٩ ـ (١٣٦٣) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيِ الْمَدِينَةِ: أَنْ يُقْطَعَ عِضَاهُهَا، أَوْ يُقْتَلَ صَيْدُهَا». وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لاَ يَدَعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلاَ يَثْبُتُ أَحَدٌ عَلَى لأْوَائِهَا وَجَهْدِهَا إِلاَّ كُنْتُ لَهُ شَفِيعاً، أَوْ شَهِيداً، يَوْمَ الْقِيَامَةِ».

٤٦٠ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

وَزَادَ فِي الْحَدِيثِ: «وَلاَ يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلاَّ أَذَابَهُ اللَّهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ».

٤٦١ ـ (١٣٦٤) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنِ الْعَقَدِيِّ. قَالَ عَبْدٌ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ سَعْداً رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ عَبْداً يَقْطَعُ شَجَراً أَوْ يَخْبِطُهُ، فَسَلَبَهُ، فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَى غُلاَمِهِمْ، أَوْ عَلَيْهِمْ، مَا أَخَذَ مِنْ غُلاَمِهِمْ. فَقَالَ: مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئاً نَفَّلَنِيهِ رَسُولُ اللَّهِ ﷺ. وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ.

462-(1365) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Talha: "Search for a boy of yours, in order that he should serve me." Then, Abu Talha came out with me, making me ride behind him. I used to serve The Messenger of Allah "Allah's blessing and peace be upon him" whenever he halted (at a certain place). He (Anas) said in this Hadith: Then, he (The Prophet) came until (the mountain of) Uhud appeared, he said: "This is a mountain which loves us as well as we love it." When he came near the outskirts of Medina, he said: "O Allah! I sanctify (the area) between its two mountains, in the same way as (The Prophet) Abraham sanctified Mecca. O Allah! Bless them in their Sa and Mudd!"

(...) Anas Ibn Malik "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

463-(1366) Asim narrated: I asked Anas Ibn Malik "Allah be pleased with him": "Did The Messenger of Allah "Allah's blessing and peace be upon him" make Medina a sanctuary?" he said: "Yes, (he sanctified the area) from such-and-such a place to such-and-such a place. So, whoever did a sinful act in it..." then he said to me: "that is grievous to do a sinful act in it (and whoever committed a sin in it) then he would incur the curse of Allah, the angels and all of the people, from whom neither his obligatory nor his supererogatory deeds would be accepted by Allah on the Day of Judgement." Ibn Anas added: "Or whoever gave shelter to the one, who did a sinful act in it."

464-(1367) Asim Al-Ahwal narrated: I asked Anas "Allah be pleased with him": "Did The Messenger of Allah "Allah's blessing and peace be upon him" make Medina a sanctuary?" he said: "Yes, it is a sanctuary, whose vegetation should not be cut; and whoever did so, then he would incur the curse of Allah, the angels and all the people."

465-(1368) Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless them (the people of Medina) in their measurement! Bless them in their Sa, and bless them in their Mudd!"

466-(1369) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Endow Medina with two times the blessing (You conferred) on Mecca."

467-(1370) Ibrahim At-Taimi narrated from his father: Ali "Allah be pleased with him" addressed us saying: "Whoever thought we have

٤٦٢ ـ (١٣٦٥) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي طَلْحَةَ: «الْتَمِسْ لِي غُلاَماً مِنْ غِلْمَانِكُمْ يَخْدُمُنِي» فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كلَّمَا نَزَلَ.

وَقَالَ فِي الْحَدِيثِ: ثُمَّ أَقْبَلَ، حَتَّى إِذَا بَدَا لَهُ أُحُدٌ قَالَ: «هٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ» فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ. اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ».

[البخاري: كتاب الجهاد، باب فضل الخدمة في الغزو، رقم: ٢٨٨٩].

(...) ـ وحدّثناه سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا».

٤٦٣ ـ (١٣٦٦) ـ وحدّثناه حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ، مَا بَيْنَ كَذَا إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً. قَالَ: ثُمَّ قَالَ لِي: هٰذِهِ شَدِيدَةٌ: «مَنْ أَحْدَثَ فِيهَا حَدَثاً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلاَ عَدْلاً».

قَالَ: فَقَالَ ابْنُ أَنَسٍ: أَوْ آوَى مُحْدِثاً.

[البخاري: كتاب فضائل المدينة، باب حرم المدينة، رقم: ١٨٦٧].

٤٦٤ ـ (١٣٦٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ قَالَ: سَأَلْتُ أَنَساً: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ، هِيَ حَرَامٌ، لاَ يُخْتَلَى خَلاَهَا، فَمَنْ فَعَلَ ذٰلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ.

٤٦٥ ـ (١٣٦٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدِّهِمْ».

[البخاري: كتاب البيوع، باب بركة صاع النبي ﷺ ومده، رقم: ٢١٣٠].

٤٦٦ ـ (١٣٦٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ السَّامِيُّ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا بِمَكَّةَ مِنَ الْبَرَكَةِ».

[البخاري: كتاب فضائل المدينة، باب حدثنا عبد الله بن محمد...، رقم: ١٨٨٥].

٤٦٧ ـ (١٣٧٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ

anything to recite other than Allah's Book (Qur'an) and this document (hanging in the sheath of his sword), then he has told a lie. It (this paper) implies the ages of the camels (to be paid as charity or as blood money), (legal verdicts about the retaliation for) wounds. In it too, The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy (concerning religion), or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted by Allah on The Day of Judgement. The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them. Whoever claimed to (be a son of) anyone other than his (real) father, or (if a slave fled and) belonged to other people than his (real) masters, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted by Allah on The Day of Judgement." The narration of Abu Bakr and Zuhair ended at the statement: "even if it is granted by one of the lowest social status among them", without mentioning what follows. There is also no mention (in their narration) of (the phrase): "hanging in the sheath of his sword."

468-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, but with this addition: "And whoever betrays a Muslim (in this respect), will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted by Allah on The Day of Judgement." The statement "And whoever claimed to (be a son of anyone) other than his (real) father..." is not mentioned in the Hadith transmitted by the other two narrators. The narration of Waki is void of the phrase: "on the Day of Judgement."

(...) The same was narrated on the authority of Al-A'mash, through another chain of transmitters.

469-(1371) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Medina is a sanctuary; and whoever innovated a heresy (concerning religion) or gave shelter to such an innovator, will incur the curse of Allah, the angels and all of the people, and neither obligatory nor supererogatory deed would be accepted from him on the Day of Judgement."

470-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, without mentioning "on the Day of Judgement."

التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئاً نَقْرَأُهُ إِلاَّ كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةَ ـ قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ ـ فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، وَفِيهَا قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً، أَوْ آوَىٰ مُحْدِثاً، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلاَ عَدْلاً، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَىٰ بِهَا أَدْنَاهُمْ. وَمَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، أَوِ انْتَمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفاً وَلاَ عَدْلاً».

وَانْتَهَىٰ حَدِيثُ أَبِي بَكْرٍ وَزُهَيْرٍ عِنْدَ قَوْلِهِ: «يَسْعَىٰ بِهَا أَدْنَاهُمْ» وَلَمْ يَذْكُرَا مَا بَعْدَهُ. وَلَيْسَ فِي حَدِيثِهِمَا: مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ.

[البخاري: كتاب فضائل المدينة، باب حرم المدينة، رقم: ١٨٧٠].

٤٦٨ ـ (...) ـ **وحدّثني** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ إِلَىٰ آخِرِهِ.

وَزَادَ فِي الْحَدِيثِ: «فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ» وَلَيْسَ فِي حَدِيثِهِمَا «مَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ» وَلَيْسَ فِي رِوَايَةِ وَكِيعٍ، ذِكْرُ يَوْمِ الْقِيَامَةِ.

(...) ـ **وحدّثني** عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ مُسْهِرٍ وَوَكِيعٍ، إِلاَّ قَوْلَهُ: «مَنْ تَوَلَّىٰ غَيْرَ مَوَالِيهِ» وَذِكْرَ اللَّعْنَةِ لَهُ.

٤٦٩ ـ (١٣٧١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَدِينَةُ حَرَمٌ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَىٰ مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ».

٤٧٠ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ: حَدَّثَنِي عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ، مِثْلَهُ. وَلَمْ يَقُلْ: «يَوْمَ الْقِيَامَةِ».

وَزَادَ: «وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ».

471-(1372) Abu Huraira "Allah be pleased with him" told: If I saw the deer grazing in Medina, surely, I would not annoy it, in view of the fact that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The area) between its (Medina's) two mounts is a sanctuary."

472-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made (the area) between Medina's two mountains a sanctuary. Abu Huraira said: If I found the deer in (the area) between its two mountains, surely I would not molest them. He (The Prophet) made (an area of) twelve miles around Medina as a protected zone (in which animals would graze safely).

473-(1373) Abu Huraira "Allah be pleased with him" narrated that whenever the people saw the first (product of) fruit, they would bring it to The Messenger of Allah "Allah's blessing and peace be upon him", who would say, on receiving it: "O Allah! Bless us in our fruits, bless us in our city, bless us in our Sa's and bless us in our Mudd. O Allah! (The Prophet) Abraham was Your servant, Your bosom friend, and Your Messenger, and I am Your servant and Your Messenger. He (Abraham) supplicated You for (sending Your blessings upon) Mecca, and I am supplicating You for Medina just as he supplicated You for Mecca, and the like of it besides." Then, he (The Prophet) would call to him the youngest child whom he would give these fruits.

474-(...) Abu Huraira "Allah be pleased with him" narrated that whenever the first (product of) fruit was brought to The Messenger of Allah "Allah's blessing and peace be upon him", he would say: "O Allah! Bless us in our city, in our fruits, in our Sa, and in our Mudd, blessing upon blessing." Then, he would give it to the youngest of the children who were present there.

[86] Exhortation to live in Medina, and keep patient against its hardships

475-(1374) Abu Sa'id, the freed slave of Al-Mahri narrated that they were befallen by the distress and hardship of Medina. He came to Abu Sa'id Al-Khudri "Allah be pleased with him", to whom he said: "I have a great number of dependents (to sustain) and we are now suffering from hardships. For that reason, I decided to take my family to some fertile land." Abu Sa'id said: "Don't do that, stick to Medina. Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him", and (I think that he said) until we reached Usfan, where he (the Prophet and

٤٧١ ـ (١٣٧٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ لاَبَتَيْهَا حَرَامٌ».

[البخاري: كتاب الحج، باب لابتي المدينة، رقم: ١٨٧٣].

٤٧٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ لاَبَتَي الْمَدِينَةِ. قَالَ أَبُو هُرَيْرَةَ: فَلَوْ وَجَدْتُ الظِّبَاءَ مَا بَيْنَ لاَبَتَيْهَا مَا ذَعَرْتُهَا. وَجَعَلَ اثْنَيْ عَشَرَ مِيلاً، حَوْلَ الْمَدِينَةِ، حِمًى.

٤٧٣ ـ (١٣٧٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاؤُوا بِهِ إِلَى النَّبِيِّ ﷺ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدِّنَا. اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ. وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ». قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ لَهُ فَيُعْطِيهِ ذٰلِكَ الثَّمَرَ.

٤٧٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِأَوَّلِ الثَّمَرِ فَيَقُولُ: «اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، وَفِي ثِمَارِنَا، وَفِي مُدِّنَا، وَفِي صَاعِنَا. بَرَكَةً مَعَ بَرَكَةٍ». ثُمَّ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ.

٨٦ ـ بَابُ التَّرْغِيبِ فِي سُكْنَى الْمَدِينَةِ وَالصَّبْرِ عَلَى لأْوَائِهَا

٤٧٥ ـ (١٣٧٤) ـ حدّثنا حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ عُلَيَّةَ: حَدَّثَنَا أَبِي، عَنْ وُهَيْبٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، أَنَّهُ حَدَّثَ عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، أَنَّهُ أَصَابَهُمْ بِالْمَدِينَةِ جَهْدٌ وَشِدَّةٌ، وَأَنَّهُ أَتَىٰ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ لَهُ: إِنِّي كَثِيرُ الْعِيَالِ وَقَدْ أَصَابَتْنَا شِدَّةٌ، فَأَرَدْتُ أَنْ أَنْقُلَ عِيَالِي إِلَىٰ بَعْضِ الرِّيفِ.

فَقَالَ أَبُو سَعِيدٍ: لاَ تَفْعَلْ، الْزَمِ الْمَدِينَةَ، فَإِنَّا خَرَجْنَا مَعَ نَبِيِّ اللَّهِ ﷺ ـ أَظُنُّ أَنَّهُ قَالَ ـ: حَتَّىٰ قَدِمْنَا عُسْفَانَ. فَأَقَامَ بِهَا لَيَالِيَ. فَقَالَ النَّاسُ: وَاللَّهِ، مَا نَحْنُ هَاهُنَا فِي

his Companions) stayed for some nights, after which the people said: "By Allah! we are staying here with nothing to do, while our children are unprotected behind us, and we do not feel secure about them." This (anxiety of theirs) reached The Messenger of Allah "Allah's blessing and peace be upon him", who said: "What is that which reached me concerning you? By Him (in Whose name) I take oath, (or) By Him in Whose Hand my soul is! I decided (or) if you like, I should order my camel to proceed and not to let it stop until I arrive in Medina."

Then, he said: "No doubt, (The Prophet) Abraham sanctified Mecca and (consequently) it became sanctuary, and I sanctify Medina i.e. (the area) between its two mountains (Air and Uhud), in such a way that no blood should be shed within it, no arms should be carried for fighting, and no leaf of its trees should be beaten off except for fodder. O Allah! Bless us in our city. O Allah! Bless us in our Sa. O Allah! bless us in our Mudd. O Allah! bless us in our Sa. O Allah! bless us in our Mudd. O Allah, bless us in our city. O Allah! Confer (upon us) with this blessing two more blessings. By Him in Whose Hand my life is! There is neither rift nor mountain path of Medina but that it is protected by two angels until you reach it."

Then, he said to the people: "Proceed on!" We proceeded on until we arrived in Medina. By Him (in Whose name) we take oath (or oath is taken, Hammad is in doubt about it), we had hardly put down our camel saddles on reaching Medina that we were attacked by the people of (the tribe of) Abdullah Ibn Ghatafan, who were not prompted to do it before.

476-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless us in our Sa, and our Mudd, and grant (us) with such a blessing two more blessings."

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

477-(...) Abu Sa'id, the freed slave of Al-Mahri, narrated that he came to Abu Sa'id Al-Khudri during the nights of (the affliction of) Al-Harra, and asking for his opinion about leaving Medina, complaining of its high prices (of goods) and his great number of dependents, telling him that he could no longer endure the hardships and difficulties of Medina. He (Abu Sa'id Al-Khudri) said to him: Woe to you! I am not to advise you to do so, since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no one, who endures the hardships of Medina, but that I

شَيْءٍ. وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «مَا هٰذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِكُمْ؟ ـ مَا أَدْرِي كَيْفَ قَالَ ـ وَالَّذِي أَحْلِفُ بِهِ، أَوْ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَوْ إِنْ شِئْتُمْ ـ لاَ أَدْرِي أَيَّتَهُمَا قَالَ ـ لآمُرَنَّ بِنَاقَتِي تُرْحَلُ ثُمَّ لاَ أَحُلُّ لَهَا عُقْدَةً حَتَّىٰ أَقْدَمَ الْمَدِينَةَ».

وَقَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَماً، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَاماً مَا بَيْنَ مَأْزِمَيْهَا: أَنْ لاَ يُهَرَاقَ فِيهَا دَمٌ، وَلاَ يُحْمَلَ فِيهَا سِلاَحٌ لِقِتَالٍ، وَلاَ تُخْبَطَ فِيهَا شَجَرَةٌ إِلاَّ لِعَلْفٍ. اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا، اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، اللَّهُمَّ اجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنَ الْمَدِينَةِ شِعْبٌ وَلاَ نَقْبٌ إِلاَّ عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتَّىٰ تَقْدَمُوا إِلَيْهَا». ثُمَّ قَالَ لِلنَّاسِ ـ «ارْتَحِلُوا» فَارْتَحَلْنَا، فَأَقْبَلْنَا إِلَى الْمَدِينَةِ. فَوَالَّذِي نَحْلِفُ بِهِ أَوْ يُحْلَفُ بِهِ ـ الشَّكُّ مِنْ حَمَّادٍ ـ مَا وَضَعْنَا رِحَالَنَا حِينَ دَخَلْنَا الْمَدِينَةَ حَتَّىٰ أَغَارَ عَلَيْنَا بَنُو عَبْدِ اللَّهِ بْنِ غَطَفَانَ. وَمَا يَهِيجُهُمْ قَبْلَ ذٰلِكَ شَيْءٌ.

٤٧٦ ـ (...) ـ **وحدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى الْمَهْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا، وَاجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: أَخْبَرَنَا شَيْبَانُ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ ـ يَعْنِي ابْنَ شَدَّادٍ ـ كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٧٧ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، أَنَّهُ جَاءَ أَبَا سَعِيدٍ الْخُدْرِيَّ، لَيَالِيَ الْحَرَّةِ، فَاسْتَشَارَهُ فِي الْجَلاَءِ مِنَ الْمَدِينَةِ، وَشَكَا إِلَيْهِ أَسْعَارَهَا وَكَثْرَةَ عِيَالِهِ، وَأَخْبَرَهُ أَنْ لاَ صَبْرَ لَهُ عَلَىٰ جَهْدِ الْمَدِينَةِ وَلأْوَائِهَا. فَقَالَ لَهُ: وَيْحَكَ، لاَ آمُرُكَ بِذٰلِكَ.

will be an intercessor or a witness in favour of him on the Day of Judgement, if he is a Muslim."

478-(...) Abd Ar-Rahman reported from his father Abu Sa'id "Allah be pleased with him" that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I sanctified (the area) between the two mountains of Medina just as (The Prophet) Abraham "Peace be upon him" made Mecca a sanctuary." He (the narrator) added: Whenever Abu Sa'id caught hold of (or found, according to the narration of Abu Bakr) a bird in the hand of anyone of us, he would release it and set it free (from his hand).

479-(1375) Sahl Ibn Hunaif narrated that The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hands towards Medina and said: "It is a sanctuary and a place of safety."

480-(1376) A'isha "Allah be pleased with her" narrated: When we reached Medina, it was a fatally unhealthy land. Both of Abu Bakr and Bilal became sick. When Allah's Apostle "Allah's blessing and peace be upon him" saw the illness of his companions, he said: "O Allah! Make us love Medina, as we love Mecca or even more than that. O Allah! Bless us in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable to us, and divert its fever towards Al-Juhfa."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

481-(1377) Nafi narrated from Ibn Umar "Allah be pleased with both": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who kept patient against its (Medina's) difficulties, I would be an intercessor or a witness in his favour on the Day of Judgement."

482-(...) Yuhannis, the freed slave of Az-Zubair, narrated: While I was sitting with Abdullah Ibn Umar "Allah be pleased with both" during the days of affliction, a freed slave-woman of his came to him. She greeted him and then said: "O Abu Abd Ar-Rahman! I decided to leave (Medina) for the time has become hard for us." Abdullah said to her: "Stay here, O foolish woman! Indeed, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever kept patience on the hardships and difficulties of it (Medina) I would be an intercessor or a witness in his favour on the Day of Judgement.""

483-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "he, who kept patience on its (Medina's) hardships and difficulties I would be an intercessor or a witness for him on the Day of Judgement."

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَصْبِرُ أَحَدٌ عَلَىٰ لأْوَائِهَا فَيَمُوتَ، إِلاَّ كُنْتُ لَهُ شَفِيعاً أَوْ شَهِيداً يَوْمَ الْقِيَامَةِ، إِذَا كَانَ مُسْلِماً».

٤٧٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ أَبِي أُسَامَةَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ ـ قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ عَبْدَ الرَّحْمَنِ حَدَّثَهُ، عَنْ أَبِيهِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي حَرَّمْتُ مَا بَيْنَ لاَبَتَيِ الْمَدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ».

قَالَ: ثُمَّ كَانَ أَبُو سَعِيدٍ يَأْخُذُ ـ وَقَالَ أَبُو بَكْرٍ: يَجِدُ ـ أَحَدَنَا فِي يَدِهِ الطَّيْرُ، فَيَفُكُّهُ مِنْ يَدِهِ، ثُمَّ يُرْسِلُهُ.

٤٧٩ ـ (١٣٧٥) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: أَهْوَىٰ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى الْمَدِينَةِ فَقَالَ: «إِنَّهَا حَرَمٌ آمِنٌ».

٤٨٠ ـ (١٣٧٦) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمْنَا الْمَدِينَةَ وَهِيَ وَبِيئَةٌ، فَاشْتَكَىٰ أَبُو بَكْرٍ وَاشْتَكَىٰ بِلاَلٌ، فَلَمَّا رَأَىٰ رَسُولُ اللَّهِ ﷺ شَكْوَىٰ أَصْحَابِهِ قَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَحَوِّلْ حُمَّاهَا إِلَى الْجُحْفَةِ».

(...) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

٤٨١ ـ (١٣٧٧) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ: حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَىٰ لأْوَائِهَا، كُنْتُ لَهُ شَفِيعاً أَوْ شَهِيداً يَوْمَ الْقِيَامَةِ».

٤٨٢ ـ (...) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ قَطَنِ بْنِ وَهْبِ بْنِ عُوَيْمِرِ بْنِ الأَجْدَعِ، عَنْ يُحَنَّسَ مَوْلَى الزُّبَيْرِ أَخْبَرَهُ، أَنَّهُ كَانَ جَالِساً عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْفِتْنَةِ، فَأَتَتْهُ مَوْلاَةٌ لَهُ تُسَلِّمُ عَلَيْهِ. فَقَالَتْ: إِنِّي أَرَدْتُ الْخُرُوجَ يَا أَبَا عَبْدِ الرَّحْمَنِ، اشْتَدَّ عَلَيْنَا الزَّمَانُ. فَقَالَ لَهَا عَبْدُ اللَّهِ: اقْعُدِي لَكَاعِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَصْبِرُ عَلَىٰ لأْوَائِهَا وَشِدَّتِهَا أَحَدٌ، إِلاَّ كُنْتُ لَهُ شَهِيداً أَوْ شَفِيعاً يَوْمَ الْقِيَامَةِ».

٤٨٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ قَطَنٍ الْخُزَاعِيِّ، عَنْ يُحَنَّسَ مَوْلَىٰ مُصْعَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَىٰ لأْوَائِهَا وَشِدَّتِهَا، كُنْتُ لَهُ شَهِيداً أَوْ شَفِيعاً يَوْمَ الْقِيَامَةِ ـ يَعْنِي الْمَدِينَةِ ـ».

484-(1378) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one among my nation who keeps patient on Medina's hardships and distresses, but that I will be an intercessor, or a witness on his behalf on the Day of Judgement."

(...) Abu Huraira narrated, through another chain of transmitters, from The Prophet "Allah's blessing and peace be upon him" the same.

(...)Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who keeps patient on Medina's hardships..." and the rest is the same.

[87] Saving Medina from the entrance of the plague and Ad-Dajjal

485-(1379) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the ravines of Medina, there are angels in order that neither the plague nor Ad-Dajjal would be able to enter into it."

486-(1380) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Ad-Dajjal comes from the direction of the East, aiming at Medina, the angels will turn his face towards Sham, wherein he will be destroyed."

[88] Medina drives away the evil ones among its people

487-(1381) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: "Come (and live) at (a place) where living is cheap, come to (a place) where there is abundance." But Medina will be better for them, if they were to know it. By Him in Whose Hand is my life! None among them would go out (of Medina) out of dislike for it, but that Allah would make his successor in it somebody better than him. Medina is like furnace, which eliminates from it the impurities. The Last Hour will not come until Medina drives away its evils just as a furnace eliminates the impurities of iron."

488-(1382) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was ordered (to emigrate and then settle) in a town which would overpower all of towns. They (some people) call it Yathrib, but its real name is Medina. It would drive away the evil ones (among its people) just as the furnace eliminates the impurities of iron."

٤٨٤ ـ (١٣٧٨) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَصْبِرُ عَلَىٰ لأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلاَّ كُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ أَوْ شَهِيداً».

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ مُوسَى بْنِ أَبِي عِيسَىٰ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْقَرَّاظَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

(...) ـ وحدّثنا يُوسُفُ بْنُ عِيسَىٰ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَصْبِرُ أَحَدٌ عَلَىٰ لأْوَاءِ الْمَدِينَةِ» بِمِثْلِهِ.

٨٧ ـ بابُ صِيَانَةِ الْمَدِينَةِ من دُخُولِ الطَّاعون والدَّجَّالِ إليها

٤٨٥ ـ (١٣٧٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَىٰ أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ».

[البخاري: كتاب فضائل المدينة، باب لا يدخل الدجال المدينة، رقم: ١٨٨٠].

٤٨٦ ـ (١٣٨٠) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ. هِمَّتُهُ الْمَدِينَةُ، حَتَّىٰ يَنْزِلَ دُبُرَ أُحُدٍ، ثُمَّ تَصْرِفُ الْمَلاَئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ، وَهُنَالِكَ يَهْلِكُ».

٨٨ ـ بابُ المدينةُ تَنْفِي شِرَارَها

٤٨٧ ـ (١٣٨١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبَهُ: هَلُمَّ إِلَى الرَّخَاءِ، هَلُمَّ إِلَى الرَّخَاءِ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. وَالَّذِي نَفْسِي بِيَدِهِ، لاَ يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَخْلَفَ اللَّهُ فِيهَا خَيْراً مِنْهُ. أَلاَ إِنَّ الْمَدِينَةَ كَالْكِيرِ، تُخْرِجُ الْخَبِيثَ. لاَ تَقُومُ السَّاعَةُ حَتَّىٰ تَنْفِيَ الْمَدِينَةُ شِرَارَهَا، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

٤٨٨ ـ (١٣٨٢) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ: سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَىٰ، يَقُولُونَ: يَثْرِبُ، وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

[البخاري: كتاب فضائل المدينة، باب فضل المدينة وأنها تنفي الناس...، رقم: ١٨٧١].

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, without mentioning iron.

489-(1383) Jabir Ibn Abdullah "Allah be pleased with both" reported: A Bedouin gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him". Then, he suffered from a severe fever in Medina. So, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Cancel my pledge of allegiance." But The Messenger of Allah "Allah's blessing and peace be upon him" refused. He came once again and said: "Cancel my pledge of allegiance." But he (The Prophet) refused. He came (for the third time) to him and said: "Cancel my pledge of allegiance." But he (The Prophet) refused. The Bedouin went away (abolishing the pledge of allegiance on his own part). Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Medina is like a furnace which drives away its impurities, while its good is purified."

490-(1384) Zaid Ibn Thabit "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Taiba (good), meaning Medina. It drives away impurities just as a furnace eliminates the impurities of silver."

491-(1385) Jabir Ibn Samura "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah Almighty named Medina as Taba."

[89] Whoever intends to do any harm to the inhabitants of Medina, Allah Almighty would melt him

492-(1386) Abu Huraira "Allah be pleased with him" narrated: (The Prophet) Abu Al-Qasim "Allah's blessing and peace be upon him" said: "He, who intends to do any evil to the inhabitants of this town (meaning Medina) then, Allah will melt him as the salt is dissolved in the water."

493-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to cause harm to the inhabitants of this town (meaning Medina) then, Allah will melt him as the salt is dissolved in the water."

(...) The same was narrated through another chain of transmitters, on the authority of Abu Huraira, who narrated it from The Prophet "Allah's blessing and peace be upon him".

494-(1387) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said:

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. جَمِيعاً عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: كَمَا يَنْفِي الْكِيرُ الْخَبَثَ. لَمْ يَذْكُرَا الْحَدِيدَ.

٤٨٩ ـ (١٣٨٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ، فَأَصَابَ الأَعْرَابِيَّ وَعَكٌ بِالْمَدِينَةِ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ، أَقِلْنِي بَيْعَتِي، فَأَبَى رَسُولُ اللَّهِ ﷺ. ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى. ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ الأَعْرَابِيُّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ، تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا». [البخاري: كتاب الأحكام، باب بيعة الأعراب، رقم: ٧٢٠٩].

٤٩٠ ـ (١٣٨٤) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَهُوَ الْعَنْبَرِيُّ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ ـ وَهُوَ ابْنُ ثَابِتٍ ـ سَمِعَ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهَا طَيْبَةُ ـ يَعْنِي الْمَدِينَةَ ـ، وَإِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ».
[البخاري: كتاب فضائل المدينة، باب المدينة تنفي الخبث، رقم: ١٨٨٤].

٤٩١ ـ (١٣٨٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِيِّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَعَالَى سَمَّى الْمَدِينَةَ طَابَةَ».

٨٩ ـ باب مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللهُ

٤٩٢ ـ (١٣٨٦) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ كِلاَهُمَا، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يُحَنَّسَ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، أَنَّهُ قَالَ: أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَرَادَ أَهْلَ هٰذِهِ الْبَلْدَةِ بِسُوءٍ ـ يَعْنِي الْمَدِينَةَ ـ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

٤٩٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ. قَالاَ: حَدَّثَنَا حَجَّاجٌ. (ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ، أَنَّهُ سَمِعَ الْقَرَّاظَ ـ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ يَزْعُمُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ ـ يُرِيدُ الْمَدِينَةَ ـ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». قَالَ ابْنُ حَاتِمٍ، فِي حَدِيثِ ابْنِ يُحَنَّسَ، بَدَلَ قَوْلِهِ بِسُوءٍ: شَرًّا.

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ مُوسَى بْنِ أَبِي عِيسَى. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، جَمِيعاً سَمِعَا أَبَا عَبْدِ اللَّهِ الْقَرَّاظَ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

٤٩٤ ـ (١٣٨٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ إِسْمَاعِيلَ ـ عَنْ عُمَرَ بْنِ نُبَيْهٍ: أَخْبَرَنِي دِينَارٌ الْقَرَّاظُ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: قَالَ

"He, who intends to do any harm to the inhabitants of Medina, then, Allah will melt him as the salt is dissolved in the water."

(...)Sa'd Ibn Malik narrated the same from The Messenger of Allah "Allah's blessing and peace be upon him", adding here "assault and harm."

495-(...) Both Abu Huraira and Sa'd "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless the people in Medina in their Mudd..." and the rest is the same, in which he (The Prophet) said: "He, who intends to do any harm to the inhabitants of Medina, then, Allah will melt him as the salt is dissolved in the water."

[90] Exhortation to settle in Medina, when the towns are conquered

496-(1388) Sufyan Ibn Abu Zuhair "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The towns of) Sham will be conquered and some people will set out from Medina along with their families, driving their camels, though Medina is better for them if they were to know it. Then Yemen will be conquered and some people will set out from Medina along with their families, driving their camels, though Medina is better for them if they were to know it. Then Iraq will be conquered and some people will set out of from Medina along with their families, driving their camels, though Medina is better for them if they were to know it."

497-(...) Sufyan Ibn Abu Zuhair narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Yemen will be conquered and some people will set out (from Medina to it), driving their camels and carrying their families and those who are under their guardianship, though Medina is better for them if they were to know it. Then (the towns of) Sham will be conquered and some people will set out (from Medina to it), driving their camels and carrying their families and those who are under their guardianship, though Medina is better for them if they were to know it. Then Iraq will be conquered and some people will set out (from Medina to it) driving their camels and carrying their families and those who are under their guardianship, though Medina is better for them if they were to know it."

[91] When the people of Medina leaves it

498-(1389) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said about Medina: "Its inhabitants will leave it, though it is good for them, and it will become a place of shelter for beasts and birds."

رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ عُمَرَ بْنِ نُبَيْهٍ الْكَعْبِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ؛ أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «بِدَهْمٍ أَوْ بِسُوءٍ».

٤٩٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ وَسَعْداً يَقُولاَنِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لأَهْلِ الْمَدِينَةِ فِي مُدِّهِمْ» وَسَاقَ الْحَدِيثَ. وَفِيهِ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

٩٠ ـ باب التَّرغِيبِ في المدينةِ عندَ فتحِ الأَمْصَارِ

٤٩٦ ـ (١٣٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُفْتَحُ الشَّامُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْيَمَنُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ، فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

[البخاري: كتاب فضائل المدينة، باب من رغب عن المدينة، رقم: ١٨٧٥].

٤٩٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُفْتَحُ الْيَمَنُ، فَيَأْتِي قَوْمٌ يَبُسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ. وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الشَّامُ، فَيَأْتِي قَوْمٌ يَبُسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يَبُسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

٩١ ـ بابٌ في المَدِينَةِ حينَ يتركُها أَهلُها

٤٩٨ ـ (١٣٨٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمَدِينَةِ: «لَيَتْرُكَنَّهَا أَهْلُهَا عَلَىٰ خَيْرِ مَا كَانَتْ مُذَلَّلَةً لِلْعَوَافِي» يَعْنِي السِّبَاعَ وَالطَّيْرَ.

قَالَ مُسْلِمٌ: أَبُو صَفْوَانَ هٰذَا هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ يَتِيمُ ابْنِ جُرَيْجٍ عَشْرَ سِنِينَ، كَانَ فِي حَجْرِهِ.

499-(...) Abu Huraira "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "They (the inhabitants of Medina) will leave Medina though it is good for them and it will be inhibited by beasts and birds. Two shepherds will come out from Muzaina aiming at Medina, crying in their sheep, but they will find nothing there but wilderness until when they reach Thaniyyat Al-Wada, they will fall down on their faces."

[92] (The area) between the grave and the pulpit (of The Prophet) is one of the gardens of Paradise

500-(1390) Abdullah Ibn Zaid Al-Mazini "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The area) which is between my house and my pulpit is one of the gardens of Paradise."

501-(...) Abdullah Ibn Zaid Al-Ansari narrated that he heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "(The area) lying between my pulpit and my house is one of the gardens of Paradise."

502-(1391) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The area) which is between my house and my pulpit is one of the gardens of Paradise; and my pulpit is upon my Fount."

[93] Uhud is a mountain, which loves us as we love it

503-(1392) Abu Humaid "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk... and he further narrated: We proceeded until we reached the Valley of Al-Qura, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am going to move fast, so he who among you likes to move fast with me may do so; and he who likes to go slowly may do so." We proceeded until we reached the outskirts of Medina, whereupon he said: "This is Taba (another name of Medina); this is Uhud, the mountain which loves us as well as we love it."

504-(1393) Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Uhud is a mountain, which love us as well as we love it."

(...)Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" looked at (the mountain of) Uhud and then said: "No doubt, Uhud is a mountain, which love us as well as we love it."

٤٩٩ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَىٰ خَيْرِ مَا كَانَتْ، لاَ يَغْشَاهَا إِلاَّ الْعَوَافِي ـ يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ ـ ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا، فَيَجِدَانِهَا وُحُوشاً، حَتَّىٰ إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ، خَرَّا عَلَىٰ وُجُوهِهِمَا».

٩٢ ـ بابٌ ما بين البَيْتِ والمِنْبَرِ رَوْضَةٌ من رياض الجَنَّةِ

٥٠٠ ـ (١٣٩٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِىءَ عَلَيْهِ ـ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل ما بين القبر والمنبر، رقم: ١١٩٥].

٥٠١ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ مِنْبَرِي وَبَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

٥٠٢ ـ (١٣٩١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَىٰ حَوْضِي».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل ما بين القبر والمنبر، رقم: ١١٩٦].

٩٣ ـ بابٌ أُحدٌ جبلٌ يُحِبُّنا ونُحِبُّه

٥٠٣ ـ (١٣٩٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. وَسَاقَ الْحَدِيثَ. وَفِيهِ: ثُمَّ أَقْبَلْنَا حَتَّىٰ قَدِمْنَا وَادِيَ الْقُرَىٰ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِي، وَمَنْ شَاءَ فَلْيَمْكُثْ». فَخَرَجْنَا حَتَّىٰ أَشْرَفْنَا عَلَى الْمَدِينَةِ، فَقَالَ: «هٰذِهِ طَابَةُ، وَهٰذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[البخاري: كتاب فضائل المدينة، باب المدينة طابة، رقم: ١٨٧٢].

٥٠٤ ـ (١٣٩٣) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[البخاري: كتاب المغازي، باب أحد جبل يحبنا ونحبه، رقم: ٤٠٨٣].

(...) ـ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَىٰ أُحُدٍ فَقَالَ: «إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[94] The excellence of the prayer in the two mosques of Mecca and Medina (i.e. the Sacred House and the mosque of The Prophet)

505-(1394) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Verily, a single prayer (to be offered) in my mosque is more superior than one thousand prayers (to be offered) in any mosque else except the Sacred mosque."

506-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, a single prayer (to be offered) in my mosque is more superior than one thousand prayers in any other mosque except the Sacred mosque."

507-(...) Abdullah Al-Agharr narrated that he heard Abu Huraira "Allah be pleased with him" saying: "Verily, a single prayer (to be offered) in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him" is more superior than one thousand prayers (to be offered) in any other mosque except the Sacred mosque. That is because The Messenger of Allah "Allah's blessing and peace be upon him" is the last Prophet, and his mosque is the last of the mosques."

Abu Salama and Abu Abdullah (sub-narrators in this chain of transmission) said: We had no doubt that what Abu Huraira "Allah be pleased with him" had said was narrated by him from Allah's Apostle "Allah's blessing and peace be upon him", and it was that, which prevented us to verify from Abu Huraira of this Hadith until Abu Huraira "Allah be pleased with him" died. We discussed this matter among ourselves and blamed one another that we did not talk to Abu Huraira about it, so that he could attribute this narration to Allah's Apostle "Allah's blessing and peace be upon him" if he had heard It from him. While we were discussing it, Abdullah Ibn Ibrahim Ibn Qariz came and sat along with us. We mentioned this Hadith, and our failure (to verify of) its direct transmission by Abu Huraira from him (the Prophet), Abdullah Ibn Ibrahim said to us: "I testify that I heard Abu Huraira "Allah be pleased with him" saying that Allah's Apostle "Allah's blessing and peace be upon him" said: "I am the last of The Prophets and my mosque is the last of the mosques.""

508-(...) Abd Al-Wahhab narrated that he heard Yahya Ibn Sa'id saying: I asked Abu Salih: Did you hear Abu Huraira narrating anything regarding the superiority of the prayer in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him"? he said: "No, but I heard

٩٤ ـ بابُ فَضْلِ الصلاة بمَسْجِدَي مكَّةَ والمدينةَ

٥٠٥ ـ (١٣٩٤) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ، إِلاَّ الْمَسْجِدَ الْحَرَامَ».

٥٠٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ، إِلاَّ الْمَسْجِدَ الْحَرَامَ».

٥٠٧ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى بْنُ الْمُنْذِرِ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ مَوْلَى الْجُهَنِيِّينَ ـ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ ـ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: صَلاَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلاَّ الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ آخِرُ الأَنْبِيَاءِ، وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ.

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ. فَمَنَعَنَا ذٰلِكَ أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ عَنْ ذٰلِكَ الْحَدِيثِ، حَتَّى إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ تَذَاكَرْنَا ذٰلِكَ، وَتَلاَوَمْنَا أَنْ لاَ نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذٰلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللَّهِ ﷺ، إِنْ كَانَ سَمِعَهُ مِنْهُ، فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ، جَالَسَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ، فَذَكَرْنَا ذٰلِكَ الْحَدِيثَ، وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ. فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي آخِرُ الأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل الصلاة في مسجد مكة والمدينة، رقم: ١١٩٠].

٥٠٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَأَلْتُ أَبَا صَالِحٍ: هَلْ سَمِعْتَ أَبَا هُرَيْرَةَ يَذْكُرُ فَضْلَ الصَّلاَةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: لاَ،

Abdullah Ibn Ibrahim Ibn Qariz saying: I heard Abu Huraira narrating that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer in this mosque of mine is more superior than one thousand prayers (or equal to one thousand prayers) in any other mosque except the Sacred mosque."

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

509-(1395) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer in this mosque of mine is more superior than one thousand prayers in any other mosque except the Sacred mosque."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

(...)Ibn Umar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

(...) The same was narrated through another chain of transmitters by Ibn Umar, from The Prophet "Allah's blessing and peace be upon him".

510-(1396) Ibn Abbas "Allah be pleased with both" narrated that a woman suffered from a certain disease. She said: "If Allah cured me, I would set out and offer the prayer in (the Furthest mosque of) Jerusalem." Then, she got cured. She prepared herself for setting out. Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" came to bid farewell to her. Then, she (the woman) told her about that (vow). Upon this she (Maimuna) said to her: "Stay here, and eat whatever (provision) you made and offer the prayer in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him". no doubt, I heard him saying: "A single prayer in it is more excellent than one thousand prayers in any other mosque except for the mosque of Ka'ba.""

[95] No journey (for religious devotion) should be undertaken except to three mosques

511-(1397) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "No journey (for religious devotion) should be undertaken except to three mosques: this mosque of mine (in Medina), the Sacred mosque (in Mecca), and the Furthest mosque (in Jerusalem)."

وَلَكِنْ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ ـ أَوْ كَأَلْفِ صَلاَةٍ ـ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلاَّ أَنْ يَكُونَ الْمَسْجِدَ الْحَرَامَ».

٥٠٩ ـ (١٣٩٥) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا يَحْيَى الْقَطَّانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذا، أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ الْمَسْجِدَ الْحَرَامَ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

(...) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُوسَى الْجُهَنِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمِثْلِهِ.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

٥١٠ ـ (١٣٩٦) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: إِنَّ امْرَأَةً اشْتَكَتْ شَكْوَى. فَقَالَتْ: إِنْ شَفَانِي اللَّهُ لأَخْرُجَنَّ فَلأُصَلِّيَنَّ فِي بَيْتِ الْمَقْدِسِ. فَبَرَأَتْ، ثُمَّ تَجَهَّزَتْ تُرِيدُ الْخُرُوجَ، فَجَاءَتْ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ، تُسَلِّمُ عَلَيْهَا، فَأَخْبَرَتْهَا ذٰلِكَ. فَقَالَتْ: اجْلِسِي فَكُلِي مَا صَنَعْتِ، وَصَلِّي فِي مَسْجِدِ الرَّسُولِ ﷺ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلاَةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلاَّ مَسْجِدَ الْكَعْبَةِ».

٩٥ ـ باب: «لا تُشَدُّ الرِّحالُ إلا إلى ثلاثةِ مَساجد»

٥١١ ـ (١٣٩٧) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِي هٰذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الأَقْصَى».

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب فضل الصلاة في مسجد مكة والمدينة، رقم: ١١٨٩].

512-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, with the following change: "Journey should be undertaken to three mosques."

513-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The journey (of religious devotion) should be made to three mosques: the mosque of Ka'ba, my mosque, and the (Furthest) mosque of Jerusalem."

[96] The mosque, which was based on piety, is the mosque of The Messenger of Allah in Medina

514-(1398) Abu Salama Ibn Abd Ar-Rahman narrated: Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri passed by me, whom I asked: "What did you hear from your father about the mosque which was based on piety?" he said: My father said: I entered upon The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the house of one of his wives, and asked him: "O Messenger of Allah! Which of the two mosques has been based on piety?" he took a handful of pebbles, with which he struck the earth and said: "It is this mosque of yours."" (He meant the mosque of Medina). I (Abu Salama) said: "I testify that I heard your father (Abu Sa'id) mentioning it as such."

(...) Abu Sa'id "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

[97] The merit of the mosque of Quba, and the excellence of visiting it and offering prayer in it

515-(1399) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" used to visit (The mosque of) Quba (sometimes) as riding and (sometimes) on foot.

516-(...) Ibn Umar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba (sometimes) as riding and (sometimes) on foot, wherein he would offer a two-Rak'a prayer.

517-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba as riding and on foot.

(...) The same was narrated about The Prophet "Allah's blessing and peace be upon him" by Nafi on the authority of Ibn Umar.

٥١٢ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «تُشَدُّ الرِّحَالُ إِلَىٰ ثَلاثَةِ مَسَاجِدَ».

٥١٣ ـ (...) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، أَنَّ عِمْرَانَ بْنَ أَبِي أَنَسٍ حَدَّثَهُ، أَنَّ سَلْمَانَ الأَغَرَّ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يُسَافَرُ إِلَىٰ ثَلاثَةِ مَسَاجِدَ: مَسْجِدِ الْكَعْبَةِ، وَمَسْجِدِي، وَمَسْجِدِ إِيلِيَاءَ».

٩٦ ـ باب بيان أن المسجدِ الذي أُسِّس على التَّقْوَى هو مسجد النبي ﷺ بالمدينةِ

٥١٤ ـ (١٣٩٨) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ الْخَرَّاطِ. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ قَالَ: مَرَّ بِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيُّ قَالَ: قُلْتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَىٰ؟ قَالَ: قَالَ أَبِي: دَخَلْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَى التَّقْوَىٰ؟ قَالَ: فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ الأَرْضَ. ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هٰذَا» ـ لِمَسْجِدِ الْمَدِينَةِ ـ. قَالَ: فَقُلْتُ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَاكَ هٰكَذَا يَذْكُرُهُ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ ـ قَالَ سَعِيدٌ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ـ عَنْ حُمَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَلَمْ يَذْكُرْ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي سَعِيدٍ فِي الإِسْنَادِ.

٩٧ ـ بابُ فَضْلِ مَسْجِدِ قُبَاءٍ وفَضْلِ الصَّلاة فيه وزِيَارَتِهِ

٥١٥ ـ (١٣٩٩) ـ حدّثنا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُ قُبَاءً، رَاكِباً وَمَاشِياً.

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب مسجد قباء، رقم: ١١٩١].

٥١٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءٍ، رَاكِباً وَمَاشِياً. فَيُصَلِّي فِيهِ رَكْعَتَيْنِ. قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: قَالَ ابْنُ نُمَيْرٍ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

[البخاري: كتاب فضل الصلاة في مسجد مكة والمدينة، باب إتيان مسجد قباء ماشياً وراكباً، رقم: ١١٩٤].

٥١٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءً، رَاكِباً وَمَاشِياً.

(...) ـ وحدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ يَزِيدَ الثَّقَفِيُّ ـ بَصْرِيٌّ ثِقَةٌ ـ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ عَنِ ابْنِ عَجْلاَنَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ

518-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba as riding and on foot.

519-(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar "Allah be pleased with both" saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba (sometimes) as riding and (sometimes) on foot.

520-(...) Abdullah Ibn Dinar narrated that Ibn Umar used to come to (the mosque of) Quba on every Saturday, and he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" visiting it every Saturday.

521-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to (The mosque of) Quba (he meant on every Saturday) as riding and on foot. Ibn Dinar (a sub-narrator) said: Ibn Umar used to do so.

522-(...) The same was narrated on the authority of Ibn Dinar, with the same chain of transmitters, without mentioning "on every Saturday."

حَدِيثِ يَحْيَى الْقَطَّانِ.

٥١٨ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ، رَاكِباً وَمَاشِياً.

٥١٩ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ، رَاكِباً وَمَاشِياً.

٥٢٠ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَأْتِي قُبَاءَ كُلَّ سَبْتٍ. وَكَانَ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَأْتِيهِ كُلَّ سَبْتٍ.

٥٢١ ـ (...) ـ **وحدّثناه** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ ـ يَعْنِي كُلَّ سَبْتٍ ـ كَانَ يَأْتِيهِ رَاكِباً وَمَاشِياً.

قَالَ ابْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

٥٢٢ ـ (...) ـ **وَحَدَّثَنِيهِ** عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ كُلَّ سَبْتٍ.

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم...، رقم: ٧٣٢٦].

(16) The Book Of Marriage

[1] The desirability of marriage for the one who has longing for it and can afford to it, and the one who cannot afford to it should occupy himself with observing fasts

1-(1400) Alqama narrated: While I was with Abdullah at Mina, Uthman met him and got up with him in order to talk to him. Uthman said: "O Abu Abd Ar-Rahman! Shall we marry you to a virgin who will get you remember your past days?" Abdullah said: "Since you said that, (then let me tell you that) The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O young men! Whoever among you can afford to marry, should marry, because it helps him refrain his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, would fast, because fasting diminishes his sexual power.""

2-(...) Alqama narrated: While I was with Abdullah Ibn Mas'ud at Mina, Uthman met him and said: "O Abu Abd Ar-Rahman! I have something to say to you." So he took him aside. When Abdullah felt that there was no need for his (being alone with Uthman much longer), he waved to me with his hand saying: "O Alqama! Come here!" Uthman said: "O Abu Abd Ar-Rahman! Shall we marry you to a virgin who will get you remember your past days?" he replied: "Since you said that..." and the rest is the same.

3-(...) Abdullah Ibn Mas'ud "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O young men! Whoever among you can afford to marry, should marry, because it helps him refrain his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, would fast, because fasting diminishes his sexual power."

4-(...) Abd Ar-Rahman Ibn Yazid narrated: I along with my uncle Alqama and Al-Aswad, entered upon Abdullah Ibn Mas'ud, and I was still a young man. He narrated to us a Hadith (transmitted from The Prophet), and I think he mentioned it only for my case. He said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same as narrated by Abu Mu'awiya. He added here: Very soon, I married.

(...)Abd Ar-Rahman Ibn Yazid narrated on the authority of Abdullah: We went to him, and I was the youngest of all (of us), but he did not mention:" Very soon, I got married.

١٦ ـ كِتَابُ النِّكَاحِ

١ ـ بابُ اسْتِحْبَابِ النِّكَاحِ لمنْ تاقَتْ نَفْسُهُ إليه ووَجَدَ مُؤْنَهُ، واشْتغال مَنْ عجز عن المُؤْنِ بالصَّوْمِ

١ ـ (١٤٠٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ ـ وَاللَّفْظُ لِيَحْيَى ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنًى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ. فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلاَ نُزَوِّجُكَ جَارِيَةً شَابَّةً، لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَاكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[البخاري: كتاب الصوم، باب الصوم لمن خاف على نفسه العزبة، رقم: ١٩٠٥].

٢ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِنِّي لأَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمِنًى. إِذْ لَقِيَهُ عُثْمَانُ بْنُ عَفَّانَ. فَقَالَ: هَلُمَّ، يَا أَبَا عَبْدِ الرَّحْمَنِ. قَالَ: فَاسْتَخْلاَهُ. فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ: قَالَ لِي: تَعَالَ يَا عَلْقَمَةُ. قَالَ: فَجِئْتُ. فَقَالَ لَهُ عُثْمَانُ: أَلاَ نُزَوِّجُكَ، يَا أَبَا عَبْدِ الرَّحْمَنِ، جَارِيَةً بِكْراً. لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَاكَ، فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

[البخاري: كتاب النكاح، باب من لم يستطع الباءة فليصم، رقم: ٥٠٦٦].

٤ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلْتُ أَنَا وَعَمِّي عَلْقَمَةُ وَالأَسْوَدُ، عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: وَأَنَا شَابٌّ يَوْمَئِذٍ، فَذَكَرَ حَدِيثاً رُئِيتُ أَنَّهُ حَدَّثَ بِهِ مِنْ أَجْلِي. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

وَزَادَ: قَالَ: فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ.

(...) ـ حدّثني عَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْنَا عَلَيْهِ وَأَنَا أَحْدَثُ الْقَوْمِ بِمِثْلِ حَدِيثِهِمْ. وَلَمْ يَذْكُرْ: فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ.

5-(1401) Anas Ibn Malik "Allah be pleased with him" narrated: Some of the companions of The Prophet asked his wives about what The Prophet "Allah's blessing and peace be upon him" used to do (of acts of worship) privately. (When they were informed, they considered their deeds as insufficient and) one of them said: "I will never marry women forever." Another one said: "I will never eat the meat." A third one said: "I will never lie down on bed." Allah's Apostle "Allah's blessing and peace be upon him" praised Allah and lauded Him. then he said: "What about some people who say so-and-so? No doubt, I perform prayer (at night) and sleep, I fast (for some time) and break my fast (for some time), and I also marry women. So he, who abandons my Sunna, is not from me (not one of my followers)."

6-(1402) Sa'd Ibn Abu Waqqas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" rejected (the idea that) Uthman Ibn Maz'un would (abstain from marrying women and) live in celibacy. Had he allowed him to do so, we would have got castrated.

7-(...) Sa'id Ibn Al-Musaiyyab narrated that he heard Sa'd Ibn Abu Waqqas "Allah be pleased with him" saying: Uthman Ibn Maz'un was forbidden (by The Prophet) to live in celibacy (and abstain from marrying women). Had he allowed him to do so, we would have got castrated.

8-(...) Sa'id Ibn Al-Musaiyyab narrated that he heard Sa'd Ibn Abu Waqqas "Allah be pleased with him" saying: Uthman Ibn Maz'un wanted to live in celibacy (and refrain from marrying women). But he was forbidden by The Messenger of Allah "Allah's blessing and peace be upon him". Had he allowed him to do so, we would have got castrated.

[2] If one saw a woman who appealed him, he should come to his wife or slave-girl to have sexual intercourse with her

9-(1403) Jabir "Allah be pleased with him" narrated that once, Allah's Apostle "Allah's blessing and peace be upon him" saw a woman, then he came to his wife Zainab, who was tanning a leather and had sexual intercourse with her. Then, he came out to his Companions and said to them: "Verily, a woman comes and returns in a shape of a Satan. So when one of you saw a woman (who appealed him), he should come to his wife (and have sexual intercourse with her), for that will keep away what he feels in his heart."

(...)Jabir Ibn Abdullah "Allah be pleased with both" narrated that once, Allah's Apostle "Allah's blessing and peace be upon him" saw a woman, then he came to his wife Zainab, who was tanning a leather...and the rest is the same, without mentioning: "and returns in a shape of a Satan."

٥ ـ (١٤٠١) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ نَفَراً مِنْ أَصْحَابِ النَّبِيِّ ﷺ سَأَلُوا أَزْوَاجَ النَّبِيِّ ﷺ عَنْ عَمَلِهِ فِي السِّرِّ؟ فَقَالَ بَعْضُهُمْ: لاَ أَتَزَوَّجُ النِّسَاءَ. وَقَالَ بَعْضُهُمْ: لاَ آكُلُ اللَّحْمَ. وَقَالَ بَعْضُهُمْ: لاَ أَنَامُ عَلَىٰ فِرَاشٍ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لَكِنِّي أُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

٦ ـ (١٤٠٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَىٰ عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ، لاَخْتَصَيْنَا.

[البخاري: كتاب النكاح، باب ما يكره من التبتل والخصاء، رقم: ٥٠٧٣].

٧ ـ (...) ـ وحدّثني أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْداً يَقُولُ: رُدَّ عَلَىٰ عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلُ، وَلَوْ أَذِنَ لَهُ لاَخْتَصَيْنَا.

٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ. فَنَهَاهُ رَسُولُ اللَّهِ ﷺ، وَلَوْ أَجَازَ لَهُ ذٰلِكَ لاَخْتَصَيْنَا.

٢ ـ بابُ نَدْبِ مَنْ رَأَى امْرَأَةً فَوَقَعَتْ فِي نَفْسِهِ إِلَى أَنْ يَأْتِيَ امْرَأَتَهُ أَوْ جَارِيَتَهُ فَيُوَاقِعَهَا

٩ ـ (١٤٠٣) ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى امْرَأَةً فَأَتَىٰ امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَنِيئَةً لَهَا، فَقَضَىٰ حَاجَتَهُ، ثُمَّ خَرَجَ إِلَىٰ أَصْحَابِهِ فَقَالَ: «إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ، وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمُ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ ذٰلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً. فَذَكَرَ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيئَةً. وَلَمْ يَذْكُرْ: تُدْبِرُ فِي صُورَةِ شَيْطَانٍ.

10-(...) Jabir "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If a woman appealed anyone of you and tempted his heart, he should come to his wife and have sexual intercourse with her, for that will repel what he feels in his heart."

[3] The temporary marriage (of enjoyment) and the fact that it was permitted and then cancelled, and it would remain forbidden until the Day of Judgement

11-(1404) Qais narrated: We used to take part in the holy battles along with The Messenger of Allah "Allah's blessing and peace be upon him", and we had no women with us. We said: "Should we got castrated?" but, he (The Prophet) forbade us to do so, and permitted to us to marry the women for a fixed date, with (a dower of) a garment. Then, Abdullah recited (Allah's saying): "O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (The Repast "Al-Ma'ida" 87)

(...) The same was narrated on the authority of Isma'il Ibn Abu Khalid, with the same chain of transmitters.

12-(...) The same was narrated on the authority of Isma'il, through another chain of transmitters, according to which he (the narrator) said: We were young men when we said: "O Messenger of Allah! Should we not get castrated?" he did not mention "we used to take part in the holy battles."

13-(1405) Both of Jabir Ibn Abdullah and Salama Ibn Al-Akwa "Allah be pleased with them" narrated: The caller of The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and (made a public announcement, in which he) said: "The Messenger of Allah "Allah's blessing and peace be upon him" allowed you to enjoy yourselves (of marrying women temporarily)."

14-(...) Both of Salama Ibn Al-Akwa and Jabir Ibn Abdullah "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" came to us and granted us permission to benefit ourselves (from marrying women temporarily).

15-(...) Ibn Juraij narrated that Ata told: Jabir Ibn Abdullah "Allah be pleased with both" came to perform Umra. We visited him in his home, and the people asked him about many things. Then, they mentioned the joy (of temporary marriage). Upon this he said: "Yes, we enjoyed ourselves (of marrying women temporarily) during the lifetime of The Prophet "Allah's blessing and peace be upon him", then Abu Bakr and Umar "Allah be pleased with both"."

١٠ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ قَالَ: قَالَ جَابِرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَحَدَكُمْ أَعْجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ، فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا، فَإِنَّ ذٰلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

٣ ـ بابُ نِكَاحِ المُتْعَة، وبيان أنه أُبِيحَ ثم نُسِخَ ثم أُبيح ثم نُسخ واسْتَقَرَّ تَحْرِيمُهُ إلى يوم القيامة

١١ ـ (١٤٠٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكِيعٌ وَابْنُ بِشْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا: أَلاَ نَسْتَخْصِي؟ فَنَهَانَا عَنْ ذٰلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ. ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓاْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾﴾ [المائدة: ٨٧].

[البخاري: كتاب التفسير، باب: ﴿لا تحرموا طيبات ما أحل الله لكم﴾، رقم: ٤٦١٥].

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: ثُمَّ قَرَأَ عَلَيْنَا هٰذِهِ الآيَةَ. وَلَمْ يَقُلْ: قَرَأَ عَبْدُ اللَّهِ.

١٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ. قَالَ: كُنَّا، وَنَحْنُ شَبَابٌ. فَقُلْنَا: يَا رَسُولَ اللَّه، أَلاَ نَسْتَخْصِي؟ وَلَمْ يَقُلْ: نَغْزُو.

١٣ ـ (١٤٠٥) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ. قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الأَكْوَعِ، قَالاَ: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا ـ يَعْنِي مُتْعَةَ النِّسَاءِ ـ.

[البخاري: كتاب النكاح، باب نهي رسول الله ﷺ عن نكاح المتعة أخيراً، رقم: ٥١١٧].

١٤ ـ (...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ يَعْنِي ابْنَ الْقَاسِمِ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَانَا، فَأَذِنَ لَنَا فِي الْمُتْعَةِ.

١٥ ـ (...) ـ وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِراً، فَجِئْنَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ: نَعَم، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ.

16-(...) Abu Az-Zubair narrated: I heard Jabir Ibn Abdullah "Allah be pleased with both" saying: We used to benefit (from making contracts of temporary marriage) by giving (as a dower) a handful of dates or flour during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", and then Abu Bakr, until Umar forbade it in view of the case of Amr Ibn Huraith.

17-(...) Abu Nadra narrated: I was with Jabir "Allah be pleased with him" when a man came to him and said: "Both of Ibn Abbas and Ibn Az-Zubair differed about the two types of joy (i.e. that of Hajj and that of temporary marriage)." Upon this he said: "No doubt, we utilized both of them during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", until Umar forbade us to do them, and we did no longer return to them."

18-(...) Iyas Ibn Salama narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" granted permission in the year of Awtas (i.e. the year of Meccan Conquest) to make contracts of temporary marriage for three days, and then he forbade it.

19-(1406) Rabie Ibn Sabra Al-Juhani narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" granted us the permission of making contracts of temporary marriage. So I and a companion of mine set out aiming at a woman from Banu Amir, who was like a young long-necked she-camel. We presented ourselves to her (for making a contract of temporary marriage). She said: "What dower would you give me?" I said: "My garment." My companion also said: "My garment." However, the garment of my companion was better than mine, but I was younger (and healthier) than him. So when she looked at the garment of my companion she liked it, and when she looked at me I appealed her more. She said: "Well, you and your garment are sufficient for me." I remained with her for three nights, after which Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has any woman with whom he made a contract of temporary marriage, should let her off."

20-(...) Rabie Ibn Sabra narrated: My father attended with The Messenger of Allah "Allah's blessing and peace be upon him" the Conquest of Mecca. He (Sabra) said: We stayed there fifteen (i.e. thirteen and a day and a night). The Messenger of Allah "Allah's blessing and peace be upon him" granted us permission to benefit (from contracting temporary marriage) with women. I and a man from my people set out (for that

١٦ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَسْتَمْتِعُ، بِالْقُبْضَةِ مِنَ التَّمْرِ وَالدَّقِيقِ، الأَيَّامَ، عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، حَتَّىٰ نَهَىٰ عَنْهُ عُمَرُ، فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ.

١٧ ـ (...) ـ **حدّثنا** حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ. فَأَتَاهُ آتٍ فَقَالَ: ابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

١٨ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، عَامَ أَوْطَاسٍ، فِي الْمُتْعَةِ ثَلاَثاً، ثُمَّ نَهَىٰ عَنْهَا.

١٩ ـ (١٤٠٦) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ سَبْرَةَ، أَنَّهُ قَالَ: أَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ بِالْمُتْعَةِ، فَانْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ. كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ، فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا. فَقَالَتْ: مَا تُعْطِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي، وَكُنْتُ أَشَبَّ مِنْهُ. فَإِذَا نَظَرَتْ إِلَىٰ رِدَاءِ صَاحِبِي أَعْجَبَهَا، وَإِذَا نَظَرَتْ إِلَيَّ أَعْجَبْتُهَا. ثُمَّ قَالَتْ: أَنْتَ وَرِدَاؤُكَ يَكْفِينِي، فَمَكَثْتُ مَعَهَا ثَلاَثاً. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ هٰذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ، فَلْيُخَلِّ سَبِيلَهَا».

٢٠ ـ (...) ـ **حدّثنا** أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ فَتْحَ مَكَّةَ. قَالَ: فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ ـ ثَلاَثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ ـ فَأَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ فِي مُتْعَةِ النِّسَاءِ. فَخَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي ـ وَلِي عَلَيْهِ فَضْلٌ

purpose). I was more good-looking than him, since he was a nearly ugly man. Each one of us had a cloak. My cloak was worn out, while that of my cousin was elegant. When we reached the lower or the upper part of Mecca, a young women who was like a young long-necked she-camel met us. We asked her: "Do you wish that anyone of us should enjoy himself of (contracting temporary marriage with) you?" she asked: "What should you offer (as a dower)?" each of us spread his cloak. She started looking at the two men, and my companion saw her looking at her side, whereupon he said: "The cloak of that (man) is shabby, while mine is elegant." But she said: "The cloak of that (man) is not bad." She said that twice or thrice. Then, I enjoyed of (contracting temporary marriage with) her, and I did not leave out until The Messenger of Allah "Allah's blessing and peace be upon him" forbade that (kind of marriage).

(...) Rabie Ibn Sabra narrated from his father: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Meccan Conquest...and the rest is the same, in which he said: "Could that be suitable?" he also said in it: "The cloak of that is old and shabby."

21-(...) Rabie Ibn Sabra Al-Juhani narrated from his father that he was with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "O People! I had (earlier) given you permission to benefit from (the privilege of contracting temporary marriage with) women. But, indeed, Allah has forbidden that to the Day of Judgement. So, whoever has anyone of them should let her off, and do not take anything from what you had given to them (as dower)."

(...) The same was narrated on the authority of Abd Al-Aziz Ibn Umar, with the same chain of transmitters, and mentioned here (that the narrator said): I saw The Messenger of Allah "Allah's blessing and peace be upon him" standing between the pillar and the gate of Ka'ba.

22-(...) Sabra Al-Juhani narrated: The Messenger of Allah "Allah's blessing and peace be upon him" allowed us to benefit from (temporary marriage with) women in the year of the Victory, when we entered Mecca, but we did not get out from it until he had forbidden us to do it.

23-(...) Sabra Ibn Ma'bad narrated that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to his Companions to contract temporary marriage with women in the Year of Victory. I and a companion of mine from Banu Sulaim went out, until we found a young woman of

فِي الْجَمَالِ ـ وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ. مَعَ كُلِّ وَاحِدٍ مِنَّا بُرْدٌ ـ فَبُرْدِي خَلَقٌ، وَأَمَّا بُرْدُ ابْنِ عَمِّي فَبُرْدٌ جَدِيدٌ، غَضٌّ ـ حَتَّىٰ إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ، أَوْ بِأَعْلاَهَا. فَتَلَقَّتْنَا فَتَاةٌ مِثْلُ الْبَكْرَةِ الْعَنَطْنَطَةِ. فَقُلْنَا: هَلْ لَكِ أَنْ يَسْتَمْتِعَ مِنْكِ أَحَدُنَا؟ قَالَتْ: وَمَاذَا تَبْذُلاَنِ؟ فَنَشَرَ كُلُّ وَاحِدٍ مِنَّا بُرْدَهُ، فَجَعَلَتْ تَنْظُرُ إِلَى الرَّجُلَيْنِ، وَيَرَاهَا صَاحِبِي تَنْظُرُ إِلَىٰ عِطْفِهَا. فَقَالَ: إِنَّ بُرْدَ هٰذَا خَلَقٌ وَبُرْدِي جَدِيدٌ غَضٌّ. فَتَقُولُ: بُرْدُ هٰذَا لاَ بَأْسَ بِهِ. ثَلاَثَ مِرَارٍ أَوْ مَرَّتَيْنِ. ثُمَّ اسْتَمْتَعْتُ مِنْهَا، فَلَمْ أَخْرُجْ حَتَّىٰ حَرَّمَهَا رَسُولُ اللَّهِ ﷺ.

(...) ـ **وحدّثني** أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ إِلَىٰ مَكَّةَ. فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ.

وَزَادَ: قَالَتْ: وَهَلْ يَصْلُحُ ذَاكَ؟ وَفِيهِ: قَالَ: إِنَّ بُرْدَ هٰذَا خَلَقٌ مَحٌّ.

٢١ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذٰلِكَ إِلَىٰ يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ وَلاَ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهٰذَا الإِسْنَادِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِماً بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٢٢ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ، حِينَ دَخَلْنَا مَكَّةَ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّىٰ نَهَانَا عَنْهَا.

٢٣ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ بْنِ سَبْرَةَ بْنِ مَعْبَدٍ قَالَ: سَمِعْتُ أَبِي، رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ، عَنْ أَبِيهِ سَبْرَةَ بْنِ مَعْبَدٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ، عَامَ فَتْحِ مَكَّةَ، أَمَرَ أَصْحَابَهُ بِالتَّمَتُّعِ مِنَ النِّسَاءِ. قَالَ: فَخَرَجْتُ أَنَا وَصَاحِبٌ

Banu Amir who was like a young long-necked she-camel. We suggested that she would contract temporary marriage with (anyone of) us, and presented to her our cloaks (as dower). She started looking, and found me more good-looking than my companion , but found the cloak of my companion more elegant than mine. She thought for a while, after which she preferred me to my companion. I remained with her for three (nights), and then Allah's Apostle "Allah's blessing and peace be upon him" ordered us to leave those (women with whom temporary marriage was contracted).

24-(...) Rabie Ibn Sabra narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the temporary marriage of enjoyment.

25-(...) Rabie Ibn Sabra narrated from his father that in the year of Victory, The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of (temporary marriage with) women.

26-(...) Rabie Ibn Sabra narrated from his father that in the year of Victory, Allah's Apostle "Allah's blessing and peace be upon him" forbade (the people) to contract temporary marriage with women, and that his father had contracted such a marriage for two red cloaks.

27-(...) Urwa Ibn Az-Zubair narrated that Abdullah Ibn Az-Zubair stood up and addressed (the people): "Allah has made blind the hearts of some people as well as He has made them sightless since they give religious verdict in favour of temporary marriage." (He said so) while he was alluding to a man (i.e. Ibn Abbas), who called him and said: "You are an ill-mannered senseless person. By my life, the enjoyment (of temporary marriage with women) was practised during the lifetime of the leader of the pious people (i.e. The Prophet)." Upon this Ibn Az-Zubair said to him: "just do it yourself, and by Allah, if you do it, I will stone you with your stones."

Ibn Shihab said: Khalid Ibn Muhajir Ibn Saifullah (i.e. the Sword of Allah: Khalid Ibn Al-Walid) told me: While I was sitting with a man, one came to him and he asked for a religious verdict about the enjoyment (of temporary marriage), and he gave him permission to do it. Ibn Abu Amra Al-Ansari said to him: "Be quiet! It was a concession given during the early days of Islam, for the one who was forced to do it, just as (eating) carrion and the blood and flesh of swine. But, Allah intensified (the commands of) His religion and prohibited it (forever)."

Ibn Shihab narrated: Rabie Ibn Sabra told me that his father said: I benefited from (contracting temporary marriage with) a woman from Banu

لِي مِنْ بَنِي سُلَيْمٍ حَتَّىٰ وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ، كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ، فَخَطَبْنَاهَا إِلَىٰ نَفْسِهَا وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا، فَجَعَلَتْ تَنْظُرُ فَتَرَانِي أَجْمَلَ مِنْ صَاحِبِي، وَتَرَىٰ بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي، فَأَمَرَتْ نَفْسَهَا سَاعَةً، ثُمَّ اخْتَارَتْنِي عَلَىٰ صَاحِبِي، فَكُنَّ مَعَنَا ثَلاَثاً. ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِفِرَاقِهِنَّ.

٢٤ ـ (...) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ نِكَاحِ الْمُتْعَةِ.

٢٥ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ، يَوْمَ الْفَتْحِ، عَنْ مُتْعَةِ النِّسَاءِ.

٢٦ ـ (...) ـ **وَحَدَّثَنِيهِ** حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُتْعَةِ، زَمَانَ الْفَتْحِ، مُتْعَةِ النِّسَاءِ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ.

٢٧ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَامَ بِمَكَّةَ فَقَالَ: إِنَّ نَاساً، أَعْمَى اللَّهُ قُلُوبَهُمْ كَمَا أَعْمَىٰ أَبْصَارَهُمْ. يُفْتُونَ بِالْمُتْعَةِ ـ يُعَرِّضُ بِرَجُلٍ ـ، فَنَادَاهُ فَقَالَ: إِنَّكَ لَجِلْفٌ جَافٍ. فَلَعَمْرِي، لَقَدْ كَانَتِ الْمُتْعَةُ تُفْعَلُ عَلَىٰ عَهْدِ إِمَامِ الْمُتَّقِينَ ـ يُرِيدُ رَسُولَ اللَّهِ ﷺ ـ فَقَالَ لَهُ ابْنُ الزُّبَيْرِ: فَجَرِّبْ بِنَفْسِكَ، فَوَاللَّهِ لَئِنْ فَعَلْتَهَا لأَرْجُمَنَّكَ بِأَحْجَارِكَ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي خَالِدُ بْنُ الْمُهَاجِرِ بْنِ سَيْفِ اللَّهِ، أَنَّهُ بَيْنَا هُوَ جَالِسٌ عِنْدَ رَجُلٍ جَاءَهُ رَجُلٌ فَاسْتَفْتَاهُ فِي الْمُتْعَةِ، فَأَمَرَهُ بِهَا. فَقَالَ لَهُ ابْنُ أَبِي عَمْرَةَ الأَنْصَارِيُّ: مَهْلاً. قَالَ: مَا هِيَ؟ وَاللَّهِ، لَقَدْ فُعِلَتْ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ.

قَالَ ابْنُ أَبِي عَمْرَةَ: إِنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الإِسْلاَمِ لِمَنِ اضْطُرَّ إِلَيْهَا. كَالْمَيْتَةِ وَالدَّمِ وَلَحْمِ الْخِنْزِيرِ. ثُمَّ أَحْكَمَ اللَّهُ الدِّينَ وَنَهَىٰ عَنْهَا.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي رَبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ؛ أَنَّ أَبَاهُ قَالَ: قَدْ كُنْتُ اسْتَمْتَعْتُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ امْرَأَةً مِنْ بَنِي عَامِرٍ، بِبُرْدَيْنِ أَحْمَرَيْنِ. ثُمَّ نَهَانَا

Amir for two red cloaks during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". but, he forbade us to practice such an enjoyment (of temporary marriage). Ibn Shihab said: I heard Rabie Ibn Sabra relating it to Umar Ibn Abd Al-Aziz while I was sitting there.

28-(...) Rabie Ibn Sabra narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment (of temporary marriage) saying: "Verily, it is forbidden as of this day of yours to the Day of Judgement; and whoever gave anything (to such a woman as dower) should not take it back."

29-(1407) Ali Ibn Abu Talib "Allah be pleased with him" narrated that on the day of (the holy battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of (contracting temporary marriage with) women and the eating of the meat of donkeys.

(...)Malik narrated this Hadith with the same chain of transmitters mentioning that Ali Ibn Abu Talib said to a man: "You are a man led astray. No doubt, Allah's Apostle "Allah's blessing and peace be upon him" forbade us (to contract temporary marriage)", as is mentioned In the narration of Yahya Ibn Malik.

30-(...) Ali Ibn Abu Talib "Allah be pleased with him" narrated that on the day of (the holy battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade temporary marriage of enjoyment and the eating of the meat of donkeys.

31-(...) Ali "Allah be pleased with him" was reported to have heard that Ibn Abbas "Allah be pleased with both" gave concession in connection with contracting temporary marriage, whereupon he said: "Be quiet, O Ibn Abbas! Indeed, on the Day of (the holy battle of) Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade practicing it as well as eating the meat of donkeys."

32-(...) Both Al-Hasan and Abdullah, sons of Muhammad Ibn Ali Ibn Abu Talib narrated from their father that he heard Ali saying to Ibn Abbas: "on the Day of (the holy battle of) Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade contracting temporary marriage with women, as well as eating the meat of donkeys."

[4] It is forbidden to combine in marriage a woman and her paternal or maternal aunt

33-(1408) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One

رَسُولُ اللَّهِ ﷺ عَنِ الْمُتْعَةِ.

قَالَ ابْنُ شِهَابٍ: وَسَمِعْتُ رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ ذٰلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَأَنَا جَالِسٌ.

٢٨ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنِ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْمُتْعَةِ. وَقَالَ: «أَلاَ إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هٰذَا إِلَىٰ يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَىٰ شَيْئاً فَلاَ يَأْخُذْهُ».

٢٩ ـ (١٤٠٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ. وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٤٢١٦].

(...) ـ وحدّثناه عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، بِهٰذَا الإِسْنَادِ. وَقَالَ: سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِفُلاَنٍ: إِنَّكَ رَجُلٌ تَائِهٌ. نَهَانَا رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ يَحْيَى بْنِ يَحْيَىٰ، عَنْ مَالِكٍ.

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ نِكَاحِ الْمُتْعَةِ، يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ.

٣١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ: مَهْلاً. يَا ابْنَ عَبَّاسٍ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

٣٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِمَا؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لابْنِ عَبَّاسٍ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ.

٤ ـ بابُ تَحْرِيمِ الجمعِ بين المرأةِ وعمَّتِها أو خالَتِها في النِّكاحِ

٣٣ ـ (١٤٠٨) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يُجْمَعُ بَيْنَ الْمَرْأَةِ

should not combine (in marriage) a woman with her father's sister or a woman with her mother's sister."

34-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade to combine four (types of) women in marriage: a woman with her father's sister, and a woman with her mother's sister.

35-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Neither a woman's paternal aunt should be combined (in marriage) with her brother's daughter, nor should a sister's daughter be combined (in marriage) with her maternal aunt."

36-(...) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade to combine (in marriage) a woman with her father's sister or a woman with her mother's sister. Ibn Shihab said: We then considered her (wife's) father's paternal aunt and her father's maternal aunt at the same level.

37-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One should not combine (in marriage) a woman with her father's sister or a woman with her mother's sister."

(...) Abu Salama narrated that he heard Abu Huraira "Allah be pleased with him" telling: The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

38-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man should neither demand the hand of a woman when his brother has done so earlier (than him), nor should he offer a price for a thing for which his brother priced earlier. A woman should not be combined in marriage with her paternal aunt, nor with her maternal aunt. A woman should not seek for the divorce of her sister in order to deprive her of what belongs to her, but she should marry, because she will have what Allah has ordained for her."

39-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in marriage with her paternal aunt, or with her maternal aunt, and (he also forbade) that she should seek for the divorce of her sister in order to deprive her of what belongs to her, because Allah "Exalted and Hallowed be He" is also her sustainer.

وَعَمَّتِهَا، وَلاَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

[البخاري: كتاب النكاح، باب لا تنكح المرأة على عمتها، رقم: ٥١٠٩].

٣٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ أَرْبَعِ نِسْوَةٍ، أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةِ وَعَمَّتِهَا، وَالْمَرْأَةِ وَخَالَتِهَا.

٣٥ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ ـ قَالَ ابْنُ مَسْلَمَةَ: مَدَنِيٌّ مِنَ الأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ ـ عَنِ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُنْكَحُ الْعَمَّةُ عَلَىٰ بِنْتِ الأَخِ، وَلاَ ابْنَةُ الأُخْتِ عَلَى الْخَالَةِ».

[البخاري: كتاب النكاح، باب لا تنكح المرأة على عمتها، رقم: ٥١١٠].

٣٦ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

قَالَ ابْنُ شِهَابٍ: فَنُرَىٰ خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ.

٣٧ ـ (...) ـ وحدّثني أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلاَ عَلَىٰ خَالَتِهَا».

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ يَحْيَىٰ: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ.

٣٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَخْطُبُ الرَّجُلُ عَلَىٰ خِطْبَةِ أَخِيهِ. وَلاَ يَسُومُ عَلَىٰ سَوْمِ أَخِيهِ. وَلاَ تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلاَ عَلَىٰ خَالَتِهَا وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِيءَ صَحْفَتَهَا. وَلْتَنْكِحْ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا».

٣٩ ـ (...) ـ وحدّثني مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا أَوْ خَالَتِهَا، أَوْ أَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي صَحْفَتِهَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَازِقُهَا.

40-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in marriage with her father's sister, or with her mother's sister.

(...) The same was narrated on the authority of Amr Ibn Dinar, with the same chain of transmitters.

[5] The forbiddance of the marriage of the one who is in the state of Ihram, and it is undesirable for him to demand the hand of a woman

41-(1409) Nubaih Ibn Wahb narrated that Umar Ibn Ubaidullah intended to marry Talha Ibn Umar to the daughter of Shaiba Ibn Jubair. He sent to Aban Ibn Uthman to attend the marriage, and at that time he was the commander of Hajj. Aban said: I heard Uthman Ibn Affan saying that Allah's Apostle "Allah's blessing and peace be upon him" said: "The one who is in the state of Ihram should neither marry himself, nor should he have another one married, nor should he demand the hand of a girl."

42-(...) Nubaih Ibn Wahb narrated: Umar Ibn Ubaidullah Ibn Ma'mar sent me to Aban Ibn Uthman, who was, at that time, in charge of the season (of Hajj), for he (Umar) wanted to marry his son to the daughter of Shaiba Ibn Uthman. He (Aban) said: "I think he is a Bedouin (for it is well-known) that a Muhrim can neither marry, nor can he be married to anyone. It is Uthman (Ibn Affan) who narrated this to us from Allah's Apostle "Allah's blessing and peace be upon him"."

43-(...) Aban Ibn Uthman narrated from Uthman Ibn Affan "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muhrim should neither marry, nor should he be married to anyone, nor should he ask for marriage."

44-(...) Aban Ibn Uthman narrated from Uthman Ibn Affan "Allah be pleased with him" from The Prophet "Allah's blessing and peace be upon him": "The one who is in the state of Ihram should neither marry, nor should he ask for marriage."

45-(...) Nubaih Ibn Wahb narrated that Umar Ibn Ubaidullah Ibn Ma'mar intended to marry his son Talha to the daughter of Shaiba Ibn Jubair while they were at the time of Hajj. Aban Ibn Uthman was the commander of Hajj, to whom he sent (a message in which he said): "I intended to marry Talha Ibn Umar (his son) and I wish that you should attend that (marriage)." Aban said: "I think that you are an narrow-minded Iraqi man. I heard Uthman Ibn Affan saying that Allah's Apostle "Allah's

٤٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ ـ قَالُوا: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٥ ـ بابُ تَحْرِيمِ نِكَاحِ الْمُحْرِمِ، وكَرَاهَةِ خِطْبَتِهِ

٤١ ـ (١٤٠٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ طَلْحَةَ بْنَ عُمَرَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ. فَأَرْسَلَ إِلَى أَبَانِ بْنِ عُثْمَانَ يَحْضُرُ ذٰلِكَ ـ وَهُوَ أَمِيرُ الْحَجِّ ـ. فَقَالَ أَبَانُ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ وَلاَ يَخْطُبُ».

٤٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بْنِ عُثْمَانَ عَلَى ابْنِهِ. فَأَرْسَلَنِي إِلَى أَبَانِ بْنِ عُثْمَانَ ـ وَهُوَ عَلَى الْمَوْسِمِ ـ فَقَالَ: أَلاَ أُرَاهُ أَعْرَابِيًّا: «إِنَّ الْمُحْرِمَ لاَ يَنْكِحُ وَلاَ يُنْكَحُ». أَخْبَرَنَا بِذٰلِكَ عُثْمَانُ، عَنْ رَسُولِ اللَّهِ ﷺ.

٤٣ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَى. (ح) وَحَدَّثَنِي أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ. قَالاَ جَمِيعاً: حَدَّثَنَا سَعِيدٌ، عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ وَلاَ يَخْطُبُ».

٤٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «الْمُحْرِمُ لاَ يَنْكِحُ وَلاَ يَخْطُبُ».

٤٥ ـ (...) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، أَرَادَ أَنْ يُنْكِحَ ابْنَهُ طَلْحَةَ بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ فِي الْحَجِّ ـ، وَأَبَانُ بْنُ عُثْمَانَ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ ـ. فَأَرْسَلَ إِلَى أَبَانٍ: إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكِحَ

blessing and peace be upon him" said: "The one who is in the state of Ihram should not marry.""

46-(1410) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram. Ibn Numair added: I narrated that to Az-Zuhri, who said: Yazid Ibn Al-Asamm told me that he consummated marriage with her after he had put off Ihram.

47-(...) Ibn Abbas "Allah be pleased with both" was reported to have said: The Messenger of Allah "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram.

48-(1411) Yazid Ibn Al-Asamm narrated: Maimuna Bint Al-Harith told me that The Messenger of Allah "Allah's blessing and peace be upon him" married her while he was not in the state of Ihram. He said: She (Maimuna) was a maternal aunt of both me and Ibn Abbas.

[6] It is forbidden that one should demand the hand of a girl when his brother has done so earlier than him until he (the latter) gives permission, or gives her up

49-(1412) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "None of you should sell (anything to anyone) when another has already sold (the same thing to the same person), nor should he make proposal of marriage upon proposal already made by someone else."

50-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" said: "None of you should sell (anything to anyone) when his brother has already sold (it to the same person), nor should he make proposal of marriage upon proposal already made by his brother, unless he gives permission to him."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

(...) The same was narrated on the authority of Nafi, with the same chain of transmitters.

51-(1413) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the following): a dweller of the town to sell the merchandise (on behalf) of a villager, one to outbid in a sale (with the intention to ensnare others), one to demand the hand of a woman when his brother has already done so, one to sell (anything to anyone) when his brother has already sold (the same thing

طَلْحَةَ بْنَ عُمَرَ، فَأُحِبُّ أَنْ تَحْضُرَ ذٰلِكَ. فَقَالَ لَهُ أَبَانٌ: أَلاَ أُرَاكَ أَعْرَابِيًّا جَافِياً، إِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَنْكِحُ الْمُحْرِمُ».

٤٦ ـ (١٤١٠) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

زَادَ ابْنُ نُمَيْرٍ: فَحَدَّثْتُ بِهِ الزُّهْرِيَّ، فَقَالَ: أَخْبَرَنِي يَزِيدُ بْنُ الأَصَمِّ، أَنَّهُ نَكَحَهَا وَهُوَ حَلاَلٌ. [البخاري: كتاب النكاح، باب نكاح المحرم، رقم: ٥١١٤].

٤٧ ـ (...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

٤٨ ـ (١٤١١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ: حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلاَلٌ.

قَالَ: وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ.

٦ ـ بابُ تَحْرِيمِ الخِطْبَةِ على خِطْبَةِ أَخِيهِ حَتَّى يَأْذَنَ أو يَتْرُكَ

٤٩ ـ (١٤١٢) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ يَخْطُبْ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ».

[البخاري: كتاب البيوع، باب لا يبيع على بيع أخيه...، رقم: ٢١٣٩].

٥٠ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى. جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَبِعِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلاَ يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ، إِلاَّ أَنْ يَأْذَنَ لَهُ».

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

(...) ـ **وَحَدَّثَنِيهِ** أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ.

٥١ ـ (١٤١٣) ـ **وحدّثني** عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ

to the same person), and a woman to ask the divorce of her sister in order to deprive her of what belongs to her. Amr added in his narration: The person should not purchase anything upon which his brother has already agreed (with the seller to buy)."

52-(...) Abu Huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should outbid in a sale (with the intention to ensnare others), none should sell (anything to anyone) when his brother has already sold (the same thing to the same person), no dweller of the town should sell the merchandise (on behalf) of a villager, none should demand the hand of a woman when his brother has already done so, and no woman should ask for the divorce of her sister in order to deprive her of what belongs to her."

53-(...) The same was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters.

54-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one should purchase anything upon which his brother has already agreed (with the seller to buy), and no one should demand the hand of a girl, when his brother has already done so."

55-(...) The same was narrated on the authority of Abu Huraira, through another chain of transmitters.

56-(1414) Uqba Ibn Amir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer is a brother (in religion) to the believer. So, it is illegal for the faithful believer to purchase anything upon which his brother has already agreed (with the seller to buy), or to demand the hand of a girl when his brother has already done so, unless he (the latter) gives her up."

[7] The prohibition of contracting Shighar

57-(1415) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. (i.e. that one marries a man's daughter and (at the same time) gives his own daughter (in marriage) to that man without dower (for both)).

58-(...) Ibn Umar narrated the same from The Prophet "Allah's blessing and peace be upon him", but in the narration of Ubaidullah, I (the sub-narrator) asked Nafi: "What is Shighar?"

عَلَىٰ بَيْعِ أَخِيهِ. وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي إِنَائِهَا، أَوْ مَا فِي صَحْفَتِهَا.
زَادَ عَمْرٌو فِي رِوَايَتِهِ: وَلاَ يَسُمِ الرَّجُلُ عَلَىٰ سَوْمِ أَخِيهِ.
[البخاري: كتاب البيوع، باب لا يبيع على بيع اخيه...، رقم: ٢١٤٠].

٥٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَنَاجَشُوا، وَلاَ يَبِعِ الْمَرْءُ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ، وَلا يَخْطُبِ الْمَرْءُ عَلَىٰ خِطْبَةِ أَخِيهِ، وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ الأُخْرَىٰ لِتَكْتَفِيءَ مَا فِي إِنَائِهَا».

٥٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.
غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «وَلاَ يَزِدِ الرَّجُلُ عَلَىٰ بَيْعِ أَخِيهِ».
[البخاري: كتاب الشروط، باب ما لا يجوز من الشروط في النكاح، رقم: ١٧٢٣].

٥٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَسُمِ الْمُسْلِمُ عَلَىٰ سَوْمِ أَخِيهِ، وَلاَ يَخْطُبْ عَلَىٰ خِطْبَتِهِ».

٥٥ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ وَسُهَيْلٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. إِلاَّ أَنَّهُمْ قَالُوا: «عَلَىٰ سَوْمِ أَخِيهِ، وَخِطْبَةِ أَخِيهِ».

٥٦ ـ (١٤١٤) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ اللَّيْثِ وَغَيْرِهِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ شُمَاسَةَ، أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمِنْبَرِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلاَ يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَىٰ بَيْعِ أَخِيهِ، وَلاَ يَخْطُبَ عَلَىٰ خِطْبَةِ أَخِيهِ حَتَّىٰ يَذَرَ».

٧ ـ بَابُ تَحْرِيمِ نِكَاحِ الشِّغَارِ وَبُطْلاَنِهِ

٥٧ ـ (١٤١٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ.
وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ، عَلَىٰ أَنْ يُزَوِّجَهُ ابْنَتَهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.
[البخاري: كتاب النكاح، باب الشغار، رقم: ٥١١٢].

٥٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.
غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ: قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ؟
[البخاري: كتاب الحيل، باب الحيلة في النكاح، رقم: ٦٩٦٠].

59-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. (i.e. that one marries a man's daughter and gives his own daughter (in marriage) to that man without dower (for both)).

60-(...)Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no contracting of Shighar (marriage) in Islam."

61-(1416) Abu Huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. Shighar means that a man says to another: "Give me your daughter in marriage, and I would marry mine to you" or "Give me your sister in marriage, and I would marry mine to you."

(...) The same was narrated on the authority of Ubaidullah (Ibn Umar), with the same chain of transmitters.

62-(1417) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden contracting Shighar. (i.e. that one marries a man's daughter and gives his own daughter (in marriage) to that man without dower (for both)).

[8] The fulfillment of conditions in marriage

63-(1418) Uqba Ibn Amir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The condition which is more entitled to be fulfilled is that, upon which you made lawful the sexual intercourse (with your wives)." (The "conditions" was substituted for "condition" in the narration of Ibn Al-Muthanna).

[9] The matron's consent of marriage is by words, and that of the virgin is (understood through) her silence

64-(1419) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron (previously married woman) should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her consent." The people asked: "O Allah's Apostle! How can we know her consent?" He said: "Her silence (indicates her consent)."

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

٥٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ.

٦٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ شِغَارَ فِي الإِسْلاَمِ».

٦١ ـ (١٤١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشِّغَارِ.

زَادَ ابْنُ نُمَيْرٍ: وَالشِّغَارُ: أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي، أَوْ زَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي.

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ ـ وَهُوَ ابْنُ عُمَرَ ـ بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ.

٦٢ ـ (١٤١٧) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشِّغَارِ.

٨ ـ بابُ الوَفَاء بالشُّرُوطِ في النِّكَاحِ

٦٣ ـ (١٤١٨) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَىٰ بِهِ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ». هٰذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى. غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ: «الشُّرُوطِ».

[البخاري: كتاب الشروط، باب في المهر عند عقدة النكاح، رقم: ٢٧٢١].

٩ ـ بابُ اسْتِئْذانِ الثَّيِّبِ في النِّكَاحِ بالنُّطْقِ والبِكْرِ بالسُّكُوتِ

٦٤ ـ (١٤١٩) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُنْكَحُ الأَيِّمُ حَتَّىٰ تُسْتَأْمَرَ، وَلاَ تُنْكَحُ الْبِكْرُ حَتَّىٰ تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

[البخاري: كتاب النكاح، باب لا ينكح الأب وغيره البكر...، رقم: ٥١٣٦].

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ. (ح) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ. كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِمِثْلِ مَعْنَىٰ حَدِيثِ هِشَامٍ وَإِسْنَادِهِ.

وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلاَّمٍ فِي هٰذَا الْحَدِيثِ.

[البخاري: كتاب الحيل، باب في النكاح، رقم: ٦٩٧٠].

65-(1420) A'isha "Allah be pleased with her" reported: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the virgin who is given by her family in marriage whether she should be consulted. He said: "Yes, she should be consulted." I said: "O Allah's Apostle! She feels shy." He said: "Her consent is (understood through) her silence."

66-(1421) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The matron has more right than his guardian to (give permission of marriage by) herself, and the virgin is to be consulted, and her consent is (understood through) her silence."

67-(...) Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "The matron has more right than his guardian to (give permission of marriage by) herself, and the virgin is to be consulted, and her consent is (understood through) her silence."

68-(...) The same was narrated on the authority of Sufyan, in which he (The Prophet) said: "The matron has more right than his guardian to (give permission of marriage by) herself, and the virgin is to be consulted by her father, and her consent is (understood through) her silence" or said: "and her silence (indicates to) her affirmation."

[10] The father gives the young virgin in marriage

69-(1422) Hisham narrated from his father that A'isha "Allah be pleased with her" said: The Prophet "Allah's blessing and peace be upon him" married me when I was a girl of six (years), and I was brought to his house (and he consummated marriage with me) when I was nine years old. We went to Medina and then I suffered from fever for a month and my hair (fell down, and later on when I recovered it) grew (as long as to reach) down to the earlobes. My mother, Umm Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I kept saying "ha, ha" (since I was breathless then), and when my breathing became all right, she took me into the house, wherein some Ansari women were gathering, and they said: "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they washed my head and prepared me (for the marriage). Unexpectedly, Allah's Apostle "Allah's blessing and peace be upon him" came to me in the forenoon to whom they handed me over.

٦٥ ـ (١٤٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ذَكْوَانُ مَوْلَىٰ عَائِشَةَ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا، أَتُسْتَأْمَرُ أَمْ لاَ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ، تُسْتَأْمَرُ» فَقَالَتْ عَائِشَةُ: فَقُلْتُ لَهُ: فَإِنَّهَا تَسْتَحْيِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ». [البخاري: كتاب النكاح، باب لا ينكح الأب وغيره البكر...، رقم: ٥١٣٧].

٦٦ ـ (١٤٢١) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا. وَإِذْنُهَا صُمَاتُهَا؟» قَالَ: نَعَمْ.

٦٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ وَإِذْنُهَا سُكُوتُهَا».

٦٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» وَرُبَّمَا قَالَ: «وَصَمْتُهَا إِقْرَارُهَا».

١٠ ـ بابُ تَزْوِيجِ الأَبِ الْبِكْرَ الصَّغِيرَةَ

٦٩ ـ (١٤٢٢) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لِسِتٍّ سِنِينَ، وَبَنَىٰ بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

قَالَتْ: فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْراً، فَوَفَىٰ شَعْرِي جُمَيْمَةً، فَأَتَتْنِي أُمُّ رُومَانَ وَأَنَا عَلَىٰ أُرْجُوحَةٍ وَمَعِي صَوَاحِبِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا، وَمَا أَدْرِي مَا تُرِيدُ بِي. فَأَخَذَتْ بِيَدِي فَأَوْقَفَتْنِي عَلَى الْبَابِ. فَقُلْتُ: هَهْ هَهْ، حَتَّىٰ ذَهَبَ نَفَسِي، فَأَدْخَلَتْنِي بَيْتاً، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَىٰ خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيْهِنَّ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي. فَلَمْ يَرُعْنِي إِلاَّ وَرَسُولُ اللَّهِ ﷺ ضُحًى، فَأَسْلَمْتُنِي إِلَيْهِ.

[البخاري: كتاب مناقب الأنصار، باب تزويج النبي ﷺ عائشة...، رقم: ٣٨٩٦].

70-(...) A'isha "Allah be pleased with her" said: The Prophet "Allah's blessing and peace be upon him" married me when I was a girl of six (years), and I was brought to his house (and he consummated marriage with me) when I was nine years old.

71-(...) Urwa narrated from A'isha "Allah be pleased with her" that The Prophet "Allah's blessing and peace be upon him" married her when she was a girl of seven (years), and she was brought to his house (and he consummated marriage with her) when she was nine years old, having her toys with her, and he (The Prophet) died when she was eighteen years old.

72-(...) Al-Aswad narrated from A'isha "Allah be pleased with her" that The Prophet "Allah's blessing and peace be upon him" married her when she was a girl of six (years), and she was brought to his house (and he consummated marriage with her) when she was nine years old, and he (The Prophet) died when she was eighteen years old.

[11] It is desirable to marry, get someone marry, or consummate marriage in the month of Shawwal

73-(1423) Urwa narrated that A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" married me in (the month of) Shawwal, and I was brought to his house (and he consummated marriage with me) also in the month of Shawwal. Then, who among his wives is dearer to him than me? However, A'isha liked that the women of her family should be brought to their houses as brides (in order to consummate their marriage) in (the month of) Shawwal.

(...)This Hadith was narrated on the authority of Sufyan, with the same chain of transmitters, without mentioning the act of A'isha.

[12] It is desirable to look at the face and the hands of the woman whom one intends to marry

74-(1424) Abu Huraira "Allah be pleased with him" narrated: I was with The Prophet "Allah's blessing and peace be upon him" when a man came to him and told him that he contracted to marry a woman from the Ansar. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Did you cast a glance at her?" he answered in the negative. Upon this he (The Prophet) said to him: "Then, go and cast a glimpse at her. However there is something in the eyes of the Ansar."

75-(...) Abu Huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "I contracted to marry a woman from the Ansar." The Messenger of Allah

٧٠ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدَةُ ـ هُوَ ابْنُ سُلَيْمَانَ ـ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، وَبَنَىٰ بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

٧١ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ، وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَلُعَبُهَا مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

٧٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ وَإِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِنْتُ سِتٍّ، وَبَنَىٰ بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

١١ ـ باب التَّزَوُّج والتَّزْويج في شَوَّال واستحباب الدخول فيه

٧٣ ـ (١٤٢٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي شَوَّالٍ، وَبَنَىٰ بِي فِي شَوَّالٍ، فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ ﷺ كَانَ أَحْظَىٰ عِنْدَهُ مِنِّي؟

قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ.

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِعْلَ عَائِشَةَ.

١٢ ـ بابُ نَدْبِ النَّظَرِ إلى وَجْهِ المَرأة وكَفَّيْها لمن يريد تَزَوُّجها

٧٤ ـ (١٤٢٤) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنَظَرْتَ إِلَيْهَا؟» قَالَ: لاَ. قَالَ: «فَاذْهَبْ فَانْظُرْ إِلَيْهَا فَإِنَّ فِي أَعْيُنِ الأَنْصَارِ شَيْئاً».

٧٥ ـ (...) ـ وحدّثني يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ

"Allah's blessing and peace be upon him" asked him: "Did you cast a glance at her? However, there is something in the eyes of the Ansar." he answered in the affirmative. Then, The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "For what (dower) did you contract to marry her?" he said: "For four ounces (of silver)." Allah's Apostle "Allah's blessing and peace be upon him" said: "For four ounces? it seems as if you dig out silver from the side of this mountain (so that you have what you would pay for such a dower). We have nothing to give you. But, we may send you to an expedition where you may gain some (booty)." He sent an expedition to Banu Abs, in which that man was involved.

[13] The dower, and it might be one's knowledge of The Qur'an, and it might be (as little as even) a ring or iron, and it is desirable to be five hundred Dirhams

76-(1425) Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised and then lowered his sight, looking at her. Then he lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied:" No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something."

Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Try to find something, even an iron ring." He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine (and he had no upper garment) and she might get half of it (as dower)." So The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura,

فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؟ فَإِنَّ فِي عُيُونِ الأَنْصَارِ شَيْئاً» قَالَ: قَدْ نَظَرْتُ إِلَيْهَا. قَالَ: «عَلَىٰ كَمْ تَزَوَّجْتَهَا؟» قَالَ: عَلَىٰ أَرْبَعِ أَوَاقٍ.

فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَىٰ أَرْبَعِ أَوَاقٍ؟ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هٰذَا الْجَبَلِ. مَا عِنْدَنَا مَا نُعْطِيكَ، وَلَكِنْ عَسَىٰ أَنْ نَبْعَثَكَ فِي بَعْثٍ تُصِيبُ مِنْهُ» قَالَ: فَبَعَثَ بَعْثاً إِلَىٰ بَنِي عَبْسٍ. بَعَثَ ذٰلِكَ الرَّجُلَ فِيهِمْ.

١٣ ـ بابُ الصَّداقِ وجَوازِ كَوْنِهِ تَعْلِيمَ قرآنٍ وخَاتَمَ حَدِيدٍ وغير ذلك من قليل وكثير، واسْتِحْبَابِ كَوْنه خَمْسَمِائَة دِرْهَمٍ لمن لا يُجْحِفُ به

٧٦ ـ (١٤٢٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَاهُ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، جِئْتُ أَهَبُ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئاً، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا.

فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ. فَقَالَ: «اذْهَبْ إِلَىٰ أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئاً؟» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لاَ، وَاللَّهِ، مَا وَجَدْتُ شَيْئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرْ وَلَوْ خَاتَماً مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لاَ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، وَلاَ خَاتَماً مِنْ حَدِيدٍ، وَلَكِنْ هٰذَا إِزَارِي ـ قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ ـ فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ حَتَّىٰ إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَآهُ

such Sura, and such Sura." He went on counting. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an by heart."

This is the narration of Ibn Abu Hazim of this Hadith, and the narration of Ya'qub is nearly similar to it in wording.

77-(...) The same was narrated by Abu Hazim, on the authority of Sahl Ibn Sa'd. But the Hadith transmitted through Za'ida he (The Prophet) said: "Go, I married her to you, and you should teach her something of Qur'an."

78-(1426) Abu Salama Ibn Abd Ar-Rahman narrated: I asked A'isha "Allah be pleased with her": "How much was the dower given by The Messenger of Allah "Allah's blessing and peace be upon him" (to each of his wives)?" she said: "His dower to (each one of) his wives was twelve ounces and a half. That (amount) is equal to five hundred Dirhams. That was the dower given by The Messenger of Allah "Allah's blessing and peace be upon him" (to each one of his wives)."

79-(1427) Anas Ibn Malik "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" noticed traces of yellowish colour (because of saffron) on (the garment of) Abd Ar-Rahman Ibn Awf. He asked him: "What is this?" he said: "O Messenger of Allah! I married a woman for (a dower of) the weight of a date's stone of gold." He said: "Allah might bless for you! But, offer a wedding banquet, even with a single sheep."

80-(...) Anas Ibn Malik "Allah be pleased with him" narrated that Abd Ar-Rahman Ibn Awf married during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" for (a dower of a piece of) gold equal to the weight of a date's stone. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a wedding banquet, even with a single sheep."

81-(...) Anas Ibn Malik "Allah be pleased with him" narrated that Abd Ar-Rahman Ibn Awf married a woman for (a dower of a piece of) gold equal to the weight of a date's stone. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer a wedding banquet, even with a single sheep."

(...) The same was narrated by Shu'ba, on the authority of Humaid, with the same chain of transmitters.

رَسُولُ اللَّهِ ﷺ مُوَلِّياً، فَأَمَرَ بِهِ فَدُعِيَ. فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا ـ عَدَّدَهَا ـ فَقَالَ: «تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ»؟ قَالَ: نَعَمْ. قَالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». هٰذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ. وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ.

[البخاري: كتاب النكاح، باب تزويج المعسر لقوله تعالى: ﴿إن يكونوا فقراء يغنهم الله من فضله﴾، رقم: ٥٠٨٧].

٧٧ ـ (...) ـ **وحدّثناه** خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ الدَّرَاوَرْدِيِّ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهٰذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَىٰ بَعْضٍ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ: «انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا، فَعَلِّمْهَا مِنَ الْقُرْآنِ».

٧٨ ـ (١٤٢٦) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لَا. قَالَتْ: نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُ مِئَةِ دِرْهَمٍ. فَهٰذَا صَدَاقُ رَسُولِ اللَّهِ ﷺ لِأَزْوَاجِهِ.

٧٩ ـ (١٤٢٧) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لِيَحْيَىٰ. قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ عَلَىٰ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. فَقَالَ: «مَا هٰذَا؟» قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ». [البخاري: كتاب النكاح، باب كيف يدعى للمتزوج، رقم: ٥١٥٥].

٨٠ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

٨١ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ. كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ حُمَيْدٍ، بِهٰذَا الْإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبٍ قَالَ: قَالَ عَبْدُ الرَّحْمٰنِ: تَزَوَّجْتُ امْرَأَةً.

82-(...) Anas narrated: Abd Ar-Rahman Ibn Awf said: The Messenger of Allah "Allah's blessing and peace be upon him" saw me, having the signs of delight of wedding on me. (When he asked me) I said: "I married a woman from the Ansar." He asked: "How much dower did you pay her?" I said: "(The weight of) a date's stone (of gold, in the narration of Ishaq)."

83-(...) Anas "Allah be pleased with him" narrated that Abd Ar-Rahman married a woman for (a dower of) the weight of a date's stone of gold.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, except that he mentioned: "One from among the sons of Abd Ar-Rahman said..."

[14] The excellence of manumitting and then marrying a slave-girl

84-(1365) Anas "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" went on an expedition to Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet "Allah's blessing and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Muhammad (has come)." (Abd Al-Aziz, a sub-narrator, added: "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said: "O Allah's Prophet! Give me a slave girl from the captives." The Prophet "Allah's blessing and peace be upon him" said: "Go and take any slave girl." He took Safiyya Bint Huyai.

A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You gave Safiyya Bint Huyai to Dihya; she is the chief mistress of the tribes of Quraidha and An-Nadir, and she befits none but you." So The Prophet "Allah's blessing and peace be upon him" said: "Bring him along with her." Dihya came with her. When The Prophet "Allah's blessing and peace be upon him" saw her, he said to Dihya: "Take any slave girl from the captives other than her." Anas added: The Prophet "Allah's blessing and peace be upon him" then manumitted and married her.

٨٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ومُحَمَّدُ بْنُ قُدَامَةَ. قَالاَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: رَآنِي رَسُولُ اللَّهِ ﷺ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ. فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ. فَقَالَ: «كَمْ أَصْدَقْتَهَا؟» فَقُلْتُ: نواةً.

وَفِي حَدِيثِ إِسْحَاقَ: مِنْ ذَهَبٍ.

٨٣ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ ـ قَالَ شُعْبَةُ: وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ ـ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَىٰ وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: مِنْ ذَهَبٍ.

١٤ ـ بابُ فَضِيلَةِ إِعْتَاقِهِ أَمَتَه ثُمَّ يَتَزَوَّجُها

٨٤ ـ (١٣٦٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَىٰ نَبِيُّ اللَّهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ ﷺ، وَانْحَسَرَ الإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَإِنِّي لأَرَىٰ بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلاَثَ مَرَّاتٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَىٰ أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ، وَاللَّهِ.

قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: مُحَمَّدٌ، وَالْخَمِيسُ.

قَالَ: وَأَصَبْنَاهَا عَنْوَةً، وَجُمِعَ السَّبْيُ، فَجَاءَهُ دَحْيَةُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ. فَقَالَ: «اذْهَبْ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ. فَجَاءَ رَجُلٌ إِلَىٰ نَبِيِّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دَحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدِ قُرَيْظَةَ وَالنَّضِيرِ؟ مَا تَصْلُحُ إِلاَّ لَكَ. قَالَ: «ادْعُوهُ بِهَا» قَالَ: فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا» قَالَ: وَأَعْتَقَهَا وَتَزَوَّجَهَا.

Anas was asked: "O Abu Hamza! What was her dower?" he answered: "Her dower was that she was manumitted."

Anas added: "While being on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to The Prophet "Allah's blessing and peace be upon him". in this way, The Prophet "Allah's blessing and peace be upon him" became a bridegroom. He said: "Whoever has anything (of food) should bring it." He spread out a leather sheet (for the food) and some brought cooking butter, others dates, and others cottage cheese. So, they prepared a great deal of food. That was the marriage banquet of Allah's Apostle "Allah's blessing and peace be upon him".

85-(...) It was narrated by Anas, through another chain of transmitters that Allah's Apostle "Allah's blessing and peace be upon him" manumitted Safiyya, and her manumission was considered as her dower. According to the narration of Mu'adh on the authority of his father: He (The Prophet) married Safiyya and gave her manumission as her dower.

86-(154) Abu Musa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "For the one who emancipates his slave-girl and then marries her, there would be a double reward."

87-(1365) Anas "Allah be pleased with him" narrated: I was riding behind Abu Talha on the day of (the holy battle of) Khaibar, and my foot was touching that of The Messenger of Allah "Allah's blessing and peace be upon him". he said: We came to them when the sun rose, and they had got out driving their cattle, carrying their axes, baskets and spades. (When they saw us) they said: "Muhammad and the army!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned."

He (Anas) said: Then, Allah defeated them, and a beautiful slave-girl fell in the share of Dihya, whom The Messenger of Allah "Allah's blessing and peace be upon him" take (from him) in exchange of seven heads. Then, he gave her to Umm Sulaim, in order to embellish and prepare her for him (to marry her). (I (the sub-narrator) think he said: "and to stay the period of Iddat in her house). She (this slave-girl) was Safiyya Bint Huyai. The Messenger of Allah "Allah's blessing and peace be upon him" made her wedding banquet (containing of) dates, cottage cheese and cooking butter. Pits were dug and the leather sheets were brought and spread, in which the cottage cheese and the cooking butter were put. The people ate their fill.

فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّىٰ إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوساً. فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِيءْ بِهِ» قَالَ: وَبَسَطَ نِطَعاً. قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِالأَقِطِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، فَحَاسُوا حَيْساً. فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الصلاة، باب ما يذكر في الفخذ، رقم: ٣٧١].

٨٥ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ حَبْحَابٍ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ.

(ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعُمَرُ بْنُ سَعْدٍ وَعَبْدُ الرَّزَّاقِ. جَمِيعاً عَنْ سُفْيَانَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ. كُلُّهُمْ عَنِ النَّبِيِّ ﷺ، أَنَّهُ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

وَفِي حَدِيثِ مُعَاذٍ، عَنْ أَبِيهِ: تَزَوَّجَ صَفِيَّةَ وَأَصْدَقَهَا عِتْقَهَا.

[البخاري: كتاب الخوف، باب التبكير والغلس بالصبح...، رقم: ٩٤٧].

٨٦ ـ (١٥٤) ـ وحدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي الَّذِي يُعْتِقُ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا: «لَهُ أَجْرَانِ».

[البخاري: كتاب العتق، باب فضل من أدب جاريته وعلمها، رقم: ٢٥٤٤].

٨٧ ـ (١٣٦٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ وَخَرَجُوا بِفُؤُسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ، فَقَالُوا: مُحَمَّدٌ، وَالْخَمِيسُ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: وَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ، وَوَقَعَتْ فِي سَهْمِ دَحْيَةَ جَارِيَةٌ جَمِيلَةٌ، فَاشْتَرَاهَا رَسُولُ اللَّهِ ﷺ بِسَبْعَةِ أَرْؤُسٍ، ثُمَّ دَفَعَهَا إِلَىٰ أُمِّ سُلَيْمٍ تُصَنِّعُهَا لَهُ وَتُهَيِّئُهَا ـ قَالَ: وَأَحْسِبُهُ قَالَ ـ وَتَعْتَدُّ فِي بَيْتِهَا، وَهِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ. قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ وَلِيمَتَهَا التَّمْرَ وَالأَقِطَ وَالسَّمْنَ، فُحِصَتِ الأَرْضُ أَفَاحِيصَ، وَجِيءَ بِالأَنْطَاعِ فَوُضِعَتْ فِيهَا، وَجِيءَ بِالأَقِطِ وَالسَّمْنِ فَشَبِعَ النَّاسُ. قَالَ: وَقَالَ

Then the people said: "In fact, we do not know, whether he married her, or took her as a slave-girl." They said: "If he veiled her, then she is her wife, and if he did not veil her, then, she is his slave-girl." When he wanted to ride, he veiled her, and she sat on the back of the camel, whereupon, they knew that he had married her. When we came near Medina, The Messenger of Allah "Allah's blessing and peace be upon him" proceeded at a faster pace, and so did we with him. but, the she-camel (called) Al-Atba stumbled, and The Messenger of Allah "Allah's blessing and peace be upon him" fell down, and she also fell down. He got up and screened her, and the women looked towards her and said: "Might Allah keep away this Jewess!"

I (a sub-narrator) said: "O Abu Hamza (meaning Anas)! Did The Messenger of Allah "Allah's blessing and peace be upon him" fall down?" he said: "Yes, by Allah! He really fell down."

87-(1428) Anas "Allah be pleased with him" said: I attended the wedding banquet of (the marriage of The Prophet with) Zainab Bint Jahsh, in which the Prophet "Allah's blessing and peace be upon him" served us meat and bread, and made the people eat their fill. He sent me to invite people. When he finished, he stood up and I followed him, but two persons who were busy in conversation stayed in the house after the meal, and they did not get out. The Messenger of Allah "Allah's blessing and peace be upon him" began to visit the apartments of his wives, greeting each one of them: "Peace be unto you! How are the inhabitants of the house?" They would say: "We are fine, O Messenger of Allah! how did you find your wife (Zainab)?" He would say: "She is in a good state."

When he finished (visiting his wives) he returned, and I returned along with him. when he reached the door, he found those two men still (sitting in the house) busy in their talk. When they saw him having returned, they stood up and went out. By Allah! I do not know whether I had informed him or he (the Prophet) was Divinely revealed that the people had gone out. He returned and I also returned along with him. when he put his foot on the threshold of the door, he threw a curtain between me and him. Then, Allah Almighty revealed the following Verse: " O you who believe, enter not the houses of the Prophet unless permission is given to you." (Al-Ahzab 53)

88-(1365) Anas "Allah be pleased with him" narrated: Safiyya fell in the share of Dihya in the war booty (of Khaibar). They (the people) praised her (beauty and position as the daughter of the chief of the Jews) to Allah's Apostle "Allah's blessing and peace be upon him" saying: "We have never

النَّاسُ: لاَ نَدْرِي أَتَزَوَّجَهَا أَمِ اتَّخَذَهَا أُمَّ وَلَدٍ. قَالُوا: إِنْ حَجَبَهَا فَهِيَ امْرَأَتُهُ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ أُمُّ وَلَدٍ، فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَجَبَهَا، فَقَعَدَتْ عَلَىٰ عَجُزِ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ دَفَعَ رَسُولُ اللَّهِ ﷺ وَدَفَعْنَا. قَالَ: فَعَثَرَتِ النَّاقَةُ الْعَضْبَاءُ، وَنَدَرَ رَسُولُ اللَّهِ ﷺ وَنَدَرَتْ، فَقَامَ فَسَتَرَهَا، وَقَدْ أَشْرَفَتِ النِّسَاءُ. فَقُلْنَ: أَبْعَدَ اللَّهُ الْيَهُودِيَّةَ.

قَالَ: قُلْتُ: يَا أَبَا حَمْزَةَ، أَوَقَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِي وَاللَّهِ، لَقَدْ وَقَعَ.

٨٧م ـ (١٤٢٨) ـ قَالَ أَنَسٌ: وَشَهِدْتُ وَلِيمَةَ زَيْنَبَ، فَأَشْبَعَ النَّاسَ خُبْزاً وَلَحْماً، وَكَانَ يَبْعَثُنِي فَأَدْعُو النَّاسَ، فَلَمَّا فَرَغَ قَامَ وَتَبِعْتُهُ، فَتَخَلَّفَ رَجُلاَنِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ لَمْ يَخْرُجَا، فَجَعَلَ يَمُرُّ عَلَىٰ نِسَائِهِ، فَيُسَلِّمُ عَلَىٰ كُلِّ وَاحِدَةٍ مِنْهُنَّ: «سَلاَمٌ عَلَيْكُمْ، كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ؟» فَيَقُولُونَ: بِخَيْرٍ يَا رَسُولَ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ فَيَقُولُ: «بِخَيْرٍ» فَلَمَّا فَرَغَ رَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا بَلَغَ الْبَابَ إِذَا هُوَ بِالرَّجُلَيْنِ قَدِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ، فَلَمَّا رَآيَاهُ قَدْ رَجَعَ قَامَا فَخَرَجَا، فَوَاللَّهِ مَا أَدْرِي أَنَا أَخْبَرْتُهُ أَمْ أُنْزِلَ عَلَيْهِ الْوَحْيُ بِأَنَّهُمَا قَدْ خَرَجَا.

فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا وَضَعَ رِجْلَهُ فِي أُسْكُفَّةِ الْبَابِ أَرْخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللَّهُ تَعَالَىٰ هٰذِهِ الآيَةَ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣].

٨٨ ـ (١٣٦٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. (ح) وَحَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ: حَدَّثَنَا أَنَسٌ قَالَ: صَارَتْ صَفِيَّةُ لِدَحْيَةَ فِي مَقْسَمِهِ، وَجَعَلُوا يَمْدَحُونَهَا عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ: وَيَقُولُونَ: مَا رَأَيْنَا فِي السَّبْيِ مِثْلَهَا.

قَالَ: فَبَعَثَ إِلَىٰ دَحْيَةَ فَأَعْطَاهُ بِهَا مَا أَرَادَ، ثُمَّ دَفَعَهَا إِلَىٰ أُمِّي فَقَالَ: «أَصْلِحِيهَا»

seen the like of her among the captives of war." He sent to Dihya and he (requested him to take her and) gave him whatever he wanted (in exchange). He then sent her to my mother and asked her to embellish her (and prepare her for marriage). Allah's Apostle "Allah's blessing and peace be upon him" then went out of Khaibar until when he was on the other side of it, he halted, and a tent was pitched for him.

When it was morning Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has surplus of provision with him should bring it to us." Some brought the surplus of dates, and others surplus of powdered barley until there became a large heap of food. They started eating from that Hais and drinking from the pool situated by their side which had the water of rainfall. Anas said: That was the wedding banquet of Allah's Apostle "Allah's blessing and peace be upon him".

He added: We proceeded until we saw the walls of Medina, thereupon we became happy. We made our mounts proceed faster and Allah's Apostle "Allah's blessing and peace be upon him" also made his mount proceed faster. Safiyya was at his back, since Allah's Apostle "Allah's blessing and peace be upon him" made her ride behind him. The mount of Allah's Apostle "Allah's blessing and peace be upon him" stumbled and he (The Prophet) fell down and she also fell down. None among the people looked at both of them until Allah's Apostle "Allah's blessing and peace be upon him" got up and screened her. We came to him and he said: "We had no harm." We entered Medina where there came out the young women of his (The Prophet's) household. They looked (and incited each other to look) at her (Safiyya), showing their joy for her falling down.

[15] The marriage of Zainab Bint Jahsh (to The Prophet) and revealing the (Verse of) screening (The Prophet's wives), and what about the wedding banquet

89-(1428) Anas "Allah be pleased with him" narrated: When the period of Iddat of Zainab (Bint Jahsh) had finished, The Messenger of Allah "Allah's blessing and peace be upon him" said to Zaid (Ibn Haritha): "Demand her hand for me." Zaid went to her, while she was fermenting her dough. When I saw her, I respected her so much that I could no longer be able to look at her, because The Messenger of Allah "Allah's blessing and peace be upon him" mentioned her (offering the proposal of marrying her). I turned my back towards her, and then turned on my heels. I said: "O Zainab! The Messenger of Allah "Allah's blessing and peace be upon him" sent (me) to demand your hand for him." she said: "I'm not to do anything

قَالَ: ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ حَتَّىٰ إِذَا جَعَلَهَا فِي ظَهْرِهِ نَزَلَ، ثُمَّ ضَرَبَ عَلَيْهَا الْقُبَّةَ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ عِنْدَهُ فَضْلُ زَادٍ فَلْيَأْتِنَا بِهِ» قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِفَضْلِ التَّمْرِ وَفَضْلِ السَّوِيقِ، حَتَّىٰ جَعَلُوا مِنْ ذٰلِكَ سَوَادًا حَيْساً، فَجَعَلُوا يَأْكُلُونَ مِنْ ذٰلِكَ الْحَيْسِ، وَيَشْرَبُونَ مِنْ حِيَاضٍ إِلَىٰ جَنْبِهِمْ مِنْ مَاءِ السَّمَاءِ.

قَالَ: فَقَالَ أَنَسٌ: فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ عَلَيْهَا. قَالَ: فَانْطَلَقْنَا حَتَّىٰ إِذَا رَأَيْنَا جُدُرَ الْمَدِينَةِ هَشِشْنَا إِلَيْهَا، فَرَفَعْنَا مَطِيَّنَا، وَرَفَعَ رَسُولُ اللَّهِ ﷺ مَطِيَّتَهُ. قَالَ: وَصَفِيَّةُ خَلْفَهُ قَدْ أَرْدَفَهَا رَسُولُ اللَّهِ ﷺ.

قَالَ: فَعَثَرَتْ مَطِيَّةُ رَسُولِ اللَّهِ ﷺ، فَصُرِعَ وَصُرِعَتْ. قَالَ: فَلَيْسَ أَحَدٌ مِنَ النَّاسِ يَنْظُرُ إِلَيْهِ وَلاَ إِلَيْهَا، حَتَّىٰ قَامَ رَسُولُ اللَّهِ ﷺ فَسَتَرَهَا.

قَالَ: فَأَتَيْنَاهُ فَقَالَ: «لَمْ نُضَرَّ» قَالَ: فَدَخَلْنَا الْمَدِينَةَ، فَخَرَجَ جَوَارِي نِسَائِهِ يَتَرَاءَيْنَهَا وَيَشْمَتْنَ بِصَرْعَتِهَا.

١٥ ـ بابُ زَوَاجِ زَيْنَبَ بنت جَحْشٍ ونُزُولِ الحِجَابِ وإثْبَاتِ وَلِيمةِ العُرْسِ

٨٩ ـ (١٤٢٨) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْزٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ. قَالاَ جَمِيعاً: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ. وَهٰذَا حَدِيثُ بَهْزٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ﷺ لِزَيْدٍ: «فَاذْكُرْهَا عَلَيَّ» قَالَ: فَانْطَلَقَ زَيْدٌ حَتَّىٰ أَتَاهَا وَهِيَ تُخَمِّرُ عَجِينَهَا. قَالَ: فَلَمَّا رَأَيْتُهَا عَظُمَتْ فِي صَدْرِي، حَتَّىٰ مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَهَا. فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَىٰ عَقِبِي. فَقُلْتُ: يَا زَيْنَبُ، أَرْسَلَ رَسُولُ اللَّهِ ﷺ يَذْكُرُكِ.

until I ask my Lord for the better guidance." Then, she got up and went to her praying place. But, The Qur'an was revealed (in connection with this matter). The Messenger of Allah "Allah's blessing and peace be upon him" came and entered upon her without asking for her permission.

He (Anas) added: I saw ourselves and The Messenger of Allah "Allah's blessing and peace be upon him" served us with bread and meat when the day rose. Then, all the people went out (of the house) except a few men, who stayed talking after the meal. The Messenger of Allah "Allah's blessing and peace be upon him" went out, and I followed him. he started visiting the chambers of his wives, greeting them, and they would ask him: "O Messenger of Allah! How did you find your wife?"

He (Anas) added: indeed, I do not know whether I told him or he told me that the people (who were still in the house after the meal) had gone out. He (Anas) said: He went until he entered the house. I went to enter along with him, but, he threw the curtain between him and me. Then, the (Verse of) screening The Prophet's wives was revealed, and the people were instructed with that with which they were instructed. Ibn Rafi added in his narration (the recitation of Allah's saying): "O ye who Believe! enter not the Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (The Confederates "Al-Ahzab" 53)

90-(...) Anas "Allah be pleased with him" narrated: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" presenting a wedding banquet of (the marriage of) any woman (of his wives) as he presented in that of Zainab, in which he slaughtered a goat.

91-(...) Anas "Allah be pleased with him" narrated: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" presenting a wedding banquet of (the marriage of) any woman of his wives more (or better) than he presented in that of Zainab. Thabit Al-Bunani (a sub-narrator) asked: "What did he present in that wedding banquet?" he said: "He served them with bread and meat (so much) until they left it (because they ate their fill)."

92-(...) Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" married

قَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئاً حَتَّىٰ أُوَامِرَ رَبِّي. فَقَامَتْ إِلَىٰ مَسْجِدِهَا، وَنَزَلَ الْقُرْآنُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ. قَالَ: فَقَالَ: وَلَقَدْ رَأَيْتُنَا أَنَّ رَسُولَ اللَّهِ ﷺ أَطْعَمَنَا الْخُبْزَ وَاللَّحْمَ حِينَ امْتَدَّ النَّهَارُ، فَخَرَجَ النَّاسُ وَبَقِيَ رِجَالٌ يَتَحَدَّثُونَ فِي الْبَيْتِ بَعْدَ الطَّعَامِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَاتَّبَعْتُهُ، فَجَعَلَ يَتَتَبَّعُ حُجَرَ نِسَائِهِ يُسَلِّمُ عَلَيْهِنَّ، وَيَقُلْنَ: يَا رَسُولَ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ قَالَ: فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ أَنَّ الْقَوْمَ قَدْ خَرَجُوا أَوْ أَخْبَرَنِي. قَالَ: فَانْطَلَقَ حَتَّىٰ دَخَلَ الْبَيْتَ. فَذَهَبْتُ أَدْخُلُ مَعَهُ فَأَلْقَى السِّتْرَ بَيْنِي وَبَيْنَهُ، وَنَزَلَ الْحِجَابُ. قَالَ: وَوُعِظَ الْقَوْمُ بِمَا وُعِظُوا بِهِ.

زَادَ ابْنُ رَافِعٍ فِي حَدِيثِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ إِلَىٰ قَوْلِهِ: ﴿وَٱللَّهُ لَا يَسْتَحْيِۦ مِنَ ٱلْحَقِّ﴾ [الأحزاب: ٥٣].

٩٠ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، ـ وَفِي رِوَايَةِ أَبِي كَامِلٍ: سَمِعْتُ أَنَساً ـ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ عَلَى امْرَأَةٍ ـ وَقَالَ أَبُو كَامِلٍ: عَلَىٰ شَيْءٍ ـ مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَىٰ زَيْنَبَ، فَإِنَّهُ ذَبَحَ شَاةً.

[البخاري: كتاب النكاح، باب الوليمة ولو بشاة، رقم: ٥١٦٨].

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَوْلَمَ رَسُولُ اللَّهِ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ أَوْ أَفْضَلَ مِمَّا أَوْلَمَ عَلَىٰ زَيْنَبَ.

فَقَالَ ثَابِتٌ الْبُنَانِيُّ: بِمَا أَوْلَمَ؟ قَالَ: أَطْعَمَهُمْ خُبْزاً وَلَحْماً حَتَّىٰ تَرَكُوهُ.

٩٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، وَعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ. كُلُّهُمْ عَنْ مُعْتَمِرٍ ـ وَاللَّفْظُ لابْنِ حَبِيبٍ ـ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تَزَوَّجَ

Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet "Allah's blessing and peace be upon him" seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by the others (Asim and Ibn Abd Al-A'la added in their narration) except three persons who kept on sitting. The Prophet "Allah's blessing and peace be upon him" came back in order to enter his house (but he went away again). Then they left, whereupon I set out and went to The Prophet "Allah's blessing and peace be upon him" to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (Al-Ahzab 53)

93-(...) Anas Ibn Malik "Allah be pleased with him" narrated: I know best of all (the occasion of) this verse of screening (The Prophet's wives). Ubai Ibn Ka'b "Allah be pleased with him" used to ask me about it. When The Messenger of Allah "Allah's blessing and peace be upon him" consummated marriage with Zainab Bint Jahsh, whom he had married in Medina. He invited the people to have a meal (of wedding) after the day had risen. Then, The Messenger of Allah "Allah's blessing and peace be upon him" sat and some people sat down along with him after (they had finished their meal and) the people had got up and left. The Messenger of Allah "Allah's blessing and peace be upon him" got up and walked, and I walked along with him until he reached the door of A'isha's chamber. Thinking they had gone out, he came back and I came back with him. but, they were still sitting in their place. He returned, and I returned along with him once again (and he walked) until he reached A'isha's chamber. Then, he came back (to the house)and I came back with him. at that time, they had stood up and left. Then, he threw the curtain between him and me, and Allah revealed the Verse of screening (The Prophet's wives).

النَّبِيُّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ دَعَا الْقَوْمَ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ.

قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذٰلِكَ قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ.

زَادَ عَاصِمٌ وَابْنُ عَبْدِ الأَعْلَى فِي حَدِيثِهِمَا قَالَ: فَقَعَدَ ثَلاثَةٌ، وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ. ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا.

قَالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا. قَالَ: فَجَاءَ حَتَّى دَخَلَ، فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ.

قَالَ: وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾ [الأحزاب: ٥٣]

[البخاري: كتاب التفسير، باب: ﴿لا تدخلوا بيوت النبي إلا أن يؤذن لكم...﴾، رقم: ٤٧٩١].

٩٣ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ. قَالَ ابْنُ شِهَابٍ: إِنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ. لَقَدْ كَانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ.

قَالَ أَنَسٌ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوساً بِزَيْنَبَ بِنْتِ جَحْشٍ. قَالَ: وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَ مَا قَامَ الْقَوْمُ حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ، فَمَشَى فَمَشَيْتُ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعَ فَرَجَعْتُ الثَّانِيَةَ، حَتَّى بَلَغَ حُجْرَةَ عَائِشَةَ، فَرَجَعَ فَرَجَعْتُ، فَإِذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ بِالسِّتْرِ، وَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

[البخاري: كتاب الأطعمة، باب قول الله تعالى: ﴿فإذا طعمتم فانتشروا﴾، رقم: ٥٤٦٦].

94-(...) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" married, and when he consummated marriage with his wife, my mother Umm Sulaim prepared a Hais which she put in a earthen pot and said to me: "O Anas! Go with this (food) to The Messenger of Allah "Allah's blessing and peace be upon him", and say to him: My mother sent that (food) to you and she is greeting you and saying: "That's for you, though it is little, from us, O Messenger of Allah." He (Anas) said: I went with it and said: My mother sent that (food) to you and she is greeting you and saying: "That's for you, though it is little, from us, O Messenger of Allah." He said to me: "Put it."

Then, he (The Prophet) said: "Go and invite on my behalf so-and-so and whomever you meet." He named some persons. He (Anas) said: I invited those whom he had named in addition to whomever I met. I (sub-narrator) said to Anas: "How many were they?" He said: "They were three hundred." Then Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O Anas! Bring that earthen pot." They started entering until the courtyard and the chamber were crowded. Allah's Apostle "Allah's blessing and peace be upon him" said: "Make a circle of ten (persons), and let everyone eat from what is nearest to him." They started eating, until they ate their fill. A group came out (after finishing), and another group entered until all of them had eaten. He (The Prophet) said to me: "O Anas! Raise it (the earthen pot)." I raised it, and, however, I did not know whether it had more (food) when I put it or when I raised it (after they had eaten from it).

A group among them started talking in the house of Allah's Apostle "Allah's blessing and peace be upon him", while The Messenger of Allah "Allah's blessing and peace be upon him" was sitting and his wife was sitting, with her face turned towards the wall. That was difficult for Allah's Apostle "Allah's blessing and peace be upon him". So Allah's Apostle "Allah's blessing and peace be upon him" went out and greeted his wives. Then, he came back. When they (the people who were still talking in the house) saw that Allah's Apostle "Allah's blessing and peace be upon him" had come back, they felt that they (by their overstay) caused him to be troublesome. Consequently, they hastened towards the door and went out entirely. Then, Allah's Apostle "Allah's blessing and peace be upon him" came, threw a curtain and went in, while I was still sitting in his chamber. He did not stay but for a short while, when he came to me and this Verse (of screening The Prophet's wives) was revealed.

٩٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ ـ يَعْنِي ابْنَ سُلَيْمَانَ ـ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِهِ. قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْساً فَجَعَلَتْهُ فِي تَوْرٍ.

فَقَالَتْ: يَا أَنَسُ، اذْهَبْ بِهٰذَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْ: بَعَثَتْ بِهٰذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلاَمَ وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللَّهِ.

قَالَ: فَذَهَبْتُ بِهَا إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلاَمَ وَتَقُولُ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعْهُ» ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلاَناً وَفُلاَناً وَفُلاَناً، وَمَنْ لَقِيتَ» وَسَمَّىٰ رِجَالاً. قَالَ: فَدَعَوْتُ مَنْ سَمَّىٰ وَمَنْ لَقِيتُ.

قَالَ: قُلْتُ لأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءَ ثَلاَثِ مِئَةٍ.

وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، هَاتِ التَّوْرَ» قَالَ: فَدَخَلُوا حَتَّى امْتَلأَتِ الصُّفَّةُ وَالْحُجْرَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَحَلَّقْ عَشَرَةٌ عَشَرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ» قَالَ: فَأَكَلُوا حَتَّىٰ شَبِعُوا.

قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّىٰ أَكَلُوا كُلُّهُمْ. فَقَالَ لِي: «يَا أَنَسُ، ارْفَعْ» قَالَ: فَرَفَعْتُ، فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ رَفَعْتُ.

قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ. وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، وَزَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الْحَائِطِ. فَثَقُلُوا عَلَىٰ رَسُولِ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَىٰ نِسَائِهِ ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ﷺ قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ.

قَالَ: فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ أَرْخَى السِّتْرَ وَدَخَلَ. وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلاَّ يَسِيراً حَتَّىٰ خَرَجَ عَلَيَّ، وَأُنْزِلَتْ هٰذِهِ الآيَةُ.

Allah's Apostle "Allah's blessing and peace be upon him" came out and recited it to the people: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (Al-Ahzab 53) (Al-Ja'd told that Anas said: I am the first from among the people to hear these verses). Subsequently, the wives of The Prophet "Allah's blessing and peace be upon him" were screened (from all the people).

95-(...) Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" married Zainab, (my mother) Umm Sulaim presented to him a Hais which she (prepared and) put in a earthen pot. Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Go and invite on my behalf (for that wedding meal) whomever you met of Muslims." I (went and) invited on his behalf whomever I met. They started entering upon him and eating and then coming out (after finishing in groups).

The Prophet "Allah's blessing and peace be upon him" placed his hand over the food, and invoked (Allah's blessing) upon it, and said what Allah willed him to say. I did not let anyone whom I met but that I invited him, until all of them ate their fill. Then, all of them came out except a group of them, who were busy in talking. The Prophet "Allah's blessing and peace be upon him" felt ashamed to say anything to them (i.e. to ask them to leave). So, he went out and left them in the house. Then, Allah revealed:

"O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs."

فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُواْ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُواْ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ﴾؛ إِلَى آخِرِ الآيَةِ [الأحزاب: ٥٣].

قَالَ الْجَعْدُ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَنَا أَحْدَثُ النَّاسِ عَهْداً بِهٰذِهِ الآيَاتِ، وَحُجِبْنَ نِساءُ النَّبِيِّ ﷺ.

[البخاري: كتاب النكاح، باب الهدية للعروس، رقم: ٥١٦٣].

٩٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ أَهْدَتْ لَهُ أُمُّ سُلَيْمٍ حَيْساً فِي تَوْرٍ مِنْ حِجَارَةٍ.

فَقَالَ أَنَسٌ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَادْعُ لِي مَنْ لَقِيتَ مِنَ الْمُسْلِمِينَ» فَدَعَوْتُ لَهُ مَنْ لَقِيتُ، فَجَعَلُوا يَدْخُلُونَ عَلَيْهِ فَيَأْكُلُونَ وَيَخْرُجُونَ، وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى الطَّعَامِ فَدَعَا فِيهِ.

وَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَلَمْ أَدَعْ أَحَداً لَقِيتُهُ إِلاَّ دَعَوْتُهُ، فَأَكَلُوا حَتَّىٰ شَبِعُوا، وَخَرَجُوا، وَبَقِيَ طَائِفَةٌ مِنْهُمْ فَأَطَالُوا عَلَيْهِ الْحَدِيثَ، فَجَعَلَ النَّبِيُّ ﷺ يَسْتَحْيِي مِنْهُمْ أَنْ يَقُولَ لَهُمْ شَيْئاً، فَخَرَجَ وَتَرَكَهُمْ فِي الْبَيْتِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾ ـ قَالَ قَتَادَةُ: غَيْرَ مُتَحَيِّنِينَ طَعَاماً ـ ﴿وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُواْ﴾ حَتَّىٰ بَلَغَ: ﴿ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾ [الأحزاب: ٥٣].

[16] The order to respond to the inviter to a wedding banquet

96-(1429) Ibn Umar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you was invited to a wedding banquet, he should attend it."

97-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you was invited to a banquet, he should attend it." (Khalid told that Ubaidullah restricted it to a wedding banquet).

98-(...) Ibn Umar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him": "If anyone of you was invited to a wedding banquet, he should attend it."

99-(...) Nafi narrated from Ibn Umar "Allah be pleased with both" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should attend the wedding banquet If you were invited to it."

100-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" told from The Prophet "Allah's blessing and peace be upon him": "If anyone of you invited his brother, he (the latter) should accept (his invitation) whether it was a wedding banquet or anything else."

101-(...) Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you was invited to a wedding banquet or anything else, he should accept it."

102-(...) Abdullah Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should attend the banquet If you were invited to it."

103-(...) Nafi narrated: I heard Ibn Umar "Allah be pleased with both" saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should attend the banquet If you were invited to it." He said: Ibn Umar used to attend the banquet, whether it was of wedding or of anything else, and he used to attend it, even if he was fasting.

104-(...) Ibn Umar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were invited to a (banquet and it was as little as even) leg of a sheep, you should accept it."

105-(1430) Jabir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

١٦ ـ بابُ الأمْرِ بإجَابة الدَّاعي إلى دَعْوَةٍ

٩٦ ـ (١٤٢٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا».

[البخاري: كتاب النكاح، باب حق إجابة الوليمة والدعوة...، رقم: ٥١٧٣].

٩٧ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيُجِبْ».

قَالَ خَالِدٌ: فَإِذَا عُبَيْدُ الله يُنْزِلُهُ عَلَى الْعُرْسِ.

٩٨ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ وَلِيمَةِ عُرْسٍ فَلْيُجِبْ».

٩٩ ـ (...) ـ حدّثني أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

١٠٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ عَنِ النَّبِيِّ ﷺ: «إِذَا دعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ، عُرْساً كَانَ أَوْ نَحْوَهُ».

١٠١ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنِي عِيسَى بْنُ الْمُنْذِرِ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دُعِيَ إِلَىٰ عُرْسٍ أَوْ نَحْوِهِ فَلْيُجِبْ».

١٠٢ ـ (...) ـ حدّثني حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

١٠٣ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَجِيبُوا هٰذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا».

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ، وَيَأْتِيهَا وَهُوَ صَائِمٌ.

[البخاري: كتاب النكاح، باب إجابة الداعي في العرس وغيره، رقم: ٥١٧٩].

١٠٤ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دُعِيتُمْ إِلَىٰ كُرَاعٍ فَأَجِيبُوا».

١٠٥ ـ (١٤٣٠) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ

was invited to a meal, he should accept it; and if he wished, he could eat, and if he wished, he could leave it."

(...) The same was narrated by Ibn Juraij, on the authority of Abu Az-Zubair, with the same chain of transmitters.

106-(1431) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is invited (to a banquet), he should accept it. If he is fasting, he would say prayer (i.e. invoke Allah's blessing and pardon upon the household), and if he is not fasting, he would eat."

107-(1432) Abu Huraira "Allah be pleased with him" was reported to have said: "What a bad food it is, i.e. the food of the banquets, to which the wealthy people would be invited, and the poor ones would be abandoned; and whoever does not attend the invitation (to the banquet), then he is considered to have disobeyed Allah and His Messenger."

108-(...) Sufyan narrated: I asked Az-Zuhri: "O Abu Bakr! What is the significance of this Hadith: "The worst (kind of) food is that of the wealthy people"?" he smiled and said: "The (real) Hadith is not "The worst (kind of) food is that of the wealthy people"." Sufyan said: Indeed, my father was a rich man. So, I was betaken when I heard this Hadith. So, I asked Az-Zuhri about it. He said: "Abd Ar-Rahman Al-A'raj told me that he heard Abu Huraira "Allah be pleased with him" saying: "The worst (kind of) food is the food of the banquet..."" and the rest is the same as narrated by Malik.

109-(...) Both of Sa'id Ibn Al-Musaiyyab and Al-A'raj narrated that Abu Huraira "Allah be pleased with him" said: "The worst (kind of) food is the food of the banquet..." and the rest is the same as narrated by Malik.

The same was narrated on the authority of Abu Huraira, through another chain of transmitters.

110-(...) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The worst (kind of) food is the food of the banquet: the (poor) one who attends it will be kept away from it, and the (rich) one who refuses it (since he is not in need of it), will be invited to it; and whoever does not accept the invitation is considered to have disobeyed Allah and His Messenger."

جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ طَعَامٍ فَلْيُجِبْ، فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ».

وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى: «إِلَىٰ طَعَامٍ».

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، بِهٰذَا الإِسْنَادِ، بِمِثْلِهِ.

١٠٦ ـ (١٤٣١) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِماً فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِراً فَلْيَطْعَمْ».

١٠٧ ـ (١٤٣٢) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: بِئْسَ الطَّعَامُ طَعَامُ الْوَلِيمَةِ يُدْعَىٰ إِلَيْهِ الأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ. فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

[البخاري: كتاب النكاح، باب من ترك الدعوة فقد عصى الله ورسوله، رقم: ٥١٧٧].

١٠٨ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِلزُّهْرِيِّ: يَا أَبَا بَكْرٍ، كَيْفَ هٰذَا الْحَدِيثُ: شَرُّ الطَّعَامِ طَعَامُ الأَغْنِيَاءِ؟ فَضَحِكَ فَقَالَ: لَيْسَ هُوَ: شَرُّ الطَّعَامِ طَعَامُ الأَغْنِيَاءِ.

قَالَ سُفْيَانُ: وَكَانَ أَبِي غَنِيًّا، فَأَفْزَعَنِي هٰذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ، فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ، فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ الأَعْرَجُ. أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ.

١٠٩ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ. نَحْوَ حَدِيثِ مَالِكٍ.

١١٠ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. نَحْوَ ذٰلِكَ.

(...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ زِيَادَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ ثَابِتاً الأَعْرَجَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَىٰ إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ».

[17] it is impermissible for the woman who was irrevocably divorced to return to her husband again until she marries another person, and he has sexual intercourse with her, then divorces her, and then the period of her Iddat is over

111-(1433) A'isha "Allah be pleased with her" narrated: The wife of Rifa'a Al-Qurazi came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was the wife of Rifa'a who divorced me irrevocably. Then I married Abd Ar-Rahman Ibn Az-Zubair who has only something like a fringe of a garment (i.e. he is sexually impotent)." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless (Abd Ar-Rahman consummates his marriage with you and) you taste the pleasure of sexual intercourse with him, and he tastes the pleasure of sexual intercourse with you." She (A'isha) added: At this time, Abu Bakr was with him (The Prophet), and Khalid (Ibn Sa'id) was standing at the door, waiting the permission to enter. He called him (Abu Bakr): "O Abu Bakr! Do you not hear what this lady is saying openly before Allah's Apostle "Allah's blessing and peace be upon him"?"

112-(...) A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Rifa'a Al-Qurazi divorced his wife thrice (i.e. irrevocably). Then, she married after him Abd Ar-Rahman Ibn Az-Zubair. But, she came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! She was the wife of Rifa'a who divorced her irrevocably. Then she married after him Abd Ar-Rahman Ibn Az-Zubair who, by Allah, has only something like a fringe of a garment (indicating to his sexual impotence)", Showing the fringe of her veil. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless (Abd Ar-Rahman consummates his marriage with you and) you taste the pleasure of sexual intercourse with him, and he tastes the pleasure of sexual intercourse with you." Abu Bakr As-Siddiq, at that time, was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", and Khalid Ibn Sa'id Ibn Al-As was standing at the door, and had not been admitted. He said: "O Abu Bakr! Do you not prevent this lady from saying such things openly in the presence of Allah's Apostle "Allah's blessing and peace be upon him"?"

١٧ ـ باب لا تَحِلُّ المطلقةُ ثلاثاً لمُطلِّقِهَا حتى تَنْكِحَ زوجاً غيره ويَطأها ثم يفارقها وتنقضي عدتها

١١١ ـ (١٤٣٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ، فَطَلَّقَنِي فَبَتَّ طَلاَقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ، وَإِنَّ مَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لاَ، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ».

قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ. فَنَادَى: يَا أَبَا بَكْرٍ، أَلاَ تَسْمَعُ هٰذِهِ مَا تَجْهَرُ عِنْدَ رَسُولِ اللَّهِ ﷺ؟!

[البخاري: كتاب الشهادات، باب شهادة المختبىء، رقم: ٢٦٣٩].

١١٢ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاَقَهَا، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ، وَإِنَّهُ وَاللَّهِ، مَا مَعَهُ إِلاَّ مِثْلُ الْهُدْبَةِ، وَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا. قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكاً.

فَقَالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ. لاَ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ». وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ: فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: أَلاَ تَزْجُرُ هٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟

113-(...) A'isha "Allah be pleased with her" narrated: Rifa'a Al-Qurazi divorced his wife thrice (i.e. irrevocably). Then, Abd Ar-Rahman Ibn Az-Zubair married her. But, she came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Rifa'a divorced her thrice (i.e. irrevocably)..." and the rest is the same.

114-(...) A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the woman who is divorced (irrevocably) and then is married to another man, and then is divorced from him before consummating marriage with him (i.e. without having sexual intercourse with her): Is it legal for her to return then to her first husband? He said: "No, until he (the latter husband consummates marriage with her and) tastes the pleasure of sexual intercourse with her."

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

115-(...) A'isha "Allah be pleased with her" narrated: A man divorced his wife thrice. Then she married another man who also divorced her before consummating marriage (i.e. before having sexual intercourse) with her . then, her first husband wanted to marry her again. The Prophet "Allah's blessing and peace be upon him" was asked about that. The Prophet "Allah's blessing and peace be upon him" replied: "No, she cannot marry the first husband unless the second husband (consummates his marriage and) tastes the pleasure of sexual intercourse with her, just as the first husband had done."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

[18] What is desirable to be said at the time of sexual intercourse

116-(1434) Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of them says, when having sexual intercourse with her wife: "In the name of Allah! O Allah! Keep Satan away from us, and let it be far from what you bestow upon us!" then, if they are destined to have a child, Satan will not be able to cause harm to their child."

(...) The same was narrated on the authority of Mansur, but in the narration of Shu'ba, there is no mention of "In the name of Allah". In the narration of Abd Ar-Razzaq from Ath-Thawri, a mention is made of "In the name of Allah." In the narration of Ibn Numair, Mansur said: I think he said "In the name of Allah."

١١٣ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ. بِمِثْلِ حَدِيثِ يُونُسَ.

[البخاري: كتاب الأدب، باب التبسم والضحك، رقم: ٦٠٨٤].

١١٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ، فَيُطَلِّقُهَا، فَتَتَزَوَّجُ رَجُلاً، فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، أَتَحِلُّ لِزَوْجِهَا الأَوَّلِ؟ قَالَ: «لاَ، حَتَّى يَذُوقَ عُسَيْلَتَهَا».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. جَمِيعاً عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

١١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلاَثاً، فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَأَرَادَ زَوْجُهَا الأَوَّلُ أَنْ يَتَزَوَّجَهَا. فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ: «لاَ، حَتَّى يَذُوقَ الآخِرُ مِنْ عُسَيْلَتِهَا، مَا ذَاقَ الأَوَّلُ».

[البخاري: كتاب الطلاق، باب من جوز الطلاق الثلاث...، رقم: ٥٢٦١].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

وَفِي حَدِيثِ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ.

١٨ ـ بَابُ مَا يُسْتَحَبُّ أَنْ يَقُولَهُ عِنْدَ الْجِمَاعِ

١١٦ ـ (١٤٣٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالاَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ، إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ، قَالَ: بِاسْمِ اللَّهِ. اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ. وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَداً».

[البخاري: كتاب الوضوء، باب التسمية على كل حال وعند الوقاع، رقم: ١٤١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعاً عَنِ الثَّوْرِيِّ. كِلاَهُمَا عَنْ مَنْصُورٍ. بِمَعْنَى حَدِيثِ جَرِيرٍ.

غَيْرَ أَنَّ شُعْبَةَ لَيْسَ فِي حَدِيثِهِ ذِكْرُ «بِاسْمِ اللَّهِ».

وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ «بِاسْمِ اللَّهِ».

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: قَالَ مَنْصُورٌ: أُرَاهُ قَالَ: «بِاسْمِ اللَّهِ».

[19] It is permissible to have sexual intercourse with one's wife from her front or from her back, but not through the anus

117-(1435) Jabir "Allah be pleased with him" narrated: The Jews used to say that if one had sexual intercourse with his wife through vagina, but from her back, the child would have squint. So, Allah revealed His saying: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (The Heifer 223)

118-(...) Jabir "Allah be pleased with him" narrated: The Jews used to say that if you had sexual intercourse with your wife through vagina, but from her back, and then she became pregnant, the child would have squint. So, the following Verse was sent down: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (The Heifer 223)

119-(...) The same was narrated on the authority of Jabir, through another chain of transmitters. But, it was added in the narration of Az-Zuhri: "If he wished, he might (have sexual intercourse) from her back or from her front, but through one opening (i.e. vagina)."

[20] Prohibition of a wife's keeping away from lying with her husband

120-(1436) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "If a woman spent the night abandoning the bed of her husband, the angels would keep cursing her until morning." (This is a proof of the prohibition of the woman's keeping herself away from the bed of her husband, without legal excuse, even the menstruation, since menstruation is not considered as a legal excuse, because the husband has the right to enjoy of her (by having sexual intercourse with her) from behind the cloth).

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, substituting (the phrase) "until she comes back (to his bed) for (the phrase) "until morning."

121-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand my life is! There is no woman, whom her husband invites to his bed and she refuses, but that The One Who is in the heaven will get angry with her, until her husband is pleased with her."

122-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man invited his wife to his bed, and she did not come to him, with the result

١٩ ـ بابُ جَوَازِ جِمَاعِهِ امْرَأَتَهُ في قُبُلِهَا مِنْ قُدَّامِها ومِنْ ورائها من غير تعرُّضٍ للدُّبُرِ

١١٧ ـ (١٤٣٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ. سَمِعَ جَابِراً يَقُولُ: كَانَتِ الْيَهُودُ تَقُولُ: إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ، مِنْ دُبُرِهَا، فِي قُبُلِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَنَزَلَتْ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

١١٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ أَبِي حَازِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ يَهُودَ كَانَتْ تَقُولُ: إِذَا أُتِيَتِ الْمَرْأَةُ مِنْ دُبُرِهَا، فِي قُبُلِهَا، ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ. قَالَ: فَأُنْزِلَتْ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

١١٩ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ، عَنِ الزُّهْرِيِّ. (ح) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ الْمُخْتَارِ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ. كُلُّ هَؤُلاَءِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ.

وَزَادَ فِي حَدِيثِ النُّعْمَانِ، عَنِ الزُّهْرِيِّ: إِنْ شَاءَ مُجَبِّيَةً. وَإِنْ شَاءَ غَيْرَ مُجَبِّيَةٍ، غَيْرَ أَنَّ ذَلِكَ فِي صِمَامٍ وَاحِدٍ.

٢٠ ـ بابُ تَحْرِيمِ امْتِنَاعِها من فِرَاشِ زَوْجِها

١٢٠ ـ (١٤٣٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّىٰ تُصْبِحَ». [البخاري: كتاب النكاح، باب إذا باتت المرأة مهاجرة فراش زوجها، رقم: ٥١٩٤].

(...) ـ وحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ، وَقَالَ: «حَتَّىٰ تَرْجِعَ».

١٢١ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ كَيْسَانَ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَىٰ فِرَاشِهَا، فَتَأْبَىٰ عَلَيْهِ، إِلاَّ كَانَ الَّذِي فِي السَّمَاءِ سَاخِطاً عَلَيْهَا، حَتَّىٰ يَرْضَىٰ عَنْهَا».

١٢٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ.

that he spent the night angry with her, the angels would keep cursing her until morning."

[21] It is forbidden to divulge the woman's secret

123-(1437) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst one among the people in Allah's sight on the Day of Judgement will be a man who has sexual intercourse with his wife, and then he discloses her secret."

124-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest (betrayal of) honesty in Allah's sight on the Day of Judgement will be (the treachery of) a man who has sexual intercourse with his wife, and then he discloses her secret."

[22] What about coitus interruptus

125-(1438) Ibn Muhairiz narrated: I and Abu Sirma entered upon Abu Sa'id Al-Khudri, whom Abu Sirma asked: "O Abu Sa'id! Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" saying anything pertaining coitus interruptus?" Abu' Sa'id Al-Khudri "Allah be pleased with him" reported: "Yes. We set out with Allah's Apostle "Allah's blessing and peace be upon him" for the holy battle of Banu Al-Mustaliq and we got captives from among the distinguished Arab women. The celibacy became long for us. Since we desired to get the ransom (for those captives), we wished to enjoy (of having sexual intercourse with those women) and, at the same time do coitus interruptus. So when we intended to do so, we said: "How can we do so before asking Allah's Apostle "Allah's blessing and peace be upon him" who is present among us?" We asked (him) about it and he said: "There will be no harm to you if you do not do so, for if any soul is predestined to exist to the Day of Judgement, it will exist."

126-(...) A Hadith like this was narrated on the authority of Hibban with the same chain of transmitters, and (mentioned here that the Prophet) said: "Allah has ordained whomever he has to create until the Day of judgment."

127-(...) Ibn Muhairiz narrated that Abu Sa'id "Allah be pleased with him" told him: We got captives of women (during a certain holy battle), with whom we (had sexual intercourse with them, and) practiced coitus interruptus. Then, we asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said to us: "Do you do so? Do you

(ح) وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا جَرِيرٌ. كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَىٰ فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّىٰ تُصْبِحَ».

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين...، رقم: ٣٢٣٧].

٢١ ـ بَابُ تَحْرِيمِ إِفْشَاءِ سِرِّ الْمَرْأَةِ

١٢٣ ـ (١٤٣٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

١٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

وَقَالَ ابْنُ نُمَيْرٍ: «إِنَّ أَعْظَمَ».

٢٢ ـ بَابُ حُكْمِ الْعَزْلِ

١٢٥ ـ (١٤٣٨) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي رَبِيعَةُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، أَنَّهُ قَالَ: دَخَلْتُ أَنَا وَأَبُو صِرْمَةَ عَلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ. فَسَأَلَهُ أَبُو صِرْمَةَ فَقَالَ: يَا أَبَا سَعِيدٍ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْعَزْلَ؟ فَقَالَ: نَعَمْ، غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ بَنِي الْمُصْطَلِقِ، فَسَبَيْنَا كَرَائِمَ الْعَرَبِ، فَطَالَتْ عَلَيْنَا الْعُزْبَةُ وَرَغِبْنَا فِي الْفِدَاءِ، فَأَرَدْنَا أَنْ نَسْتَمْتِعَ وَنَعْزِلَ، فَقُلْنَا: نَفْعَلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا لاَ نَسْأَلُهُ! فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، مَا كَتَبَ اللَّهُ خَلْقَ نَسَمَةٍ هِيَ كَائِنَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ، إِلاَّ سَتَكُونُ».

[البخاري: كتاب البيوع، باب بيع الرقيق، رقم: ٢٢٢٩].

١٢٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْفَرَجِ مَوْلَىٰ بَنِي هَاشِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، بِهٰذَا الإِسْنَادِ، فِي مَعْنَىٰ حَدِيثِ رَبِيعَةَ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ اللَّهَ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَىٰ يَوْمِ الْقِيَامَةِ».

١٢٧ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ أَخْبَرَهُ قَالَ: أَصَبْنَا سَبَايَا

do so? Do you do so?" no doubt, there is no soul, which is predestined to exist, to the Day of Judgement, but that it will exist."

128-(...) Anas Ibn Sirin narrated from Ma'bad Ibn Sirin: I asked him: Did you really hear it from Abu Sa'id?" he said: "Yes, (and he narrated it) from The Prophet "Allah's blessing and peace be upon him" who said: "There will be no harm to you if you do not do it, for it (the existence of the creatures) is due to (Allah's) ordinance."

129-(...) The same was narrated by Shu'ba, on the authority of Anas Ibn Sirin, but in his Hadith transmitted from The Prophet "Allah's blessing and peace be upon him" he (mentioned that The Prophet) said: "There will be no harm to you if you do not do that, for it (the child birth) is due to (Allah's) ordinance." According to the narration of Bahz, Shu'ba said: I said to him: "Did you really hear it from Abu Sa'id?" he said: "Yes."

130-(...) Abu Sa'id "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was asked about coitus interruptus. He said: "There will be no harm to you if you do not do it, for it (the existence of the creatures) is due to (Allah's) ordinance." Muhammad (a sub-narrator) said: His (The Prophet's) saying "There is no harm to you" is much closer to the forbiddance.

131-(...) Abu Sa'id "Allah be pleased with him" narrated: The coitus interruptus was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him", who asked: "What is (the reason for) that?" they said: "It is (done by) a man whose wife is suckling and he has sexual intercourse with her, but, at the same time, he dislikes to have her pregnant from him, and a man who has a slave-girl, who has sexual intercourse with her, but he dislikes to have her conceived from him (lest he would not be able to sell her if he wished)." He said: "There will be no harm to you if you do not do it, for it (the existence of the creatures) is due to (Allah's) ordinance." Ibn Awn said: I narrated it to Al-Hasan, who said: "By Allah! It (The Prophet's statement) seems to imply scolding."

(...) Hammad Ibn Zaid narrated from Ibn Awn: I narrated from Ibrahim to Muhammad the Hadith of Abd Ar-Rahman Ibn Bishr, (meaning the narration of coitus interruptus). He said: Abd Ar-Rahman Ibn Bishr narrated it to me directly.

(...) Ma'bad Ibn Sirin narrated: We asked Abu Sa'id Al-Khudri "Allah be pleased with him": "Did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" anything pertaining coitus interruptus?"

فَكُنَّا نَعْزِلُ، ثُمَّ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ لَنَا: «وَإِنَّكُمْ لَتَفْعَلُونَ؟ وَإِنَّكُمْ لَتَفْعَلُونَ؟ وَإِنَّكُمْ لَتَفْعَلُونَ؟ مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَىٰ يَوْمِ الْقِيَامَةِ إِلاَّ هِيَ كَائِنَةٌ».

١٢٨ ـ (...) ـ **وحدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، فَإِنَّمَا هُوَ الْقَدَرُ».

١٢٩ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَبَهْزٌ. قَالُوا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

غَيْرَ أَنَّ فِي حَدِيثِهِمْ: عَنِ النَّبِيِّ ﷺ قَالَ فِي الْعَزْلِ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ. فَإِنَّمَا هُوَ الْقَدَرُ».

وَفِي رِوَايَةِ بَهْزٍ: قَالَ شُعْبَةُ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ.

١٣٠ ـ (...) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ. قَالاَ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ. حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرِ بْنِ مَسْعُودٍ، رَدَّهُ إِلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ مُحَمَّدٌ: وَقَوْلُهُ: «لاَ عَلَيْكُمْ» أَقْرَبُ إِلَى النَّهْيِ.

١٣١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ الأَنْصَارِيِّ قَالَ: فَرَدَّ الْحَدِيثَ حَتَّىٰ رَدَّهُ إِلَىٰ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذُكِرَ الْعَزْلُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَمَا ذَاكُمْ؟» قَالُوا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرْضِعُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. وَالرَّجُلُ تَكُونُ لَهُ الأَمَةُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. قَالَ: «فَلاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: وَاللَّهِ، لَكَأَنَّ هٰذَا زَجْرٌ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ قَالَ: حَدَّثْتُ مُحَمَّداً، عَنْ إِبْرَاهِيمَ بِحَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ ـ يَعْنِي حَدِيثَ الْعَزْلِ ـ فَقَالَ: إِيَّايَ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدِ بْنِ سِيرِينَ قَالَ: قُلْنَا لأَبِي سَعِيدٍ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْعَزْلِ

he said: "Yes..." and the rest is the same as narrated by Ibn Awn to his saying "(Allah's) ordinance."

132-(...) Abu Sa'id "Allah be pleased with him" narrated: The coitus interruptus was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him", who asked: "Why does anyone among you do that? (He did not say: "Let none of you do that") There is no soul, which is predestined to be created, but that it will be created by Allah."

133-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about coitus interruptus. Upon this he said: "It is not that the semen (i.e. the reproductive substance) of all (men) should result in conception. If Allah wanted to create anything, then nothing would prevent it (to come)."

(...) A Hadith like it was narrated on the authority of Abu Sa'id Al-Khudri from The Prophet "Allah's blessing and peace be upon him".

134-(1439) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a slave-girl, who is our servant and water carrier, and I always go to her (in order to have sexual intercourse with her), but I dislike to have her conceived (Is it permissible to do coitus interruptus)?" he (The Prophet) said: "Do coitus interruptus if you wished, for she surely would receive what has been ordained for her." Later on, the man came back (to The Prophet) and said: "The slave-girl became pregnant." Upon this he (The Prophet) said: "I told you that she surely would receive what has been ordained for her."

135-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "I have a slave-girl (with whom I always have sexual intercourse and) I do coitus interruptus with her (is it permissible)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, that (coitus interruptus) would not prevent anything which Allah wanted (to be created)." Later on, that man came and said: "O Messenger of Allah! That slave-girl of whom I made a mention to you earlier became pregnant." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, I'm Allah's slave and Messenger (and whatever I tell you is the truth in which you should believe)."

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him"...and the rest is the same as narrated by Sufyan.

شَيْئاً؟ قَالَ: نَعَمْ. وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ عَوْنٍ، إِلَى قَوْلِهِ: «الْقَدَرُ».

١٣٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ ـ قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا. وَقَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذُكِرَ الْعَزْلُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «وَلِمَ يَفْعَلُ ذٰلِكَ أَحَدُكُمْ؟ ـ وَلَمْ يَقُلْ: فَلاَ يَفْعَلْ ذٰلِكَ أَحَدُكُمْ ـ فَإِنَّهُ لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلاَّ اللَّهُ خَالِقُهَا».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿هو الله الخالق البارىء...﴾، رقم: ٧٤٠٩].

١٣٣ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ ـ يَعْنِي ابْنَ صَالِحٍ ـ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ».

(...) ـ حدّثني أَحْمَدُ بْنُ الْمُنْذِرِ الْبَصْرِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي عَلِيُّ بْنُ أَبِي طَلْحَةَ الْهَاشِمِيُّ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

١٣٤ ـ (١٤٣٩) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ لِي جَارِيَةً هِيَ خَادِمُنَا وَسَانِيَتُنَا، وَأَنَا أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ. فَقَالَ: «اعْزِلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْجَارِيَةَ قَدْ حَبِلَتْ. فَقَالَ: «قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا».

١٣٥ ـ (...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُرْوَةَ بْنِ عِيَاضٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنَّ عِنْدِي جَارِيَةً لِي وَأَنَا أَعْزِلُ عَنْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ذٰلِكَ لَنْ يَمْنَعَ شَيْئاً أَرَادَهُ اللَّهُ» قَالَ: فَجَاءَ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ حَمَلَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ».

(...) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ، قَاصُّ أَهْلِ مَكَّةَ: أَخْبَرَنِي عُرْوَةُ بْنُ عِيَاضِ بْنِ عَدِيِّ بْنِ الْخِيَارِ النَّوْفَلِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِ سُفْيَانَ.

136-(1440) Jabir "Allah be pleased with him" told: We used to do coitus interruptus, while The Holy Qur'an was being revealed. Ishaq added: Sufyan said: Had there been anything which should be forbidden, The Qur'an would have forbidden us to do it.

137-(...) Ma'qil narrated from Ata: I heard Jabir "Allah be pleased with him" saying: We used to do coitus interruptus during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him".

138-(...) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": We used to do coitus interruptus during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". when this (news of coitus interruptus) reached him, he did not forbid us.

[23] The prohibition of having sexual intercourse with the captivated pregnant woman

139-(1441) Abu Ad-Darda "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came beside a woman who was in a later stage of pregnancy, standing at the door of a tent. He (The Prophet) said: "Perhaps he (her owner) intended to have sexual intercourse with her." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "I intended to curse him with such a curse as to (continue until it would) enter the grave along with him (after his death). How does he make him (the expected child) his heir, though this is unlawful to him (in case such a child is not his real son)? How does he make him (such a child) his slave though this is unlawful to him (since it is probable that that child might be his son)?"

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

[24] Permissibility of having sexual intercourse with the suckling woman, and the disapproval of doing coitus interruptus

140-(1442) Urwa narrated from A'isha from Judama Bint Wahb Al-Asadiyya that she heard The Prophet "Allah's blessing and peace be upon him" saying: "I intended to forbid sexual intercourse with the suckling woman, until I remembered that both the Persians and the Roman do it, and it does not cause any harm to their children." (Grand imam Muslim said: Khalaf (a sub-narrator) narrated it from Judhama, but the correct word is what has been mentioned by Yahya, i.e. Judama).

141-(...) Urwa narrated from A'isha from Judama Bint Wahb Al-Asadiyya, the sister of Ukasha: I was present along with some people when

١٣٦ ـ (١٤٤٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ ـ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ.

زَادَ إِسْحَاقُ: قَالَ سُفْيَانُ: لَوْ كَانَ شَيْئاً يُنْهَىٰ عَنْهُ لَنَهَانَا عَنْهُ الْقُرْآنُ.

[البخاري: كتاب النكاح، باب العزل، رقم: ٥٢٠٨].

١٣٧ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ جَابِراً يَقُولُ: لَقَدْ كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ.

١٣٨ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَلَغَ ذٰلِكَ نَبِيَّ اللَّهِ ﷺ فَلَمْ يَنْهَنَا.

٢٣ ـ باب تَحْرِيم وطءِ الحامِلِ المَسْبِيَّة

١٣٩ ـ (١٤٤١) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَٰنِ بْنَ جُبَيْرٍ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ أَتَىٰ بِامْرَأَةٍ مُجِحٍّ عَلَىٰ بَابِ فُسْطَاطٍ، فَقَالَ: «لَعَلَّهُ يُرِيدُ أَنْ يُلِمَّ بِهَا؟» فَقَالُوا: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْناً يَدْخُلُ مَعَهُ قَبْرَهُ، كَيْفَ يُوَرِّثُهُ وَهُوَ لاَ يَحِلُّ لَهُ؟ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لاَ يَحِلُّ لَهُ؟».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ. جَمِيعاً عَنْ شُعْبَةَ، فِي هٰذَا الإِسْنَادِ.

٢٤ ـ باب جواز الغِيلَة وهي وَطْءُ المُرْضِعِ وكَرَاهَةِ العَزْل

١٤٠ ـ (١٤٤٢) ـ وحدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ، حَتَّىٰ ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذٰلِكَ فَلاَ يَضُرُّ أَوْلاَدَهُمْ».

قَالَ مُسْلِمٌ: وَأَمَّا خَلَفٌ فَقَالَ: عَنْ جُذَامَةَ الأَسَدِيَّةِ، وَالصَّحِيحُ مَا قَالَهُ يَحْيَىٰ: بِالدَّالِ.

١٤١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ،

The Prophet "Allah's blessing and peace be upon him" said: "I intended to forbid sexual intercourse with the suckling woman, until I considered that both the Persians and the Roman do it (during the time of suckling) their children, and it does not cause any harm to their children." Then, they asked him about coitus interruptus. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, that is the hidden burying alive." Ubaidullah added in his narration (Allah's saying): "When the female (infant), buried alive, is questioned." (At-Takwir 8)

142-(...) Urwa narrated from A'isha from Judama Bint Wahb Al-Asadiyya that she heard The Prophet "Allah's blessing and peace be upon him" saying...and the rest is the same.

143-(1443) Sa'd Ibn Abu Waqqas "Allah be pleased with him" narrated that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I do coitus interruptus with my wife. (What is your religious verdict regarding that)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of pity for her child (or her children lest they should be harmed)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been harmful, it would have caused harm to the Persians and the Romans." Zuhair mentioned in his narration (that The Prophet said): "If it is so (harmful), it would harm both Persians and Romans."

عَنْ جُدَامَةَ بِنْتِ وَهْبٍ، أُخْتِ عُكَّاشَةَ قَالَتْ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ فِي أُنَاسٍ، وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ، فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلاَدَهُمْ، فَلاَ يَضُرُّ أَوْلاَدَهُمْ ذٰلِكَ شَيْئاً».

ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذٰلِكَ الْوَأْدُ الْخَفِيُّ».

زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ عنِ الْمُقْرِىءِ وَهِيَ: ﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨﴾ [التكوير: ٨].

١٤٢ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ، أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. فَذَكَرَ بِمِثْلِ حَدِيثِ سَعِيدِ بْنِ أَبِي أَيُّوبَ، فِي الْعَزْلِ وَالْغِيلَةِ. غَيْرَ أَنَّهُ قَالَ: «الْغِيَالِ».

١٤٣ ـ (١٤٤٣) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لابْنِ نُمَيْرٍ ـ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمقبُري: حَدَّثَنَا حَيْوَةُ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَ وَالِدَهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، أَنَّ رَجُلاً جَاءَ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَعْزِلُ عَنِ امْرَأَتِي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لِمَ تَفْعَلُ ذٰلِكَ؟» فَقَالَ الرَّجُلُ: أُشْفِقُ عَلَىٰ وَلَدِهَا، أَوْ عَلَى أَوْلاَدِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ ذٰلِكَ ضَارًّا، ضَرَّ فَارِسَ وَالرُّومَ».

وَقَالَ زُهَيْرٌ فِي رِوَايَتِهِ: «إِنْ كَانَ لِذٰلِكَ فَلاَ، مَا ضَارَّ ذٰلِكَ فَارِسَ وَلاَ الرُّومَ».

(17) The Book Of Fosterage

[1] Fosterage forbids what consanguinity forbids

1-(1444) Amra narrated from A'isha "Allah be pleased with her" told her that The Messenger of Allah "Allah's blessing and peace be upon him" was with her, when she heard a voice of a man asking permission (to be admitted) in the house of Hafsa. A'isha said: I said: "O Messenger of Allah! This is a man asking permission (to be admitted) in your house." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I think he is so-and-so (Hafsa's foster uncle)." I said: "O Messenger of Allah! Had so-and-so (her foster uncle) been alive, would he have been permitted to enter upon me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, however, the fosterage forbids what consanguinity forbids."

2-(...) Amra narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Fosterage forbids what consanguinity forbids."

(...) A Hadith like the one narrated by Hisham Ibn Urwa was transmitted on the authority of Abdullah Ibn Abu Bakr.

[2] The forbiddance of fosterage applies also to any paternity relation

3-(1445) A'isha "Allah be pleased with her" reported: Aflah, the brother of Abu Al-Qu'ais, asked permission to visit me her, and he was her foster uncle, after the order of the veil was revealed. She said: I refused to give him permission. When The Prophet "Allah's blessing and peace be upon him" came, I told him of what I had done. He ordered me to admit him.

4-(...) Urwa narrated from A'isha "Allah be pleased with her": My foster uncle Aflah Ibn Abu Al-Qu'ais came to ask my permission to visit me...and the rest is the same, in which he added: I (A'isha) said: "It was the woman who suckled me and not the man." Upon this he (The Prophet) said: "May your hands (or right hand, the narrator was in doubt about it) be covered with dust! (i.e. you are mistaken in this understanding)"

5-(...) Urwa narrated from A'isha "Allah be pleased with her" that Aflah, the brother of Abu Al-Qu'ais, asked her permission to visit her after the order of the veil was revealed. Indeed, Abu Al-Qu'ais was A'isha's foster father. A'isha said: I said: "By Allah! I will not permit Aflah unless I take permission of The Prophet "Allah's blessing and peace be upon him" about him for it was not Abu Al-Qu'ais but his wife that suckled me." When

١٧ ـ كتابُ الرَّضَاعِ

١ ـ باب يَحْرُم من الرَّضَاعة ما يَحْرُم من الوِلادَة

١ ـ (١٤٤٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُرَاهُ فُلاَنًا» ـ لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ ـ فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، لَوْ كَانَ فُلاَنٌ حَيًّا (لِعَمِّهَا مِنَ الرَّضَاعَةِ) دَخَلَ عَلَيَّ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع، رقم: ٢٦٤٦].

٢ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ».

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بِهَذَا الإِسْنَادِ، مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

٢ ـ بابُ تَحْرِيمِ الرَّضَاعَةِ من مَاءِ الفَحْلِ

٣ ـ (١٤٤٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ، أَنَّ أَفْلَحَ، أَخَا أَبِي الْقُعَيْسِ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا، وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ، بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ. قَالَتْ: فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَيَّ.

[البخاري: كتاب النكاح، باب لبن الفحل، رقم: ٥١٠٣].

٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ. فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ.

وَزَادَ: قُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَ: «تَرِبَتْ يَدَاكِ، أَوْ يَمِينُكِ».

٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا بَعْدَمَا نَزَلَ الْحِجَابُ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ. قَالَتْ عَائِشَةُ: فَقُلْتُ: وَاللَّهِ، لاَ آذَنُ لأَفْلَحَ

The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, I said : "O Allah's Apostle! Aflah, the brother of Abu Al-Qu'ais asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "Admit him." Urwa told: A'isha used to say: "Fosterage relation forbids what consanguinity forbids."

6-(...) Ma'mar narrated from Az-Zuhri, with the same chain of transmitters, that Aflah, the brother of Abu Al-Qu'ais came to ask permission to visit her...and the rest is the same, in which he (The Prophet) said: "He is your (foster) uncle, let your right hand be covered with dust!" Abu Al-Qu'ais was the husband of the woman who suckled A'isha.

7-(...) Hisham narrated from his father that A'isha "Allah be pleased with her" said: my foster uncle came to ask my permission to visit me. I refused to give him permission until I consult The Messenger of Allah "Allah's blessing and peace be upon him". when The Messenger of Allah "Allah's blessing and peace be upon him" came, I said to him: "My foster uncle asked my permission to visit me, but I refused to give him permission." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let your (foster) uncle be admitted to you." I said: "But, it was the woman and not the man who suckled me." He said: "He is your (foster) uncle, so, let him be admitted to you."

(...) Hisham narrated, with the same chain of transmitters, that the brother of Abu Al-Qu'ais asked her permission to be admitted to her...and the rest is the same.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but he (mentioned here that the narrator) said: Abu Al-Qu'ais asked her permission to be admitted to her.

8-(...) Ata narrated from Urwa Ibn Az-Zubair that A'isha "Allah be pleased with her" told me: My foster uncle Abu Al-Ja'd asked my permission to visit me but I returned him. (Hisham said to me: He is Abu Al-Qu'ais). When The Prophet "Allah's blessing and peace be upon him" came, I told him of that. upon this he said: "Would you not admit him? let your right hand (or your hands) be covered with dust!"

9-(...) Urwa narrated that A'isha "Allah be pleased with her" told him that her foster uncle called Aflah asked her permission to be admitted to her, but she was screened from him. when she told The Prophet "Allah's blessing and peace be upon him" of that, he said: "Do not screen yourself from him, for fosterage forbids what consanguinity forbids."

حَتَّىٰ أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ. قَالَتْ عَائِشَةُ: فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ. فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّىٰ أَسْتَأْذِنَكَ. قَالَتْ: فَقَالَ النَّبِيُّ ﷺ: «ائْذَنِي لَهُ».

قَالَ عُرْوَةُ: فَبِذٰلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

٦ ـ (...) ـ **وحدّثناه** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ: جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا. بِنَحْوِ حَدِيثِهِمْ، وَفِيهِ: «فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ».

وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ.

٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّىٰ أَسْتَأْمِرَ رَسُولَ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ قُلْتُ: إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْيَلِجْ عَلَيْكِ عَمُّكِ» قُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ. قَالَ: «إِنَّهُ عَمُّكِ، فَلْيَلِجْ عَلَيْكِ».

(...) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا هِشَامٌ، بِهٰذَا الإِسْنَادِ: أَنَّ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ.

(...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ.

٨ ـ (...) ـ **وحدّثني** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: قَالَتِ: اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرَّضَاعَةِ، أَبُو الْجَعْدِ، فَرَدَدْتُهُ ـ قَالَ لِي هِشَامٌ: إِنَّمَا هُوَ أَبُو الْقُعَيْسِ ـ فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرْتُهُ بِذٰلِكَ. قَالَ: «فَهَلاَّ أَذِنْتِ لَهُ؟ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ».

٩ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ، أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ، فَأَخْبَرَتْ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهَا: «لا تَحْتَجِبِي مِنْهُ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع...، رقم: ٢٦٤٤].

10-(...) Urwa narrated from A'isha "Allah be pleased with her": Aflah Ibn Qu'ais asked permission to be admitted to me, but I refused to give him permission. He sent to me (a message saying): "Verily, I'm your (foster) uncle, and my brother's wife suckled you." But, I refused to admit him. when The Messenger of Allah "Allah's blessing and peace be upon him" came, I told him of that. upon this he said: "Admit him for he is your (foster) uncle."

[3] The daughter of one's foster brother is unlawful (to him to marry)

11-(1446) Abu Abd Ar-Rahman narrated that Ali "Allah be pleased with him" told: I said: "O Messenger of Allah! Why do you select (for your marriage women) only from Quraish, and leave (the women of) us (i.e. sons of Abd Al-Muttalib)?" he said: "Do you have anything (suitable to me)?" I said: "Yes, it is the daughter of Hamza." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to me, since she is the daughter of my foster brother."

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

12-(1447) Ibn Abbas "Allah be pleased with both" narrated that it was suggested that The Prophet "Allah's blessing and peace be upon him" should marry the daughter of Hamza. Upon this, he said: "She is unlawful to me, since she is the daughter of my foster brother; and fosterage forbids what genealogy forbids."

13-(...) The same was narrated on the authority of Shu'ba, Quatada, and Hammam. But the narration of Shu'ba ended at his saying: "The daughter of my foster brother." In the narration of Sa'id (it was mentioned): "Fosterage forbids what genealogy forbids." In the narration of Bishr Ibn Umar (it was mentioned in the transmission): I heard Jabir Ibn Zaid.

14-(1448) Humaid Ibn Abd Ar-Rahman narrated that he heard Umm Salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" saying: It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "Where are you, O Messenger of Allah from (marrying) the daughter of Hamza? (or: Why do you not engage the daughter of Hamza Ibn Abd Al-Muttalib?)" upon this he said: "Hamza is my foster brother (and his daughter is unlawful to me since she is the daughter of my brother)."

١٠ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عِرَاكِ بْنِ مَالِكٍ. عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَأَرْسَلَ: إِنِّي عَمُّكِ. أَرْضَعَتْكِ امْرَأَةُ أَخِي، فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَجَاءَ رَسُولُ اللَّهِ ﷺ. فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «لِيَدْخُلْ عَلَيْكِ، فَإِنَّهُ عَمُّكِ».

٣ ـ باب تَحْرِيمِ ابنَةِ الأخ من الرَّضَاعة

١١ ـ (١٤٤٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ فَقَالَ: «وَعِنْدَكُمْ شَيْءٌ؟» قُلْتُ: نَعَمْ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لاَ تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

(...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

١٢ ـ (١٤٤٧) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ، فَقَالَ: «إِنَّهَا لاَ تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع...، رقم: ٢٦٤٥].

١٣ ـ (...) ـ وحدّثناه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ الْقَطَّانُ ـ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مِهْرَانَ الْقُطَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. جَمِيعاً عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. كِلاَهُمَا عَنْ قَتَادَةَ. بِإِسْنَادِ هَمَّامٍ سَوَاءً، غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَىٰ عِنْدَ قَوْلِهِ: «ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

وَفِي حَدِيثِ سَعِيدٍ: «وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ.

١٤ ـ (١٤٤٨) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَٰنِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ؟ عَنِ ابْنَةِ حَمْزَةَ؟ أَوْ قِيلَ: أَلاَ تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ؟ قَالَ: «إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ».

[4] One's step-daughter and the sister of one's wife are unlawful (to him to marry)

15-(1449) Zainab Bint Abu Salama narrated that Umm Habiba Bint Abu Sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! What do you think of my sister, the daughter of Abu Sufyan?" he said: "Which thing do you want me to think of (in connection with her)?" I said: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, daughter of Abu Salama." He said: "(You mean) the daughter of Umm Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

16-(...) Zainab Bint Abu Salama narrated that Umm Habiba Bint Abu Sufyan "Allah be pleased with both", the wife of The Prophet "Allah's blessing and peace be upon her" reported that she said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah's Apostle! Marry my sister Azza, daughter of Abu Sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" she replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." She said: "O Messenger of Allah! There a talk among us that you want to marry Durra, daughter of Abu Salama." He said: "The daughter of Abu Salama?" she said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

(...) The same was narrated on the authority of Az-Zuhri, and no one mentioned Azza in his Hadith except Yazid Ibn Abu Habiba.

[5] What about one sucking or two

17-(1450) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One sucking or two would not make the marriage unlawful."

٤ ـ باب تَحْرِيم الرَّبِيبَة وأخت المرأة

١٥ ـ (١٤٤٩) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ؟ فَقَالَ: «أَفْعَلُ مَاذَا؟» قُلْتُ: تَنْكِحُهَا. قَالَ: «أَوَ تُحِبِّينَ ذٰلِكِ؟» قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لاَ تَحِلُّ لِي» قُلْتُ: فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ: «بِنْتَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ. قَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ. فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

[البخاري: كتاب النكاح، باب: ﴿وأمهاتكم اللاتي أرضعنكم﴾...، رقم: ٥١٠١].

(...) ـ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ. كِلاَهُمَا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، سَوَاءً.

١٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ مُحَمَّدَ بْنَ شِهَابٍ كَتَبَ يَذْكُرُ: أَنَّ عُرْوَةَ حَدَّثَهُ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ، أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، انْكِحْ أُخْتِي عَزَّةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتُحِبِّينَ ذٰلِكِ؟» فَقَالَتْ: نَعَمْ يَا رَسُولَ اللَّهِ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ أُخْتِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ ذٰلِكَ لاَ يَحِلُّ لِي». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ: «بِنْتَ أَبِي سَلَمَةَ؟» قَالَتْ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ. فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

(...) ـ وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ. كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ، عَزَّةَ، غَيْرَ يَزِيدَ بْنِ أَبِي حَبِيبٍ.

٥ ـ بابٌ في المَصَّةِ والمَصَّتَيْنِ

١٧ ـ (١٤٥٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ. (ح) وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ (وَقَالَ سُوَيْدٌ وَزُهَيْرٌ: إِنَّ النَّبِيَّ ﷺ قَالَ): «لاَ تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

18-(1451) Abdullah Ibn Al-Harith narrated from Umm Al-Fadl that a Bedouin entered upon The Prophet "Allah's blessing and peace be upon him" while he was in our house, and said: "O Prophet of Allah! I had a wife, upon whom I married another woman. But, my earlier wife pretended that she gave suck to my later wife once or twice." Upon this The Prophet "Allah's blessing and peace be upon him" said: "One sucking or two would not make unlawful (the marriage)."

19-(...) Umm Al-Fadl narrated that a man from sons of Sa'sa'a Ibn Amir said: "O Prophet of Allah! Does the one suckling make unlawful (the marriage)?" he replied in the negative.

20-(...) Abdullah Ibn Al-Harith narrated that Umm Al-Fadl told that The Prophet "Allah's blessing and peace be upon him" said: "Neither one suckling or two, nor one sucking or two make (the marriage) unlawful"

21-(...) The same was narrated on the authority of Ibn Abu Uruba, through different chain of transmitters. According to the narration of Ishaq and Ibn Bishr, he (The Prophet) said: "Or the two sucklings...or the two suckings." According to the narration of Ibn Abu Shaiba he said: "And the two sucklings...and the two suckings."

22-(...) Abdullah Ibn Al-Harith Ibn Nawfal narrated from Umm Al-Fadl that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One sucking or two would not make unlawful (the marriage)."

23-(...) Abdullah Ibn Al-Harith narrated from Umm Al-Fadl that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Does one sucking make unlawful (the marriage)?" he (The Prophet) answered in the negative.

[6] Forbiddance (of marriage) should be with (no less than) five sucklings

24-(1452) Amra narrated from A'isha "Allah be pleased with her": From among what has been revealed of The Qur'an, there was (a Verse saying) that "Ten clear sucklings should make (the marriage) unlawful." Then, it (the ten) was abrogated by "Five clear sucklings" and (the latter was also abrogated but a short time before the death of The Prophet to the extent that) The Prophet "Allah's blessing and peace be upon him" died, and it was still recited in The Qur'an (by some people who had not yet been informed of its abrogation, though its judgement was not cancelled).

25-(...) Amra narrated that she heard A'isha "Allah be pleased with her" saying, while mentioning the (number of) sucklings which makes (the marriage) unlawful: (At first) it was revealed in The Qur'an: "Ten clear

١٨ ـ (١٤٥١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كُلُّهُمْ عَنِ الْمُعْتَمِرِ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ قَالَتْ: دَخَلَ أَعْرَابِيٌّ عَلَىٰ نَبِيِّ اللَّهِ ﷺ وَهُوَ فِي بَيْتِي. فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَىٰ، فَزَعَمَتِ امْرَأَتِي الأُولَىٰ أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْثَىٰ رَضْعَةً أَوْ رَضْعَتَيْنِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ».

قَالَ عَمْرٌو فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ.

١٩ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ، أَنَّ رَجُلاً مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ: يَا نَبِيَّ اللَّهِ، هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ؟ قَالَ: «لا».

٢٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لاَ تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ، أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ».

٢١ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنِ ابْنِ عَرُوبَةَ، بِهٰذَا الإِسْنَادِ.

أَمَّا إِسْحَاقُ فَقَالَ، كَرِوَايَةِ ابْنِ بِشْرٍ: «أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ».

وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ: «وَالرَّضْعَتَانِ وَالْمَصَّتَانِ».

٢٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمِّ الْفَضْلِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ».

٢٣ ـ (...) ـ حدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَتُحَرِّمُ الْمَصَّةُ؟ فَقَالَ: لاَ.

٦ ـ باب التَّحْرِيمِ بِخَمْسِ رَضَعَاتٍ

٢٤ ـ (١٤٥٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ، فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُنَّ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ.

٢٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَمْرَةَ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ

sucklings (should make marriage unlawful)." Then it was revealed (to abrogate it): "Five clear (sucklings should make marriage unlawful) (and although its recitation was abrogated, its judgement remained).

(...) Yahya Ibn Sa'id narrated: Amra told me that she heard A'isha "Allah be pleased with her" saying the same.

[7] Suckling of the young man

26-(1453) Abd Ar-Rahman Ibn Al-Qasim narrated from his father that A'isha "Allah be pleased with her" said: Sahla Bint Suhail came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I observe the signs (of disgust) in the face of Abu Hudhaifa, on the entering of Salim (his ally while I was in the house)." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Give suck to him." She said: "Then, how could I suckle him and he is a young man?" upon this The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, I know that he is a young man." Amr added in his narration that he took part in the holy Battle of Badr. According to the narration of Abu Umar he (the narrator) said: Allah's Apostle "Allah's blessing and peace be upon him" laughed.

(This Hadith is particular to the case of Sahla, the wife of Abu Hudhaifa, and Salim, who was his freed slave and then he manumitted him and made him his ally. According to most famous religious scholars, it should not be applicable to anyone else. On the other hand, it was said that she did not give suck to Salim directly from her breast, but she milked her breast in a pot or so, which she gave to him).

27-(...) Ibn Abu Mulaika narrated from Al-Qasim that A'isha "Allah be pleased with her" told: Salim, the freed slave of Abu Hudhaifa, lived in the house of Abu Hudhaifa and his wife. She (the daughter of Suhail, the wife of Abu Hudhaifa) came to The Prophet "Allah's blessing and peace be upon him" and said: "Salim has (grown up and) attained the age of puberty like men, and he came to perceive what they perceive. At the same time, he always enters (the house) and I would be there, and I think that there is something (of annoyance lurking) in the heart of Abu Hudhaifa." Upon this The Prophet "Allah's blessing and peace be upon him" said to her: "Suckle him, and (in this way) you would become unlawful to him, with the result that what is (lurking) in the heart of Abu Hudhaifa would disappear." Later, she came back (to The Prophet) and said: "I suckled him, and what was (rankling) in the heart of Abu Hudhaifa disappeared."

الرَّضَاعَةِ، قَالَتْ عَمْرَةُ: فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ، ثُمَّ نَزَلَ أَيْضاً: خَمْسٌ مَعْلُومَاتٌ.

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَتْنِي عَمْرَةُ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: بِمِثْلِهِ.

٧ ـ بابُ رَضَاعَةِ الكَبِيرِ

٢٦ ـ (١٤٥٣) ـ **حدّثنا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَىٰ فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ ـ وَهُوَ حَلِيفُهُ ـ. فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ» قَالَتْ: وَكَيْفَ أُرْضِعُهُ؟ وَهُوَ رَجُلٌ كَبِيرٌ. فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ».

زَادَ عَمْرٌو فِي حَدِيثِهِ: وَكَانَ قَدْ شَهِدَ بَدْراً.

وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

٢٧ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ. جَمِيعاً عَنِ الثَّقَفِيِّ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّ سَالِماً مَوْلَىٰ أَبِي حُذَيْفَةَ كَانَ مَعَ أَبِي حُذَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ، فَأَتَتْ ـ تَعْنِي ابْنَةَ سُهَيْلٍ ـ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ سَالِماً قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، وَعَقَلَ مَا عَقَلُوا. وَإِنَّهُ يَدْخُلُ عَلَيْنَا، وَإِنِّي أَظُنُّ أَنَّ فِي نَفْسِ أَبِي حُذَيْفَةَ مِنْ ذٰلِكَ شَيْئاً. فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ، وَيَذْهَبِ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ» فَرَجَعَتْ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُهُ، فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ.

28-(...) Ibn Abu Mulaika narrated from Al-Qasim Ibn Muhammad Ibn Abu Bakr that A'isha "Allah be pleased with her" told: Sahla Bint Suhail Ibn Amr (the wife of Abu Hudhaifa) came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Salim, (i.e., the freed slave of Abu Hudhaifa) lives with us (in our house) and he has (grown up and) attained the age of puberty like men, and he came to know what they know (about sex matters)." Upon this The Prophet "Allah's blessing and peace be upon him" said to her: "Suckle him, and (in this way) you would become unlawful to him (in marriage)."

I (Ibn Abu Mulaika) spent a year or so, without narrating it to anyone, for fear of (what might result from) it. Then, I met Al-Qasim and said to him: "You narrated to me a Hadith, which I dared not to transmit to anyone afterwards." He asked me: "What is it?" I told him. Upon this he said: "Narrate it on the authority of me that A'isha reported it to me."

29-(...) Zainab Bint Umm Salama narrated that Umm Salama said to A'isha: "(It is undesirable that) the boy, who is about to attain the age of puberty enters upon you, whom I do not like to enter upon me." A'isha said: "Do you not have in The Messenger of Allah "Allah's blessing and peace be upon him" a good pattern?" she (A'isha) resumed: "The wife of Abu Hudhaifa said: "O Messenger of Allah! Salim enters upon me. He is a (young) man, and there is something (of annoyance lurking) in the heart of Abu Hudhaifa because of that." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, suckle him, so that (it would be lawful that) he should enter upon you (since you would become unlawful to him to marry)""

30-(...) Zainab Bint Umm Salama narrated that she heard Umm Salama saying to A'isha: "By Allah! I'm not pleased to allow (anyone even if he was as young as) a boy, who passed the age of fosterage to see me." Upon this A'isha said: "Why is that? Once, Sahla Bint Suhail (the wife of Abu Hudhaifa) came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! By Allah! I notice the signs of disgust in the face of Abu Hudhaifa because of Salim's entering (upon me as he lives in our house)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Suckle him." She said: "O Messenger of Allah! He has (grown up to the extent that he has) a beard." He said: "Suckle him, so that what is in the face of Abu Hudhaifa would disappear (as he would rest assured that Salim became unlawful to you)." Later, She said: "By Allah! I never observed (such a sign of disgust) in the face of Abu Hudhaifa."

٢٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لِابْنِ رَافِعٍ ـ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ سَهْلَةَ بِنْتَ سُهَيْلِ بْنِ عَمْرٍو جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ سَالِماً ـ لِسَالِمٍ مَوْلَىٰ أَبِي حُذَيْفَةَ ـ مَعَنَا فِي بَيْتِنَا، وَقَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ. قَالَ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ».

قَالَ: فَمَكَثْتُ سَنَةً أَوْ قَرِيباً مِنْهَا لاَ أُحَدِّثُ بِهِ وَهِبْتُهُ، ثُمَّ لَقِيتُ الْقَاسِمَ فَقُلْتُ لَهُ: لَقَدْ حَدَّثْتَنِي حَدِيثاً مَا حَدَّثْتُهُ بَعْدُ. قَالَ: فَمَا هُوَ؟ فَأَخْبَرْتُهُ. قَالَ: فَحَدِّثْهُ عَنِّي، أَنَّ عَائِشَةَ أَخْبَرَتْنِيهِ.

٢٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ: قَالَتْ أُمُّ سَلَمَةَ لِعَائِشَةَ: إِنَّهُ يَدْخُلُ عَلَيْكِ الْغُلاَمُ الأَيْفَعُ الَّذِي مَا أُحِبُّ أَنْ يَدْخُلَ عَلَيَّ. قَالَ: فَقَالَتْ عَائِشَةُ: أَمَا لَكِ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ؟ قَالَتْ: إِنَّ امْرَأَةَ أَبِي حُذَيْفَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ سَالِماً يَدْخُلُ عَلَيَّ وَهُوَ رَجُلٌ. وَفِي نَفْسِ أَبِي حُذَيْفَةَ مِنْهُ شَيْءٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ حَتَّىٰ يَدْخُلَ عَلَيْكِ».

٣٠ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لِهَارُونَ ـ قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ يَقُولُ: سَمِعْتُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ لِعَائِشَةَ: وَاللَّهِ، مَا تَطِيبُ نَفْسِي أَنْ يَرَانِي الْغُلاَمُ قَدِ اسْتَغْنَىٰ عَنِ الرَّضَاعَةِ. فَقَالَتْ: لِمَ؟ قَدْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ، إِنِّي لأَرَىٰ فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ» فَقَالَتْ: إِنَّهُ ذو لِحْيَةٍ. فَقَالَ: «أَرْضِعِيهِ يَذْهَبْ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ».

فَقَالَتْ: وَاللَّهِ، مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ.

31-(1454) Zainab Bint Umm Salama narrated that her mother Umm Salama, the wife of The Prophet "Allah's blessing and peace be upon him" said: All the wives of The Prophet "Allah's blessing and peace be upon him" (except A'isha) refused to admit anyone depending upon this form of fosterage (permitted to Sahla, the wife of Abu Hudhaifa, as regards Salim), and they said to A'isha: "By Allah! We don't think but that was a concession granted by The Messenger of Allah "Allah's blessing and peace be upon him" to Salim in particular. So, none should be permitted to enter upon us, and to see us, depending upon this kind of fosterage."

[8] The fosterage (relation of forbiddance) should not be held valid unless suckling is given because of hunger

32-(1455) Masruq narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me while a man was sitting with me. He (The Prophet) felt it, and the signs of anger appeared on his face as if he disliked that. She said: "O Messenger of Allah! He is my foster brother." He said: "Be sure as to who is your foster brother, for fosterage (relation of forbiddance) is held valid only when suckling is given because of hunger." (i.e. when it is given to an infant, whose food is milk, and whose hunger is to be satisfied with it).

(...) The same was narrated on the authority of Al-Ash'ath Ibn Abu Ash-Sha'tha, with the same transmission of Abu Al-Ahwas.

[9] Permissibility to have sexual intercourse with the captivated woman after her purification (of menses or delivery), and if she had a husband (before capture) her marriage would be dissolved after capture

33-(1456) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: On the day of (the holy battle of) Hunain, The Prophet "Allah's blessing and peace be upon him" sent an expedition to Awtas, where they met an enemy (of infidels), with whom they fought, and then emerged victorious over them, and got (women) captives from them. Some of the companions of The Prophet "Allah's blessing and peace be upon him" felt reluctant to have sexual intercourse with them because of their husbands from the infidels. On this occasion, Allah "Exalted and Hallowed be He" revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (The Women 24) (i.e. they are lawful to you (to have sexual intercourse with them) after the period of their Iddat has been over).

٣١ ـ (١٤٥٤) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، أَنَّ أُمَّهُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ، أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبَىٰ سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ أَحَداً بِتِلْكَ الرَّضَاعَةِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ، مَا نَرَىٰ هٰذَا إِلاَّ رُخْصَةً أَرْخَصَهَا رَسُولُ اللَّهِ ﷺ لِسَالِمٍ خَاصَّةً، فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهٰذِهِ الرَّضَاعَةِ. وَلاَ رَائِينَا.

٨ ـ بابٌ: «إنما الرَّضَاعة من المَجَاعة»

٣٢ ـ (١٤٥٥) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ. فَاشْتَدَّ ذٰلِكَ عَلَيْهِ وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ، قَالَتْ: فَقَالَ: «انْظُرْنَ إِخْوَتَكُنَّ مِنَ الرَّضَاعَةِ فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. قَالاَ جَمِيعاً: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. جَمِيعاً عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. بِإِسْنَادِ أَبِي الأَحْوَصِ. كَمَعْنَىٰ حَدِيثِهِ، غَيْرَ أَنَّهُمْ قَالُوا: «مِنَ الْمَجَاعَةِ».

[البخاري: كتاب الشهادات، باب الشهادة على الأنساب والرضاع...، رقم: ٢٦٤٧].

٩ ـ بابُ جَوَازِ وَطْءِ الْمَسْبِيَّةِ بعد الاسْتِبْرَاءِ وإن كان لها زَوْجٌ انْفَسَخَ نِكَاحُها بالسَّبْيِ

٣٣ ـ (١٤٥٦) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ، أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشاً إِلَىٰ أَوْطَاسٍ فَلَقُوا عَدُوًّا، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا. فَكَأَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذٰلِكَ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٢٤] أَيْ فَهُنَّ لَكُمْ حَلاَلٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ.

34-(...) Abu Sa'id Al-Khudri "Allah be pleased with him" narrated: On the day of (the holy battle of) Hunain, The Prophet "Allah's blessing and peace be upon him" sent an expedition to Awtas...and the rest is the same, but he said here: "except those whom your right hands possess from them, for they are lawful to you (to have sexual intercourse with them)." (The phrase) "If the period of their Iddat has been over" was not mentioned.

(...) The same was narrated by Shu'ba, on the authority of Quatada, with the same chain of transmitters.

35-(...) Abu Sa'id "Allah be pleased with him" narrated: On the day of (the battle of) Awtas, they got many (women) captives, who had husbands (from the infidels). They felt afraid (of having sexual intercourse with them). So, this Verse was revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (The Women 24)

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

[10] The child is to belong to the (owner of the) bed on which he is born, and one should avoid suspicions

36-(1457) Urwa narrated from A'isha "Allah be pleased with her": Both of Sa'd Ibn Abu Waqqas and Abd Ibn Zam'a disputed one another over a child. Sa'd said: "this is, O Messenger of Allah, the son of my brother (Utba), whom he entrusted to me that he is his son. Look at his resemblance (with Utba)." Zam'a said: "This is my brother, O Messenger of Allah, who was born on his bed, from his slave-girl." The Messenger of Allah "Allah's blessing and peace be upon him" looked at him, and found a clear resemblance between him and Utba. He then said: "He is for you, O Abd Ibn Zam'a. indeed, the child belongs to the (owner of the) bed, on which he is born, and for the adulterer is the disappointment. O Sawda Bint Zam'a! (meaning his wife) screen yourself from him (since he is not your brother)." In this way, he never saw Sawda. (Muhammad Ibn Rumh did not mention his (The Prophet's) saying: "O Abd").

(...) The same was narrated by Ma'mar, on the authority of Az-Zuhri, with the same chain of transmitters. But both of Ma'mar and Ibn Uyaina mentioned in their narration: "The boy is to belong to the (one on whose) bed he is born", and did not mention "and for the adulterer is the disappointment."

37-(1458) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

٣٤ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالُوا: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ؛ أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ، أَنَّ نَبِيَّ اللَّهِ ﷺ بَعَثَ، يَوْمَ حُنَيْنٍ، سَرِيَّةً. بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ: إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلاَلٌ لَكُمْ. وَلَمْ يَذْكُرْ: إِذَا انْقَضَتْ عِدَّتُهُنَّ.

٣٥ ـ (...) ـ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

(...) ـ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ قَالَ: أَصَابُوا سَبْياً يَوْمَ أَوْطَاسٍ لَهُنَّ أَزْوَاجٌ، فَتَحَرَّجُوا، فَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾.

(...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

١٠ ـ بابُ «الولدُ للفِرَاشِ» وتَوَقِّي الشُّبُهَاتِ

٣٦ ـ (١٤٥٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتِ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ. فَقَالَ سَعْدٌ: هَذَا. يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، عُتْبَةَ بْنِ أَبِي وَقَّاصٍ. عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي، يَا رَسُولَ اللَّهِ، وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبَهِهِ، فَرَأَى شَبَهاً بَيِّناً بِعُتْبَةَ. فَقَالَ: «هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ. وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ».

قَالَتْ: فَلَمْ يَرَ سَوْدَةَ قَطُّ. وَلَمْ يَذْكُرْ مُحَمَّدُ بْنُ رُمْحٍ قَوْلَهُ: «يَا عَبْدُ».

[البخاري: كتاب البيوع، باب شراء المملوك من الحربي...، رقم: ٢٢١٨].

(...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنِ الزُّهْرِيِّ. بِهَذَا الإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّ مَعْمَراً وَابْنَ عُيَيْنَةَ، فِي حَدِيثِهِمَا «الْوَلَدُ لِلْفِرَاشِ» وَلَمْ يَذْكُرَا «وَلِلْعَاهِرِ الْحَجَرُ». [البخاري: كتاب الخصومات، باب دعوى الوصي للميت، رقم: ٢٤٢١].

٣٧ ـ (١٤٥٨) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ».

(...) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَعَمْرٌو النَّاقِدُ. قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ.

أَمَّا ابْنُ مَنْصُورٍ فَقَالَ: عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ.

وَأَمَّا عَبْدُ الأَعْلَى فَقَالَ: عَنْ أَبِي سَلَمَةَ أَوْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ.

child belongs to the (one on whose) bed he is born, and for the adulterer is the disappointment."

(...) A Hadith like this was narrated on the authority of Abu Huraira.

[11] Tracing the relationship depending upon the physical features

38-(1459) A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to me happily, with his features glittering because of joy, and said: "Did you not know that Mujazzaz (the tracer of relationship) looked at Zaid and Usama and said: "These belong to each other (as being for a father and his son)"?"

39-(...) A'isha "Allah be pleased with her" narrated: One day, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me as pleased and said: "O A'isha! Did you not know that Mujazzaz Al-Mudliji visited me, and saw both Zaid Ibn Usama who were lying, with a rug covering their heads, while their feet were naked, then he said: "Their feet are related to one another (as being for a father and his son)"?"

40-(...) A'isha "Allah be pleased with her" reported: A tracer of relationship (One skilled in recognizing the relationship of a person to his parents through examining his physical features) came to me while The Prophet "Allah's blessing and peace be upon him" was present, and Usama Ibn Zaid and Zaid Ibn Haritha were Lying asleep. The tracer of relationship said: "These feet (of Usama and his father) are related to one another. " The Prophet "Allah's blessing and peace be upon him" was pleased with that saying which won his admiration, and of which he told A'isha.

(...) The same was narrated on the authority of Az-Zuhri, adding in this Hadith: "Mujazzaz was a relationship tracer."

[12] How long one spends after marrying with a virgin or with a matron (a previously married woman)

41-(1460) Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham narrated from his father from Umm Salama "Allah be pleased with her" that when The Messenger of Allah "Allah's blessing and peace be upon him" married her, he spent three nights with her, after which he said: "There is no (injustice for you (since there is no decrease of your right) from (the part of) your husband, and if you wished, I would spend a week with you. But if I spent a week with you, I should spend a week with each one of my wives."

42-(...) Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman narrated that when The Messenger of Allah "Allah's blessing and peace be upon him"

وَقَالَ زُهَيْرٌ: عَنْ سَعِيدٍ أَوْ عَنْ أَبِي سَلَمَةَ، أَحَدُهُمَا أَوْ كِلاَهُمَا عَنْ أَبِي هُرَيْرَةَ.

وَقَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ مَرَّةً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، وَمَرَّةً عَنْ سَعِيدٍ أَوْ أَبِي سَلَمَةَ، وَمَرَّةً عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَعْمَرٍ.

١١ ـ بابُ العَمَلِ بِإلْحَاقِ القَائِفِ الوَلَدَ

٣٨ ـ (١٤٥٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ. قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُوراً، تَبْرُقُ أَسَارِيرُ وَجْهِهِ. فَقَالَ: «أَلَمْ تَرَيْ أَنَّ مُجَزِّزاً نَظَرَ آنِفاً إِلَىٰ زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ، فَقَالَ: إِنَّ بَعْضَ هٰذِهِ الأَقْدَامِ لَمِنْ بَعْضٍ».

[البخاري: كتاب الفرائض، باب القائف، رقم: ٦٧٧٠].

٣٩ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مَسْرُوراً، فَقَالَ: «يَا عَائِشَةُ، أَلَمْ تَرَيْ أَنَّ مُجَزِّزاً الْمُدْلِجِيَّ دَخَلَ عَلَيَّ، فَرَأَىٰ أُسَامَةَ وَزَيْداً وَعَلَيْهِمَا قَطِيفَةٌ قَدْ غَطَّيَا رُؤُوسَهُمَا، وَبَدَتْ أَقْدَامُهُمَا. فَقَالَ: «إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ». [البخاري: كتاب الفرائض، باب القائف، رقم: ٦٧٧١].

٤٠ ـ (...) ـ وحدّثناه مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ قَائِفٌ وَرَسُولُ اللَّهِ ﷺ شَاهِدٌ، وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ. فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ. فَسُرَّ بِذٰلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، وَأَخْبَرَ بِهِ عَائِشَةَ. [البخاري: كتاب فضائل الصحابة، باب مناقب زيد بن حارثة...، رقم: ٣٧٣١].

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ. كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، بِمَعْنَىٰ حَدِيثِهِمْ.

وَزَادَ فِي حَدِيثِ يُونُسَ: وَكَانَ مُجَزِّزٌ قَائِفاً.

١٢ ـ بابُ قَدْرِ ما تَسْتَحِقُّهُ البِكْرُ والثَّيِّبُ من إقَامةِ الزَّوْجِ عندها عَقِبَ الزِّفَافِ

٤١ ـ (١٤٦٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلاَثاً وَقَالَ: «إِنَّهُ لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ لَكِ، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي».

٤٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تَزَوَّجَ أُمَّ

married Umm Salama "Allah be pleased with her", he spent the night with her, and when it was dawn, he said: "There is no injustice for you (since there is no decrease of your right) from (the part of) your husband, and if you wished, I would spend seven (nights) with you, and if you wished, I would spend three (nights) with you, and then go round (my wives in turns)." She said: "Spend three (nights)."

(...) Abu Bakr Ibn Abd Ar-Rahman narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" married Umm Salama "Allah be pleased with her" and consummated marriage with her, he intended to get out (after staying three nights with her), but, she caught hold of his garment. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If you wished, I would spend with you more (nights), but, I would account you on that (extra time, the like of which I should stay with my wives). Indeed, one should stay seven (nights after marrying) with a virgin and three (nights) with a matron."

(...) The same was narrated on the authority of Abd Ar-Rahman Ibn Humaid, with the same chain of transmitters.

43-(...) Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham narrated from Umm Salama "Allah be pleased with her" that when The Messenger of Allah "Allah's blessing and peace be upon him" married her...(and mentioned many things, including the following) he (The Prophet) said: "If you wished, I would spend a week with you and spend a week with each one of my wives, for if I spent a week with you, I should spend a week with each one of my wives."

44-(1461) Anas "Allah be pleased with him" told: If one married a virgin besides a matron, he should spend a week with her (after which he should return to his previous wife), and if one married a matron beside a virgin, he should spend three (nights) with her. Khalid (a sub-narrator) said: If I said that he traced this Hadith (to The Prophet) I would surely tell the truth, but he (Anas) said: That is the tradition.

45-(...) Anas "Allah be pleased with him" told: The tradition is that one should spend a week with the virgin (after marriage). Khalid (a sub-narrator) said: If I wished, I would say that he traced it (this Hadith) to The Prophet "Allah's blessing and peace be upon him".

[13] Allotting visits to one's wives, and the tradition is that everyone should have a night (to be spent with her) besides her day

46-(1462) Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had nine wives, and

سَلَمَةَ، وَأَصْبَحَتْ عِنْدَهُ قَالَ لَهَا: «لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ، وَإِنْ شِئْتِ ثَلَّثْتُ ثُمَّ دُرْتُ» قَالَتْ: ثَلِّثْ.

(...) ـ **وحدّثنا** عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ فَدَخَلَ عَلَيْهَا، فَأَرَادَ أَنْ يَخْرُجَ أَخَذَتْ بِثَوْبِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتِ زِدْتُكِ وَحَاسَبْتُكِ بِهِ، لِلْبِكْرِ سَبْعٌ وَلِلثَّيِّبِ ثَلاَثٌ».

(...) ـ **وحدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ حُمَيْدٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٤٣ ـ (...) ـ **حدّثني** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا حَفْصٌ ـ يَعْنِي ابْنَ غِيَاثٍ ـ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمِّ سَلَمَةَ، ذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا، وَذَكَرَ أَشْيَاءَ، هٰذَا فِيهِ. قَالَ: «إِنْ شِئْتِ أَنْ أُسَبِّعَ لَكِ وَأُسَبِّعَ لِنِسَائِي، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي».

٤٤ ـ (١٤٦١) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعاً، وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلاَثاً.

قَالَ خَالِدٌ: وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ. وَلَكِنَّهُ قَالَ: السُّنَّةُ كَذٰلِكَ.

[البخاري: كتاب النكاح، باب إذا تزوج البكر على الثيب، رقم: ٥٢١٣].

٤٥ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ وَخَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ قَالَ: مِنَ السُّنَّةِ أَنْ يُقِيمَ عِنْدَ الْبِكْرِ سَبْعاً.

قَالَ خَالِدٌ: وَلَوْ شِئْتُ قُلْتُ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ.

١٣ ـ بابُ القَسْمِ بين الزَّوْجات، وبَيَانِ أنَّ السُّنَّةَ أنْ تكُونَ لِكُلِّ واحدة لَيْلَةٌ مَعَ يَوْمِها

٤٦ ـ (١٤٦٢) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ تِسْعُ نِسْوَةٍ، فَكَانَ إِذَا

whenever he allotted (his visits in turns) among them, he would not come back to the first except on the ninth (day). All of them used to gather every night in the house of the one whom he would visit. When he was in the house of A'isha (as it was her turn), Zainab came, to whom he stretched his hand. Upon this she (A'isha) said: "This is Zainab (and not A'isha)." The Prophet "Allah's blessing and peace be upon him" withdrew his hand.

Then, both of them (A'isha and Zainab) quarrelled with one another until their voices became loud. At the same time, the prayer was established. Such being the case, Abu Bakr passed by and heard their voices. He said: "O Messenger of Allah! Come out to the prayer and throw dust in their mouths." The Prophet "Allah's blessing and peace be upon him" came out (to lead the prayer). A'isha said: "Now, The Prophet "Allah's blessing and peace be upon him" would finish the prayer, and then Abu Bakr would come and do with me such-and-such." When The Prophet "Allah's blessing and peace be upon him" finished the prayer, Abu Bakr came to her and talked to her so much harshly, and then said to her: "How do you behave like that?"

[14] Permissibility to grant one's day (she has to spend with her husband) to her fellow-wife

47-(1463) Hisham Ibn Urwa narrated from his father from A'isha "Allah be pleased with her": I never found any woman more loving to me than Sawda Bint Zam'a. I wished I were so self-possessed like her. When she became old, she granted her day (which she had to spend) with Allah's Apostle "Allah's blessing and peace be upon him" to A'isha. She said: "O Messenger of Allah! I granted my day with you to A'isha." So Allah's Apostle "Allah's blessing and peace be upon him" allotted two days to A'isha: her own day (when it was her turn) and that of Sawda.

48-(...) It was narrated on the authority of Hisham, with the same chain of transmitters that when Sawda became old...and the rest is the same. In the narration of Sharik, he added (that A'isha said): She (Sawda) was the first woman he (The Prophet) married after me.

49-(1464) A'isha "Allah be pleased with her" reported: I used to feel jealous of those ladies who had given themselves to Allah's Apostle "Allah's blessing and peace be upon him" and I used to say: "Can a lady give herself (to a man)?" But when Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The

قَسَمَ بَيْنَهُنَّ لاَ يَنْتَهِي إِلَى الْمَرْأَةِ الأُولَىٰ إِلاَّ فِي تِسْعٍ، فَكُنَّ يَجْتَمِعْنَ كُلَّ لَيْلَةٍ فِي بَيْتِ الَّتِي يَأْتِيهَا، فَكَانَ فِي بَيْتِ عَائِشَةَ، فَجَاءَتْ زَيْنَبُ فَمَدَّ يَدَهُ إِلَيْهَا. فَقَالَتْ: هٰذِهِ زَيْنَبُ، فَكَفَّ النَّبِيُّ ﷺ يَدَهُ. فَتَقَاوَلَتَا حَتَّى اسْتَخَبَتَا وَأُقِيمَتِ الصَّلاَةُ.

فَمَرَّ أَبُو بَكْرٍ عَلَىٰ ذٰلِكَ، فَسَمِعَ أَصْوَاتَهُمَا. فَقَالَ: اخْرُجْ، يَا رَسُولَ اللَّهِ، إِلَى الصَّلاَةِ، وَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ، فَخَرَجَ النَّبِيُّ ﷺ. فَقَالَتْ عَائِشَةُ: الآنَ يَقْضِي النَّبِيُّ ﷺ صَلاَتَهُ فَيَجِيءُ أَبُو بَكْرٍ فَيَفْعَلُ بِي وَيَفْعَلُ.

فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ أَتَاهَا أَبُو بَكْرٍ. فَقَالَ لَهَا قَوْلاً شَدِيداً، وَقَالَ: أَتَصْنَعِينَ هٰذَا؟

١٤ ـ بَابُ جَوَازِ هِبَتِهَا نَوْبَتَهَا لِضَرَّتِهَا

٤٧ ـ (١٤٦٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ امْرَأَةً أَحَبَّ إِلَيَّ أَنْ أَكُونَ فِي مِسْلاَخِهَا مِنْ سَوْدَةَ بِنْتِ زَمْعَةَ مِنِ امْرَأَةٍ فِيهَا حِدَّةٌ. قَالَتْ: فَلَمَّا كَبِرَتْ جَعَلَتْ يَوْمَهَا مِنْ رَسُولِ اللَّهِ ﷺ لِعَائِشَةَ. قَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ جَعَلْتُ يَوْمِي مِنْكَ لِعَائِشَةَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ، يَوْمَهَا وَيَوْمَ سَوْدَةَ.

٤٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَىٰ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكٌ. كُلُّهُمْ عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ، أَنَّ سَوْدَةَ لَمَّا كَبِرَتْ، بِمَعْنَىٰ حَدِيثِ جَرِيرٍ.

وَزَادَ فِي حَدِيثِ شَرِيكٍ: قَالَتْ: وَكَانَتْ أَوَّلَ امْرَأَةٍ تَزَوَّجَهَا بَعْدِي.

٤٩ ـ (١٤٦٤) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللاَّتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ، وَأَقُولُ: وَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تُرْجِي مَنْ

prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing" (51) I said to The Prophet "Allah's blessing and peace be upon him": "I do not think but that Your lord hastens to fulfill your desires."

50-(...) Hisham Ibn Urwa narrated from his father that A'isha "Allah be pleased with her" told: I used to say: "Does any woman not feel shy to give herself to a man?" (I kept saying so) until Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest." (Al-Ahzab 51) upon this I said (to The Prophet): "Your Lord seems to hasten to fulfill your desires."

51-(1465) Ata narrated: We attended with Ibn Abbas "Allah be pleased with both" the funeral of Maimuna "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" at Sarif. Ibn Abbas said to us: "This (This is (the dead body of) the wife of The Prophet "Allah's blessing and peace be upon him". So, when you lift the bier, you should neither shake it, nor should you move it quickly, but be gentle. However, The Messenger of Allah "Allah's blessing and peace be upon him" had nine (wives), and he used to allot (his visits in turns) among eight of them, but he did not fix (any day) for the ninth." Ata said: "The one for whom he (The Prophet) did not allot (a night) was Safiyya Bint Huyai Ibn Akhtab." (That's a mistake from Ibn Juraij, the sub-narrator, because the one to whom The Prophet did not allot a night was Sawda Bint Zam'a. but that was out of her own free will since she gave her day to A'isha as we saw earlier in Hadith 47-(1463).

52-(...) The same was narrated on the authority of Ibn Juraij, with the same chain of transmitters, but he added here: Ata said: She was the last of them (The Prophet's wives) to die. She died in Medina.

[15] It is desirable to marry the woman of religion

53-(1466) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman might be married for four (reasons): For her wealth, for her (social) status, for her beauty, and for her religion. (But you should try to) get the one who is religious, might your hands be covered with dust!"

54-(715) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I married a woman during the lifetime of The Prophet "Allah's blessing and peace be upon him". Once I met The Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "O Jabir! Have you married?" I

نَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ ﴾ [الأحزاب: ٥١] قَالَتْ: قُلْتُ: وَاللَّهِ، مَا أَرَى رَبَّكَ إِلاَّ يُسَارِعُ لَكَ فِي هَوَاكَ.

[البخاري: كتاب التفسير، باب: ﴿ترجي من تشاء منهن...﴾، رقم: ٤٧٨٨].

٥٠ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: أَمَا تَسْتَحْيِي امْرَأَةٌ تَهَبُ نَفْسَهَا لِرَجُلٍ؟ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ ﴾ [الأحزاب: ٥١] فَقُلْتُ: إِنَّ رَبَّكَ لَيُسَارِعُ لَكَ فِي هَوَاكَ.

[البخاري: كتاب النكاح، باب هل على المرأة أن تهب نفسها لأحد، رقم: ٥١١٣].

٥١ ـ (١٤٦٥) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ. قَالَ: حَضَرْنَا، مَعَ ابْنِ عَبَّاسٍ، جَنَازَةَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ. فَقَالَ ابْنُ عَبَّاسٍ: هٰذِهِ زَوْجُ النَّبِيِّ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلاَ تُزَعْزِعُوا، وَلاَ تُزَلْزِلُوا، وَارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ رَسُولِ اللَّهِ ﷺ تِسْعٌ، فَكَانَ يَقْسِمُ لِثَمَانٍ وَلاَ يَقْسِمُ لِوَاحِدَةٍ.

قَالَ عَطَاءٌ: الَّتِي لاَ يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبَ.

[البخاري: كتاب النكاح، باب كثرة النساء، رقم: ٥٠٦٧].

٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: قَالَ عَطَاءٌ: كَانَتْ آخِرَهُنَّ مَوْتاً، مَاتَتْ بِالْمَدِينَةِ.

١٥ ـ بَابُ اسْتِحْبَابِ نِكَاحِ ذَاتِ الدِّينِ

٥٣ ـ (١٤٦٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تُنْكَحُ الْمَرْأَةُ لأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

٥٤ ـ (٧١٥) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَقِيتُ النَّبِيَّ ﷺ فَقَالَ: «يَا جَابِرُ، تَزَوَّجْتَ؟» قُلْتُ:

said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so as to play with her?" I said: "O Messenger of Allah! I have many sisters, and I was afraid that she (in case she was a virgin) might intervene between me and them." He (The Prophet) said: "That is good then. However, the woman might be married for her religion, her wealth, and her beauty. But try to get the one who is religious, might your hands be covered with dust!"

[16] It is desirable to marry a virgin

55-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I married a woman. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Have you got married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." He said: "Then, where were you from the (amusements of) virgins?" Shu'ba (a sub-narrator) said: I narrated it to Amr Ibn Dinar who said: I heard it from Jabir, and he said (that The Prophet said to him): "(Why did you) not (marry) a virgin with whom you would play, and she would play with you?"

56-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Jabir! Have you married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so that you would play with her and she would play with you, (or you would amuse her and she would amuse you)?" I said: "Abdullah (my father) died and left nine or seven girls (my sisters), and I dislike to marry a girl like them. For this reason, I married a lady (matron) so as to look after them and teach them good manners." On that he said: "May Allah bless you", or "That is good." According to the narration of Abu Rabie: "so that you would play with her and she would play with you, and you would amuse her and she would amuse you."

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Have you got married O Jabir?"...and the rest is the same up to his saying: "A woman so as to look after them, and comb their hair." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have done well." What follows that was not mentioned.

57-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We were returning from a Holy Battle with The Prophet "Allah's blessing and peace be upon him", when I started driving my camel fast, since it was lazy,

نَعَمْ. قَالَ: «بِكْرٌ أَمْ ثَيِّبٌ؟» قُلْتُ: ثَيِّبٌ. قَالَ: «فَهَلاَّ بِكْراً تُلاَعِبُهَا؟» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي أَخَوَاتٍ، فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ. قَالَ: «فَذَاكَ إِذَنْ، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَىٰ دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

[البخاري: كتاب النكاح، باب الأكفاء في الدِّين، رقم: ٥٠٩٠].

١٦ ـ بابُ استحباب نِكَاحِ البِكْرِ

٥٥ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «أَبِكْراً أَمْ ثَيِّباً؟» قلْتُ: ثَيِّباً. قَالَ: «فَأَيْنَ أَنْتَ مِنَ الْعَذَارَىٰ وَلِعَابِهَا؟».

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ دِينَارٍ، فَقَالَ: قَدْ سَمِعْتُهُ مِنْ جَابِرٍ، وَإِنَّمَا قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟».

[البخاري: كتاب النكاح، باب تزويج الثيبات، رقم: ٥٠٨٠].

٥٦ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ ـ أَوْ قَالَ: سَبْعَ ـ فَتَزَوَّجْتُ امْرَأَةً ثَيِّباً. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ، تَزَوَّجْتَ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَبِكْرٌ أَمْ ثَيِّبٌ؟» قَالَ: قُلْتُ: بَلْ ثَيِّبٌ يَا رَسُولَ اللَّهِ، قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ» ـ أَوْ قَالَ: تُضَاحِكُهَا وَتُضَاحِكُكَ ـ قَالَ: قلْتُ لَهُ: إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ ـ أَوْ سَبْعَ ـ وَإِنِّي كَرِهْتُ أَنْ آتِيَهُنَّ أَوْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَأَحْبَبْتُ أَنْ أَجِيءَ بِامْرَأَةٍ تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ» أَوْ قَالَ لِي خَيْراً.

وَفِي رِوَايَةِ أَبِي الرَّبِيعِ: «تُلاَعِبُهَا وَتُلاَعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ».

[البخاري: كتاب النفقات، باب عون المرأة زوجها في ولده، رقم: ٥٣٦٧].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ نَكَحْتَ يَا جَابِرُ؟» وَسَاقَ الْحَدِيثَ، إِلَىٰ قَوْلِهِ: امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتَمْشُطُهُنَّ. قَالَ: «أَصَبْتَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب المغازي: باب: ﴿إذ همت طائفتان منكم أن تفشلا...﴾ رقم: ٤٠٥٢].

٥٧ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا أَقْبَلْنَا تَعَجَّلْتُ

and a rider came behind me and pricked my camel with a short headed stick or spear he had with him. Then my camel started running as fast as the best camel you can see. Behold! The rider was The Prophet "Allah's blessing and peace be upon him" himself. He said: "What causes you to be in such a hurry O Jabir?" I replied: "I am newly married." He said: "Did you marry a virgin or a matron?" I replied: "A matron." He said: "Why didn't you marry a virgin so that you may play with her and she may play with you?" When we reached (the outskirts of) Medina, we intended to enter. But, The Prophet "Allah's blessing and peace be upon him" said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region." Then he (The Prophet) said (to me): "When you come (to your wife, have sexual intercourse with her and try to) beget a child! (Try to) beget a child!"

(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: I was with The Prophet "Allah's blessing and peace be upon him" in a Military Expedition and my camel was slow and exhausted. The Prophet "Allah's blessing and peace be upon him" came up to me and said: "O Jabir!" I replied: "Yes." He said: "What is the matter with you?" I replied: "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Apostle "Allah's blessing and peace be upon him". He then asked me: "Have you married?" I replied in the affirmative. He asked: "A virgin or a matron?" I replied: "I married a matron." The Prophet "Allah's blessing and peace be upon him" said: "Why have you not married a virgin, so that you may play with her and she may play with you?" I replied: "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet "Allah's blessing and peace be upon him" said: "You will reach, so when you have arrived (at home), I advise you to (have sexual intercourse with your wife) that you may have an intelligent (son)."

Then he asked me: "Would you like to sell your camel?" I replied in the affirmative. The Prophet "Allah's blessing and peace be upon him" purchased it for one ounce of gold. Allah's Apostle "Allah's blessing and peace be upon him" reached before me and I reached in the morning, and when I went to the mosque, I found him at its door. He asked me: "Have you arrived just now?" I replied in the affirmative. He said: "Leave your

عَلَىٰ بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كَانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِي كَأَجْوَدِ مَا أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ.

فَقَالَ: «مَا يُعْجِلُكَ يَا جَابِرُ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. فَقَالَ: «أَبِكْراً تَزَوَّجْتَهَا أَمْ ثَيِّباً؟» قَالَ: قُلْتُ: بَلْ ثَيِّباً. قَالَ: «هَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟».

قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ. فَقَالَ: «أَمْهِلُوا حَتَّىٰ نَدْخُلَ لَيْلاً (أَيْ عِشَاءً) كَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ».

قَالَ: وَقَالَ: «إِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ».

[البخاري: كتاب النكاح، باب تزويج الثيبات، رقم: ٥٠٧٩].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ الثَّقَفِيَّ ـ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي، فَأَتَىٰ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ» قُلْتُ: نَعَمْ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ بِي جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ. فَنَزَلَ فَحَجَنَهُ بِمِحْجَنِهِ.

ثُمَّ قَالَ: «ارْكَبْ» فَرَكِبْتُ. فَلَقَدْ رَأَيْتُنِي أَكُفُّهُ عَنْ رَسُولِ اللَّهِ ﷺ.

فَقَالَ: «أَتَزَوَّجْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «أَبِكْراً أَمْ ثَيِّباً؟» فَقُلْتُ: بَلْ ثَيِّبٌ. قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ. قَالَ: «أَمَا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ، الْكَيْسَ».

ثُمَّ قَالَ: «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَىٰ بَابِ الْمَسْجِدِ. فَقَالَ: «الآنَ حِينَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ

camel and come into (the mosque) and pray two Rak'as." I entered and offered the prayer. He told Bilal to weigh and give me an ounce of gold. So Bilal weighed for me fairly. When I went away, The Prophet "Allah's blessing and peace be upon him" said to him: "Call Jabir for me." I was called back, and I thought that he would return to me my camel (a process) which I hated more than anything else. But The Prophet "Allah's blessing and peace be upon him" said to me: "Take your camel as well as its price."

58-(...) Jabir Ibn Abdullah "Allah be pleased with both" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" in a journey, and I was riding a camel used for carrying water which lagged behind all the people. Allah's Apostle "Allah's blessing and peace be upon him" poked or pricked it (I think) with something he had, after which (it proceeded so quickly) that it went ahead of all the people, and it struggled with me (to move faster than I wanted) and I had to hold it. Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you sell it at such-and-such (price)? May Allah forgive you!" I said: "It is for you, O Messenger of Allah." He said: "Do you sell it at such-and-such (price)? May Allah forgive you!" I said: "It is for you, O Messenger of Allah." He said to me: "Have you married after (the death of) your father?" I answered in the affirmative. He said: "A matron or a virgin?" I said: "A matron." He said: "Why did you not marry a virgin so that she would amuse you and you would amuse her, and she would play with you and you would play with her?" Abu Nadra (a sub-narrator) said: That was the common phrase, which the Muslims used to say (to each other), i.e.: "Do such-and-such (thing) and Allah might forgive you."

[17] The best of this world's chattels is a pious woman

59-(1467) Abdullah Ibn Amr narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, world is (not but) a (short) enjoyment, and the best of the world's chattels is a pious woman."

[18] The advice how to treat women

60-(1468) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman is like a rib: If you went to straighten her, you would break her, and if you left her, you would enjoy of her, with crookedness remaining in her."

(...) The same was narrated by Az-Zuhri's nephew, on the authority of his paternal uncle (Az-Zuhri), with the same chain of transmitters.

61-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

ثُمَّ رَجَعْتُ، فَأَمَرَ بِلالاً أَنْ يَزِنَ لِي أُوقِيَّةً. فَوَزَنَ لِي بِلالٌ، فَأَرْجَحَ فِي الْمِيزَانِ. قَالَ: فَانْطَلَقْتُ. فَلَمَّا وَلَّيْتُ قَالَ: «ادْعُ لِي جَابِراً» فَدُعِيتُ. فَقُلْتُ: الآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ. فَقَالَ: «خُذْ جَمَلَكَ، وَلَكَ ثَمَنُهُ».

٥٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ: حَدَّثَنَا الْمُعْتَمِرُ. قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا فِي مَسِيرٍ مَعَ رَسُولِ اللَّهِ ﷺ، وَأَنَا عَلَىٰ نَاضِحٍ، إِنَّمَا هُوَ فِي أُخْرَيَاتِ النَّاسِ. قَالَ: فَضَرَبَهُ رَسُولُ اللَّهِ ﷺ أَوْ قَالَ نَخَسَهُ ـ أُرَاهُ قَالَ ـ بِشَيْءٍ كَانَ مَعَهُ. قَالَ: فَجَعَلَ بَعْدَ ذٰلِكَ يَتَقَدَّمُ النَّاسَ يُنَازِعُنِي حَتَّىٰ إِنِّي لأَكُفُّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا؟ واللَّهُ يَغْفِرُ لَكَ» قَالَ: قُلْتُ: هُوَ لَكَ، يَا نَبِيَّ اللَّهِ. قَالَ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا؟ وَاللَّهُ يَغْفِرُ لَكَ» قَالَ: قُلْتُ: هُوَ لَكَ، يَا نَبِيَّ اللَّهِ. قَالَ: وَقَالَ لِي: «أَتَزَوَّجْتَ بَعْدَ أَبِيكَ؟» قُلْتُ: نَعَمْ. قَالَ: «ثَيِّباً أَمْ بِكْراً؟» قَالَ: قُلْتُ: ثَيِّباً. قَالَ: «فَهَلاَّ تَزَوَّجْتَ بِكْراً تُضَاحِكُكَ وَتُضَاحِكُهَا، وَتُلاَعِبُكَ وَتُلاَعِبُهَا؟».

قَالَ أَبُو نَضْرَةَ: فَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ: افْعَلْ كَذَا وَكَذَا. وَاللَّهُ يَغْفِرُ لَكَ.

[البخاري: كتاب الشروط، باب إذا اشترط البائع ظهر الدابة...، رقم: ٢٧١٨].

١٧ ـ بابُ خَيْرُ مَتَاعِ الدُّنْيَا المرأةُ الصَّالحةُ

٥٩ ـ (١٤٦٧) ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَٰنِ الْحُبُلِيَّ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ».

١٨ ـ بابُ الوَصيَّةِ بالنِّسَاء

٦٠ ـ (١٤٦٨) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَرْأَةَ كَالضِّلَعِ، إِذَا ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ سَوَاءً.

٦١ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

woman was been created from a rib, and she would not be held straight for you on one way. So, if you left her, you would enjoy of her, with crookedness remaining in her, and if you went to straight her, you would break her, and breaking her is to divorce her."

62-(...) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day, and witnesses anything, he should say good (about it), otherwise he should keep silent. (I advise you to) treat women kindly. Indeed, the woman has been created from a rib, and the most crooked part of the rib is its highest part: If you went to straighten it, you would break it, and if you left it, it would remain having crookedness. (So, I advise you to) treat women kindly."

63-(1469) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No believing man (husband) should hate a believing woman (wife). If he disliked a characteristic from her, he would be pleased with another."

(...) Abu Huraira "Allah be pleased with him" narrated the same from The Prophet "Allah's blessing and peace be upon him".

[19] But for (the sin of) Eve, a woman would never have betrayed her husband

64-(1470) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: But for (the sin of) Eve, a woman would never have betrayed her husband."

65-(...) Hammam Ibn Munabbih said: These are some of the traditions which Abu Huraira "Allah be pleased with him" narrated to us from Allah's Apostle "Allah's blessing and peace be upon him", one of which is the following: Allah's Apostle "Allah's blessing and peace be upon him" said: "But for (the crime committed by the) children of Israel, neither food would have become decayed, nor would meat have putrefied; and but for (the sin of) Eve, a woman would never have betrayed her husband."

(The sine of Eve was that she exhorted Adam to eat from the tree. In this way, she acted unfaithfully towards him. As for the crime of the children of Israel, when Allah sent down to them their food of manna and quails, they were ordered not to save anything from that. But they did not comply with Allah's command, and in this way, they were unfaithful to themselves).

الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَىٰ طَرِيقَةٍ، فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عَوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلَاقُهَا».

٦٢ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَإِذَا شَهِدَ أَمْراً فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، إِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ خَيْراً».

[البخاري: كتاب احاديث الانبياء، باب خلق آدم وذريته، رقم: ٣٣٣١].

٦٣ ـ (١٤٦٩) ـ **وحدّثني** إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ»، أَوْ قَالَ: «غَيْرَهُ».

(...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

١٩ ـ بابٌ لولا حَوَّاء لم تَخُنْ أُنْثَى زَوْجَها الدَّهر

٦٤ ـ (١٤٧٠) ـ **حدّثنا** هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَىٰ أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَىٰ زَوْجَهَا الدَّهْرَ».

٦٥ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ بَنُو إِسْرَائِيلَ، لَمْ يَخْبُثِ الطَّعَامُ، وَلَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلاَ حَوَّاءُ، لَمْ تَخُنْ أُنْثَىٰ زَوْجَهَا الدَّهْرَ».

[البخاري: كتاب احاديث الانبياء، باب قول الله تعالى: ﴿وواعدنا موسى ثلاثين ليلة...﴾، رقم: ٣٣٩٩].

(18) The Book Of Divorce

[1] The forbiddance of divorcing the menstruating woman particularly without her demand, and if he opposed that opinion and divorced her, he should be order to cancel it

1-(1471) Nafi narrated that Ibn Umar "Allah be pleased with both" divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar Ibn Al-Khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah Almighty for the women meant to be divorced."

(...) Nafi narrated that Ibn Umar "Allah be pleased with both" divorced one of his wives once while she was menstruating. Allah's Apostle "Allah's blessing and peace be upon him" Ordered him to take her back and keep her till she is clean, and then (to wait) till she gets her next period in his house, and waits her until she becomes clean again. If he wishes to divorce her he can divorce her when she is clean, before approaching her; and that is the prescribed period fixed by Allah for the women to be divorced."

Ibn Rumh added in his narration: Whenever Abdullah was asked about that (matter), he used to say to the one (who asked him): "If you divorced your wife once or twice, then The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to do so (which is also applicable to you), but if you divorced your wife thrice, then she became unlawful to you (to remarry) until she marries another one, and (in this way) you (would be regarded to have) disobeyed Allah in what He commanded you to do regarding the divorce of your wife."

2-(...) Ibn Umar "Allah be pleased with both" told: I divorced my wife while she was menstruating during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". Umar mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Let your son take her back, and let her until she is clean. Then he should wait her until she gets her next menses (while she is in his house). When she is clean, and he wishes to divorce her, he can divorce her before approaching her,

١٨ ـ كِتَابُ الطَّلَاقِ

١ ـ بابُ تَحْرِيمِ طَلاقِ الحَائِضِ بغير رِضَاها وأنَّه لو خَالَفَ وَقَعَ الطَّلاقُ ويُؤمَرُ برَجْعَتِها

١ ـ (١٤٧١) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَه وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لْيَتْرُكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ».

[البخاري: كتاب الطلاق، باب قول الله تعالى: ﴿يا أيها النبي إذا طلقتم النساء...﴾، رقم: ٥٢٥١].

(...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ. وَقَالَ الآخَرَانِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ ـ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّىٰ تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ مِنْ حَيْضَتِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذٰلِكَ، قَالَ لأَحَدِهِمْ: أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنِي بِهٰذَا، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثاً فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّىٰ تَنْكِحَ زَوْجاً غَيْرَكَ، وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ.

قَالَ مُسْلِمٌ: جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً.

[البخاري: كتاب الطلاق، باب: ﴿وبعولتهن أحق بردهن﴾، في العدة، رقم: ٥٣٣٢].

٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ،

otherwise, he can keep her; and that is the prescribed period fixed by Allah for the women to be divorced." Ubaidullah (a sub-narrator) said: I asked Nafi: "What was the destiny of this divorce?" he said: "It was counted as one divorce."

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters, without mentioning what Ubaidullah said to Nafi. There is slight change of wording between the narrations of Ibn Al-Muthanna and Abu Bakr.

3-(...) Nafi narrated that Ibn Umar "Allah be pleased with both" divorced one of his wives once while she was menstruating. Allah's Apostle "Allah's blessing and peace be upon him" Ordered him to take her back and keep her till she is clean, and then she gets her next period (in his house), and waits her until she becomes clean again. (If he wishes to divorce her) then he can divorce her, before approaching her; and that is the prescribed period fixed by Allah for the women to be divorced." Whenever Ibn Umar was asked about the man who divorced his wife while she was menstruating, he used to say (to the one who divorced his wife once or twice): "If you divorced your wife once or twice, then The Messenger of Allah "Allah's blessing and peace be upon him" ordered him (the one who had a similar case) to take her back, and wait her until she (becomes clean and then) gets her next menses, and then wait until she becomes clean. Then, he can divorce her before approaching her." But if you divorced your wife thrice, you (would be regarded to have) disobeyed your Lord in what He commanded you to do regarding the divorce of your wife, who would become unlawful to you (to remarry until she marries another one)."

4-(...) Salim Ibn Abdullah narrated that Ibn Umar "Allah be pleased with both" told: I divorced my wife while she was menstruating. Umar mentioned that to The Prophet "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" became angry and said: "Order him to take her back, and let her until she gets next menses (while she is in his house), other than that during which he divorced her. Then, if it seemed to him to divorce her, he can divorce her after she becomes clean from that menses, before approaching her; and that is the divorce according to the prescribed period fixed by Allah." However, Abdullah (Ibn Umar) had divorced her once, which was counted as (valid) one for her. Then, he took her back as was ordered by The Messenger of Allah "Allah's blessing and peace be upon him".

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ وَهِيَ حَائِضٌ، فَذَكَرَ ذٰلِكَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لْيَدَعْهَا حَتَّىٰ تَطْهُرَ ثُمَّ تَحِيضَ حَيْضَةً أُخْرَىٰ، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا أَوْ يُمْسِكْهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ».

قَالَ عُبَيْدُ اللَّهِ: قُلْتُ لِنَافِعٍ: مَا صَنَعَتِ التَّطْلِيقَةُ؟ قَالَ: وَاحِدَةٌ اعْتَدَّ بِهَا.

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّىٰ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ.

قَالَ ابْنُ الْمُثَنَّىٰ فِي رِوَايَتِهِ: فَلْيَرْجِعْهَا. وَقَالَ أَبُو بَكْرٍ: فَلْيُرَاجِعْهَا.

٣ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يَرْجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّىٰ تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ: أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ، إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَحِيضَ حَيْضَةً أُخْرَىٰ، ثُمَّ يُمْهِلَهَا حَتَّىٰ تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلاَثاً فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلاَقِ امْرَأَتِكَ، وَبَانَتْ مِنْكَ.

٤ ـ (...) ـ **حدّثني** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ ـ عَنْ عَمِّهِ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ. فَتَغَيَّظَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّىٰ تَحِيضَ حَيْضَةً أُخْرَىٰ مُسْتَقْبَلَةً، سِوَىٰ حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِراً مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا، فَذٰلِكَ الطَّلاَقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ».

وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً وَاحِدَةً، فَحُسِبَتْ مِنْ طَلاَقِهَا، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ ﷺ.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, according to which Ibn Umar said: I took her back as I was ordered by The Messenger of Allah "Allah's blessing and peace be upon him", and the pronouncement of divorce, with which I divorced her was counted as (valid) one for her.

5-(...) Salim narrated that Ibn Umar "Allah be pleased with both" divorced his wife (once) while she was menstruating. Umar mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "Order him to take her back and then divorce her (if he so wishes) when she is either pure or pregnant."

6-(...) Abdullah Ibn Dinar narrated that Ibn Umar "Allah be pleased with both" divorced his wife, while she was menstruating. Umar asked The Prophet "Allah's blessing and peace be upon him" about that. Upon this he said to him: "Order him to take her back (and wait) until she becomes clean, then she gets another menses, and then she becomes clean. After that, he could divorce (her if he so wishes) or keep (her if he so wishes)."

7-(...) Ibn Sirin narrated: I remained for twenty years, during which a man who is not suspicious (of telling lies) used to narrate to me that Ibn Umar "Allah be pleased with both" had divorced his wife thrice (i.e. with three pronouncements of divorce), while she was menstruating, and then he was ordered (by The Prophet) to take her back. I kept deeming him far above suspicion but without learning the real tradition, until I met Abu Ghallab: Yunus Ibn Jubair Al-Bahili, who was reliable. He told me that he asked Ibn Umar (about that), who told him that he divorced his wife once, while she was menstruating. Then, he was ordered (by The Prophet) to take her back. I (Abu Ghallab) asked: "Was it counted (as valid one divorce)?" he (Ibn Umar) said: "What would it be then (if it was not counted as so?" or: "(Would it not be counted) if someone became helpless and foolish?"

(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters, but he mentioned here: Umar asked The Prophet "Allah's blessing and peace be upon him" (about that) and he ordered him.

8-(...) The same was narrated on the authority of Aiyyub, with the same chain of transmitters, according to which (he mentioned that) Umar asked The Prophet "Allah's blessing and peace be upon him", who ordered him to take her back and divorce her while she is clean, before approaching her. He said: "He should (if he so wishes) divorce her in the beginning of (the prescribed time of) her Iddat."

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: قَالَ ابْنُ عُمَرَ: فَرَاجَعْتُهَا. وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا.

٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ـ مَوْلَىٰ آلِ طَلْحَةَ ـ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَذَكَرَ ذٰلِكَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لْيُطَلِّقْهَا طَاهِراً أَوْ حَامِلاً».

٦ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلاَلٍ ـ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ عَنْ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّىٰ تَطْهُرَ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَىٰ ثُمَّ تَطْهُرَ، ثُمَّ يُطَلِّقُ بَعْدُ، أَوْ يُمْسِكُ».

٧ ـ (...) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ قَالَ: مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لاَ أَتَّهِمُ، أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلاثاً وَهِيَ حَائِضٌ، فَأُمِرَ أَنْ يُرَاجِعَهَا، فَجَعَلْتُ لاَ أَتَّهِمُهُمْ، وَلاَ أَعْرِفُ الْحَدِيثَ، حَتَّىٰ لَقِيتُ أَبَا غَلاَّبٍ، يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ، وَكَانَ ذَا ثَبَتٍ، فَحَدَّثَنِي: أَنَّهُ سَأَلَ ابْنَ عُمَرَ، فَحَدَّثَهُ: أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ، فَأُمِرَ أَنْ يَرْجِعَهَا.

قَالَ: قُلْتُ: أَفَحُسِبَتْ عَلَيْهِ؟ قَالَ: فَمَهْ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

[البخاري: كتاب الطلاق، باب إذا طلقت الحائض تعتد بذلك الطلاق، رقم: ٥٢٥٢].

(...) ـ وحدّثناه أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالاَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ.

٨ ـ (...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، بِهٰذَا الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ عَنْ ذٰلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّىٰ يُطَلِّقَهَا طَاهِراً مِنْ غَيْرِ جِمَاعٍ، وَقَالَ: «يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا».

9-(...) Abu Ghallab: Yunus Ibn Jubair narrated: I asked Ibn Umar:"(What do you think of) a man divorces his wife during her menses?" He said: "Do you know Ibn Umar? Ibn Umar divorced his wife while she was menstruating. Umar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back until she starts her (prescribed period of) Iddat." I asked (Ibn Umar): "If one divorces his wife while she is menstruating, is that divorce counted as valid?" He said: "What would it be then (if it was not counted as so)?" or "If one becomes helpless and foolish (will he be excused?)"

10-(...) Yunus Ibn Jubair narrated: I heard Ibn Umar saying: I divorced my wife while she was menstruating. Umar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" said: "Let him take her back, and when she becomes clean, he could divorce her, if he so wishes." I asked Ibn Umar: "Was that (divorce) counted (as valid)?" he said: "Why not? What would you think of a man if he became helpless and foolish?"

11-(...) Anas Ibn Sirin narrated: I asked Ibn Umar "Allah be pleased with both" about his wife whom he divorced. He said: I divorced her while she was menstruating. When (the news of) that reached Umar, he mentioned it to The Prophet "Allah's blessing and peace be upon him" who said: "Order him to take her back, and when she becomes clean, he could divorce her (if he so wishes) in the state of her purity." He (Ibn Umar) said: Then, I took her back and then divorced her in the state of her purity. I (the narrator) asked: Did you count (as valid) that pronouncement of divorce with which you divorced her in the state of menses? He said: Why did I not count it, since I was (at the time of divorcing her) helpless and foolish?

12-(...) Anas Ibn Sirin narrated that he heard Ibn Umar "Allah be pleased with both" saying: I divorced my wife while she was menstruating. Umar came to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. He said: "Order him to take her back, and when she becomes clean, he could divorce her (if he so wishes)." I (the narrator) asked: Did you count (as valid) that pronouncement of divorce? He said: What would it be then (if it was not counted as so)?

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, according to which he (mentioned that The Prophet) said: "Let him (Ibn Umar) take her back." He (the narrator) also said: Did you count it (as legal)? He said: What would it be then (if it was not counted as so)?

٩ ـ (...) ـ وحدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، عَنِ ابْنِ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. فَقَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا.

قَالَ: فَقُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ، أَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: فَمَهْ، أَوَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

١٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لِيُرَاجِعْهَا، فَإِذَا طَهُرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا».

قَالَ: فَقُلْتُ لابْنِ عُمَرَ: أَفَاحْتَسَبْتَ بِهَا؟ قَالَ: مَا يَمْنَعُهُ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

١١ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي طَلَّقَ؟ فَقَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، فَذُكِرَ ذٰلِكَ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا» قَالَ: فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا.

قُلْتُ: فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهِيَ حَائِضٌ؟ قَالَ: مَالِيَ لاَ أَعْتَدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ؟

[البخاري: كتاب الطلاق، باب إذا طلقت الحائض تعتد بذلك الطلاق، رقم: ٥٢٥٣].

١٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ إِذَا طَهُرَتْ فَلْيُطَلِّقْهَا».

قُلْتُ لابْنِ عُمَرَ: أَفَاحْتَسَبْتَ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: فَمَهْ.

(...) ـ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنِيهِ عَبْدُ الرَّحْمَٰنِ بْنُ بِشْرٍ: حَدَّثَنَا بَهْزٌ. قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِهِمَا «لِيُرَاجِعْهَا». وَفِي حَدِيثِهِمَا: قَالَ: قُلْتُ لَهُ: أَتَحْتَسِبُ بِهَا؟ قَالَ: فَمَهْ.

13-(...) Ibn Tawus narrated from his father that he heard Ibn Umar saying, and he was asked about a man who divorced his wife during her menses: "Do you know Ibn Umar?" he (the man) said: "Yes." He (Ibn Umar) said: "Ibn Umar divorced his wife while she was menstruating. Umar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back." I (the narrator) did not hear from him (my father) more than that.

14-(...) Abu Az-Zubair narrated that Abd Ar-Rahman Ibn Aiman, the freed slave of Azza, asked Ibn Umar, while Abu Az-Zubair was listening: "What do you think of a man who divorced his wife while she was menstruating?" he said: Ibn Umar "Allah be pleased with both" had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar asked Allah's Apostle "Allah's blessing and peace be upon him" about that saying: "Abdullah Ibn Umar divorced his wife, while she was menstruating (what is your religious verdict as regards this matter)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Let him (your son) take her back." He (Ibn Umar) took her back. Then he (The Prophet) said: "When she becomes clean, let him divorce (her if he so wishes), or keep (her if he so wishes)." Ibn Umar said: Then, The Prophet "Allah's blessing and peace be upon him" recited: **"O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord." (The Divorce "At-Talaq" 1)**

(...) The same was narrated by Ibn Juraij, on the authority of Abu Az-Zubair, who transmitted it from Ibn Umar.

(...) Abu Az-Zubair narrated that he heard Abd Ar-Rahman Ibn Aiman, the freed slave of Urwa asking Ibn Umar, while Abu Az-Zubair was listening...and the rest is the same, with a slight addition. The grand imam Muslim said: He was mistaken when he said that (Abd Ar-Rahman was the freed slave of) Urwa, but he was really the freed slave of Azza.

[2] The three divorce (pronouncements, i.e. the irrevocable divorce)

15-(1472) Ibn Abbas "Allah be pleased with both" narrated that the (pronouncement of) three divorces during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and that of Abu Bakr and (the

١٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضاً؟ فَقَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضاً، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ الْخَبَرَ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا.

قَالَ: لَمْ أَسْمَعْهُ يَزِيدُ عَلَىٰ ذٰلِكَ (لأَبِيهِ).

١٤ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ بْنَ أَيْمَنَ ـ مَوْلَىٰ عَزَّةَ ـ يَسْأَلُ ابْنَ عُمَرَ، وَأَبُو الزُّبَيْرِ يَسْمَعُ ذٰلِكَ: كَيْفَ تَرَىٰ فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضاً؟ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لِيُرَاجِعْهَا» فَرَدَّهَا. وَقَالَ: «إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ».

قَالَ ابْنُ عُمَرَ: وَقَرَأَ النَّبِيُّ ﷺ: يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ.

(...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ. نَحْوَ هٰذِهِ الْقِصَّةِ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَٰنِ بْنَ أَيْمَنَ ـ مَوْلَىٰ عُرْوَةَ ـ يَسْأَلُ ابْنَ عُمَرَ، وَأَبُو الزُّبَيْرِ يَسْمَعُ. بِمِثْلِ حَدِيثِ حَجَّاجٍ، وَفِيهِ بَعْضُ الزِّيَادَةِ.

قَالَ مُسْلِمٌ: أَخْطَأَ حَيْثُ قَالَ: عُرْوَةَ، إِنَّمَا هُوَ مَوْلَىٰ عَزَّةَ.

٢ ـ باب طَلاَقِ الثَّلاَثِ

١٥ ـ (١٤٧٢) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلاَقُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ

first) two years of the caliphate of Umar was regarded as one (divorce). But Umar Ibn Al-Khattab said: "Verily the people started hastening in the matter in which they are supposed to be deliberate. (Would that) we had enjoined this upon them." However, he enjoined it upon them.

16-(...) Ibn Tawus narrated from his father that Abu As-Sahba said to Ibn Abbas "Allah be pleased with both": "Do you know that the three (pronouncements of divorce) were regarded as one during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and the (first) three years of the caliphate of Umar?" Ibn Abbas answered in the affirmative.

17-(...) Tawus narrated that Abu As-Sahba said to Ibn Abbas "Allah be pleased with both": "Tell me from your amazing news. Were the three (pronouncements of divorce) not considered as one during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" and then Abu Bakr?" he (Ibn Abbas) said: "It was so. But, when it was the caliphate of Umar, the people hastened to observe divorce so frequently. So, Umar enjoined it upon them (to regard three pronouncements of divorce at the same time as only one legal divorce)."

[3] The expiation is obligatory for the one who regarded his wife unlawful to him, without the intention to divorce her

18-(1473) Sa'id Ibn Jubair narrated that Ibn Abbas "Allah be pleased with both" used to say about (making one's wife) unlawful (to him without divorcing her that it is as) an oath, for which he should expiate. Ibn Abbas recited: "Verily, for you there is, in The Messenger of Allah, a good pattern." (Al-Ahzab 21)

19-(...) Sa'id Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" saying: "If one made his wife unlawful to him, without divorcing her, then it would be as an oath, which should be atoned." Then, he recited: "Verily, there is in The Messenger of Allah "Allah's blessing and peace be upon him" a good pattern for you." (Al-Ahzab 21)

20-(1474) A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." When he entered upon one of us, we

وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلاَفَةِ عُمَرَ، طَلاَقُ الثَّلاَثِ وَاحِدَةً. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ قَدْ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ، فَأَمْضَاهُ عَلَيْهِمْ.

١٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّ أَبَا الصَّهْبَاءِ قَالَ لابْنِ عَبَّاسٍ: أَتَعْلَمُ أَنَّما كَانَتِ الثَّلاَثُ تُجْعَلُ وَاحِدَةً عَلَىٰ عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَثَلاَثاً مِنْ إِمَارَةِ عُمَرَ؟ فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

١٧ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، أَنَّ أَبَا الصَّهْبَاءِ قَالَ لابْنِ عَبَّاسٍ: هَاتِ مِنْ هَنَاتِكَ، أَلَمْ يَكُنِ الطَّلاَقُ الثَّلاَثُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَاحِدَةً؟ فَقَالَ: قَدْ كَانَ ذٰلِكَ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلاَقِ، فَأَجَازَهُ عَلَيْهِمْ.

٣ ـ بابُ وُجُوبِ الكَفَّارَةِ على مَنْ حَرَّمَ امْرَأَتَهُ ولم يَنْوِ الطَّلاقَ

١٨ ـ (١٤٧٣) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ ـ يَعْنِي الدَّسْتَوَائِيَّ ـ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[البخاري: كتاب التفسير، باب: ﴿يا أيها النبي لم تحرم ما أحل الله لك...﴾، رقم: ٤٩١١].

١٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: إِذَا حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهِيَ يَمِينٌ يُكَفِّرُهَا.

وَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

٢٠ ـ (١٤٧٤) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يُخْبِرُ، أَنَّهُ سَمِعَ عَائِشَةَ تُخْبِرُ، أَنَّ

said that to him. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again." Then Allah revealed: **"O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition "At-Tahrim" 1) he also said: "If ye two turn in repentance to Him (meaning Hafsa and A'isha), your hearts are indeed so inclined." (4) He also said: "When the Prophet disclosed a matter in confidence to one of his consorts (meaning The Prophet's saying: "I drank honey"), and she then divulged it (to another)." (3)**

21-(...) A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and approach them. Once he went to Hafsa, the daughter of Umar and stayed with her more than usual. I asked for the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made a syrup and gave it to The Prophet "Allah's blessing and peace be upon him" to drink (and that was the reason for the delay).

I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawda Bint Zam'a: "The Prophet "Allah's blessing and peace be upon him" will approach you, and when he comes near you, say: Have you taken Maghafir (a bad-smelling gum)? He will say: No. Then say to him: Then what is this bad smell, which I smell from you? (However, The Messenger of Allah "Allah's blessing and peace be upon him" used to feel it hard that a bad smell would be detected on him). He will say to you: Hafsa made me drink honey syrup. Then say: Perhaps the bees of that honey had sucked the juice of the tree of Urfut. I shall also say the same. O you, Safiyya, say the same."

When he entered upon Sawda, (and let her tell the story herself): Sawda said: "By Allah, with Whom there is no god, as soon as he (The Prophet) had stood at the door, I was about to say to him what you (A'isha) had ordered me to say because I was afraid of you." So when The Prophet "Allah's blessing and peace be upon him" came near Sawda, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsa made me drink honey syrup." She said: "Perhaps its bees had sucked the juice of Urfut tree." When he came to me, I also said the same, and when he

النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلاً. قَالَتْ: فَتَوَاطَأْتُ أَنَا وَحَفْصَةُ، أَنَّ أَيَّتَنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ عَلَىٰ إِحْدَاهُمَا فَقَالَتْ ذٰلِكَ لَهُ. فَقَالَ: «بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»، فَنَزَلَ: ﴿لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إِلَىٰ قَوْلِهِ: ﴿إِن تَتُوبَآ﴾ [التحريم: ١ ـ ٤] ـ لِعَائِشَةَ وَحَفْصَةَ ـ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ [التحريم: ٣] لِقَوْلِهِ: بَلْ شَرِبْتُ عَسَلاً.

[البخاري: كتاب التفسير، باب: ﴿يا أيها النبي لم تحرم ما أحل الله لك...﴾، رقم: ٤٩١٢].

٢١ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ، فَكَانَ، إِذَا صَلَّى الْعَصْرَ، دَارَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلَىٰ حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذٰلِكَ، فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً. فَقُلْتُ: أَمَا وَاللَّهِ، لَنَحْتَالَنَّ لَهُ، فَذَكَرْتُ ذٰلِكَ لِسَوْدَةَ. وَقُلْتُ: إِذَا دَخَلَ عَلَيْكِ، فَإِنَّهُ سَيَدْنُو مِنْكِ، فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ، أَكَلْتَ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: لاَ، فَقُولِي لَهُ: مَا هٰذِهِ الرِّيحُ؟ ـ وَكَانَ رَسُولُ اللَّهِ ﷺ يَشْتَدُّ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ ـ فَإِنَّهُ سَيَقُولُ لَكِ: سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ. فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. وَسَأَقُولُ ذٰلِكَ لَهُ. وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ.

فَلَمَّا دَخَلَ عَلَىٰ سَوْدَةَ، قَالَتْ: تَقُولُ سَوْدَةُ: وَالَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، لَقَدْ كِدْتُ أَنْ أُبَادِئَهُ بِالَّذِي قُلْتِ لِي، وَإِنَّهُ لَعَلَى الْبَابِ، فَرَقاً مِنْكِ. فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ، أَكَلْتَ مَغَافِيرَ؟ قَالَ: «لاَ» قَالَتْ: فَمَا هٰذِهِ الرِّيحُ؟ قَالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ» قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذٰلِكَ. ثُمَّ دَخَلَ عَلَىٰ صَفِيَّةَ فَقَالَتْ بِمِثْلِ ذٰلِكَ، فَلَمَّا دَخَلَ عَلَىٰ حَفْصَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، أَلاَ أَسْقِيكَ مِنْهُ؟ قَالَ: «لاَ حَاجَةَ لِي بِهِ».

went to Safiyya, she also said the same. When he again went to Hafsa, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawda said: "Glory be to Allah! By Allah! We deprived him (of it)." I said to her: "Keep quiet."

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

[4] Giving one's wife the option of divorce does not mean the divorce itself, unless it is intended

22-(1475) A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the choice (either to remain with him or to depart from him), he (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'isha added: "He (The Prophet) said: "Allah said: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."" (Al-Ahzab 28:29) I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter." Then all of The Prophet's wives did the same as I did."

23-(1476) Mu'adha Al-Adawiyya narrated from A'isha "Allah be pleased with her": "Allah's Apostle "Allah's blessing and peace be upon him" used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside." (Al-Ahzab 51) Mu'adha asked A'isha "Allah be pleased with her": "Then what did you use to say?" she said: "I used to say to him: "Had it (the matter of option) been up to me, I would not have given anyone preference over me."

(...) The same was narrated on the authority of Asim, with the same chain of transmitters.

قَالَتْ تَقُولُ سَوْدَةُ: سُبْحَانَ اللَّهِ، وَاللَّهِ، لَقَدْ حَرَمْنَاهُ. قَالَتْ: قُلْتُ لَهَا: اسْكُتِي.
[البخاري: كتاب الأطعمة، باب الحلوى والعسل، رقم: ٥٤٣١].

(...) ـ قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ بْنِ الْقَاسِمِ: حَدَّثَنَا أَبُو أُسَامَةَ، بِهَذَا، سَوَاءً.

وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

٤ ـ بَابُ بَيَانِ أَنَّ تَخْيِيرَ امْرَأَتِهِ لا يَكُونُ طَلاقاً إِلا بِالنِّيَّةِ

٢٢ ـ (١٤٧٥) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَائِشَةَ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي، فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْراً. فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي حَتَّىٰ تَسْتَأْمِرِي أَبَوَيْكِ» قَالَتْ: قَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾ [الأحزاب: ٢٨ ـ ٢٩] قَالَتْ: فَقُلْتُ: فِي أَيِّ هٰذا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ. قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ رَسُولِ اللَّهِ ﷺ مِثْلَ مَا فَعَلْتُ.
[البخاري: كتاب التفسير، باب: ﴿قل لأزواجك إن كنتن تردن الحياة الدنيا...﴾، رقم: ٤٧٨٥].

٢٣ ـ (١٤٧٦) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا، إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَمَا نَزَلَتْ: ﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: ٥١] فَقَالَتْ لَهَا مُعَاذَةُ: فَمَا كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ إِذَا اسْتَأْذَنَكِ؟ قَالَتْ: كُنْتُ أَقُولُ: إِنْ كَانَ ذَاكَ إِلَيَّ لَمْ أُوثِرْ أَحَداً عَلَىٰ نَفْسِي.
[البخاري: كتاب التفسير، باب: ﴿ترجي من تشاء منهن وتؤوي من تشاء...﴾، رقم: ٤٧٨٩].

(...) ـ وحدّثناه الْحَسَنُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

24-(1477) Masruq narrated: A'isha "Allah be pleased with her" said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us the option (to be divorced), but we did not regard it as (real) divorce.

25-(...) Ash-Sha'bi narrated: Masruq said: I never mind whether I gave my wife the option (whether to get divorced or to remain with me) once, one hundred or even one thousand times, particularly after she chooses (to remain with) me. I asked A'isha "Allah be pleased with her" about that, and she said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the option (whether to get divorced or to remain with him). Was it considered to be really divorce?"

26-(...) Ash-Sha'bi narrated from Masruq from A'isha "Allah be pleased with her" that The Messenger of Allah "Allah's blessing and peace be upon him" gave his wives the option (whether to get divorced or to remain with him), and that was not regarded as (real) divorce.

27-(...) Ash-Sha'bi narrated from Masruq from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the option (whether to get divorced or to remain with him), and we surely chose (to remain with) him. But, he did not regard it as (real) divorce.

28-(...) Masruq narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the option (whether to get divorced or to remain with him), and we surely chose (to remain with) him. But, he counted nothing (concerning divorce) for us.

(...) The same was narrated on the authority of A'isha, through another chain of transmitters.

29-(1478) Jabir Ibn Abdullah "Allah be pleased with both" narrated: Abu Bakr came to ask the permission to enter upon The Messenger of Allah "Allah's blessing and peace be upon him", but he found the people sitting beside his door, and none of them was admitted. Then, Abu Bakr was admitted. Then, Umar came, and he was admitted. He found The Prophet "Allah's blessing and peace be upon him" sitting as frowned and silent, with his wives around him. He (Umar) said: "I'm going to say something as a result of which The Messenger of Allah "Allah's blessing and peace be upon him" would smile." Then he said: "O Messenger of Allah! If I told you about the daughter of Kharija (Umar's wife, you would smile). She

٢٤ ـ (١٤٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا عَبْثَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عائِشَةُ: قَدْ خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَلَمْ نَعُدَّهُ طَلاَقاً.

[البخاري: كتاب الطلاق، باب من خَيَّرَ ازواجه، رقم: ٥٢٦٣].

٢٥ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: مَا أُبَالِي خَيَّرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِئَةً أَوْ أَلْفاً بَعْدَ أَنْ تَخْتَارَنِي، وَلَقَدْ سَأَلْتُ عَائِشَةَ فَقَالَتْ: قَدْ خَيَّرَنَا رَسُولُ اللَّهِ ﷺ، أَفَكَانَ طَلاَقاً؟

٢٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ خَيَّرَ نِسَاءَهُ، فَلَمْ يَكُنْ طَلاَقاً.

٢٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَٰنِ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ الأَحْوَلِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ، فَاخْتَرْنَاهُ، فَلَمْ يَعُدَّهُ طَلاَقاً.

٢٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعُدُّهَا عَلَيْنَا شَيْئاً.

[البخاري: كتاب الطلاق، باب من خَيَّرَ ازواجه، رقم: ٥٢٦٢].

(...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زكرِيَّاءَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ.

وَعَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ.

٢٩ ـ (١٤٧٨) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوساً بِبَابِهِ لَمْ يُؤْذَنْ لأَحَدٍ مِنْهُمْ. قَالَ:

asked me for more expense. So, I stood up towards her and slapped her on the neck." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "They (my wives) are around me as you see, asking me for more expense."

Then, Abu Bakr stood up towards A'isha in order to slap her on the neck, and Umar also stood up towards Hafsa in order to slap her on the neck, and both of them were saying: "Do you ask The Messenger of Allah "Allah's blessing and peace be upon him" for what he doesn't have?" they said: "By Allah! We never ask The Messenger of Allah "Allah's blessing and peace be upon him" for anything he doesn't have."

Then, he kept away from them for a month, or for twenty-nine (nights), after which the following Verse was revealed: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."

Then, he (The Prophet) started with A'isha. He said: "O A'isha! I want to offer something to you, and I like that you should not give a hasty reply to it until you consult your parents." She asked: "What is it, O Messenger of Allah?" he recited the Verse to her. Then she said: "Would I consult my parents (whether to choose) you, O Messenger of Allah? Surely, I choose Allah, His Messenger and the hereafter. Moreover, I request you not to tell anyone of your wives of that which you said (to me)." He said: "No woman of them asks me (about that) but that I would tell her (the same). Indeed, Allah has sent me neither as one who gives (the people) hard instructions (concerning religion), nor as one who asks others to do what is difficult for them to do. But, He has sent me as a tauter who facilitates (things to the people)."

[5] One's swearing to keep away from his wives, and Allah's saying: "but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (At-Tahrim 4)

30-(1479) Umar Ibn Al-Khattab "Allah be pleased with him" reported: When The Messenger of Allah "Allah's blessing and peace be upon him" kept himself away from his wives, I entered the mosque, and found people striking the ground with pebbles and saying: "The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives." That was

فَأُذِنَ لأَبِي بَكْرٍ فَدَخَلَ. ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِساً، حَوْلَهُ نِسَاؤُهُ، وَاجِماً سَاكِتاً. قَالَ: فَقَالَ: لأَقُولَنَّ شَيْئاً أُضْحِكُ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ، سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «هُنَّ حَوْلِي كَمَا تَرَىٰ، يَسْأَلْنَنِي النَّفَقَةَ.

فَقَامَ أَبُو بَكْرٍ إِلَىٰ عَائِشَةَ يَجَأُ عُنُقَهَا، فَقَامَ عُمَرُ إِلَىٰ حَفْصَةَ يَجَأُ عُنُقَهَا، كِلاهُمَا يَقُولُ: تَسْأَلْنَ رَسُولَ اللَّهِ ﷺ مَا لَيْسَ عِنْدَهُ. فَقُلْنَ: وَاللَّهِ، لاَ نَسْأَلُ رَسُولَ اللَّهِ ﷺ شَيْئاً أَبَداً لَيْسَ عِنْدَهُ، ثُمَّ اعْتَزَلَهُنَّ شَهْراً أَوْ تِسْعاً وَعِشْرِينَ. ثُمَّ نَزَلَتْ عَلَيْهِ هٰذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾، حَتَّىٰ بَلَغَ: ﴿لِّلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ [الأحزاب: ٢٨ ـ ٢٩].

قَالَ: فَبَدَأَ بِعَائِشَةَ، فَقَالَ: «يَا عَائِشَةُ، إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكِ أَمْراً أُحِبُّ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَشِيرِي أَبَوَيْكِ» قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ فَتَلاَ عَلَيْهَا الآيَةَ. قَالَتْ: أَفِيكَ، يَا رَسُولَ اللَّهِ، أَسْتَشِيرُ أَبَوَيَّ؟ بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ، وَأَسْأَلُكَ أَنْ لاَ تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ: قَالَ: «لاَ تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ إِلاَّ أَخْبَرْتُهَا، إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعَنِّتاً وَلاَ مُتَعَنِّتاً، وَلَكِنْ بَعَثَنِي مُعَلِّماً مُيَسِّراً».

٥ ـ بابٌ في الإيلاء واعْتِزَالِ النّساء وتَخْييرِهِنَّ وقوله تعالى: ﴿وإن تظاهرا عليه...﴾ [التحريم: ٤]

٣٠ ـ (١٤٧٩) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ سِمَاكٍ أَبِي زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا اعْتَزَلَ نَبِيُّ اللَّهِ ﷺ نِسَاءَهُ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا النَّاسُ يَنْكُتُونَ بِالْحَصَى وَيَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، وَذٰلِكَ قَبْلَ أَنْ يُؤْمَرْنَ بِالْحِجَابِ. فَقَالَ عُمَرُ: فَقُلْتُ: لأَعْلَمَنَّ ذٰلِكَ الْيَوْمَ.

before they were ordered to screen themselves. Umar said to himself: "I should verify of (the reality of) this matter today."

I went to A'isha "Allah be pleased with her" and said: "O Daughter of Abu Bakr! Have you reached the extent of causing harm to The Messenger of Allah "Allah's blessing and peace be upon him"?" She said: "O Ibn Al-Khattab! What do you have to do with me? You'd rather be concerned with your own receptacle (i.e. your daughter)." He (Umar) said: I entered upon Hafsa, daughter of Umar, to whom I said: "O Hafsa! I was informed that you cause harm to The Messenger of Allah "Allah's blessing and peace be upon him". You should know that The Messenger of Allah "Allah's blessing and peace be upon him" does not love you, and had it not been for me (as being your father) he would have divorced you." She went on weeping bitterly. I asked her: "Where is Allah's Apostle "Allah's blessing and peace be upon him"?" She said: "He is in his store in the attic room."

I went there and found Rabah, the servant of The Messenger of Allah "Allah's blessing and peace be upon him", sitting on the threshold of the attic room, dangling his feet on the hollow wood of the date-palm, on which The Messenger of Allah "Allah's blessing and peace be upon him" used to come up to and down from (the attic room). I shouted: "O Rabah! Ask permission for me from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted." Rabah cast a glance at the chamber and then looked at me but said nothing. I again said: "O Rabah! Ask permission for me from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted." Rabah cast a glance at the chamber and then looked at me, but said nothing. I raised my voice and said: "O Rabah! Ask permission for me from The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted."

I thought that The Messenger of Allah "Allah's blessing and peace be upon him" had the idea that I came for the sake of Hafsa. By Allah, if The Messenger of Allah "Allah's blessing and peace be upon him" would order me to strike her neck, I would surely strike her neck. I raised my voice and he pointed to me to ascend (and enter into the chamber). I entered upon The Messenger of Allah "Allah's blessing and peace be upon him", and he was lying on a (straw) mat. I sat down, and he drew up his lower garment over him, other than which he had nothing over him. The (straw) mat left its marks on his sides. I looked with my sight in the storeroom of The Messenger of Allah "Allah's blessing and peace be upon him", and found only a handful of barley equal to one Sa and a similar quantity of the leaves

قَالَ: فَدَخَلْتُ عَلَىٰ عَائِشَةَ، فَقُلْتُ: يَا بِنْتَ أَبِي بَكْرٍ، أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: مَالِي وَمَالَكَ يَا ابْنَ الْخَطَّابِ؟ عَلَيْكَ بِعَيْبَتِكَ.

قَالَ: فَدَخَلْتُ عَلَىٰ حَفْصَةَ بِنْتِ عُمَرَ. فَقُلْتُ لَهَا: يَا حَفْصَةُ، أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللَّهِ ﷺ؟ وَاللَّهِ، لَقَدْ عَلِمْتِ أَنَّ رَسُولَ اللَّهِ ﷺ لاَ يُحِبُّكِ، وَلَوْلاَ أَنَا لَطَلَّقَكِ رَسُولُ اللَّهِ ﷺ، فَبَكَتْ أَشَدَّ الْبُكَاءِ.

فَقُلْتُ لَهَا: أَيْنَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: هُوَ فِي خِزَانَتِهِ فِي الْمَشْرَبَةِ، فَدَخَلْتُ فَإِذَا أَنَا بِرَبَاحٍ غُلاَمِ رَسُولِ اللَّهِ ﷺ قَاعِداً عَلَىٰ أُسْكُفَّةِ الْمَشْرَبَةِ، مُدَلٍّ رِجْلَيْهِ عَلَىٰ نَقِيرٍ مِنْ خَشَبٍ ـ وَهُوَ جِذْعٌ يَرْقَىٰ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَيَنْحَدِرُ ـ فَنَادَيْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ، فَلَمْ يَقُلْ شَيْئاً.

ثُمَّ قُلْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ. ثُمَّ نَظَرَ إِلَيَّ. فَلَمْ يَقُلْ شَيْئاً.

ثُمَّ رَفَعْتُ صَوْتِي فَقُلْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِي عِنْدَكَ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَإِنِّي أَظُنُّ أَنَّ رَسُولَ اللَّهِ ﷺ ظَنَّ أَنِّي جِئْتُ مِنْ أَجْلِ حَفْصَةَ، وَاللَّهِ، لَئِنْ أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِضَرْبِ عُنُقِهَا لأَضْرِبَنَّ عُنُقَهَا، وَرَفَعْتُ صَوْتِي، فَأَوْمَأَ إِلَيَّ أَنِ ارْقَهْ، فَدَخَلْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَىٰ حَصِيرٍ فَجَلَسْتُ، فَأَدْنَىٰ عَلَيْهِ إِزَارَهُ، وَلَيْسَ عَلَيْهِ غَيْرُهُ، وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ، فَنَظَرْتُ بِبَصَرِي فِي خِزَانَةِ رَسُولِ اللَّهِ ﷺ، فَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ، وَمِثْلِهَا قَرَظاً فِي نَاحِيَةِ الْغُرْفَةِ.

of Salm tree placed in the corner of the cell, and a semi-tanned leather bag hanging (in one side).

My eyes started shedding tears (on seeing such a state of the Prophet). But, he said: "O Ibn Al-Khattab! What causes you to weep?" I said: "O Messenger of Allah! Why do I not shed tears? This (straw) mat has left its marks on your sides and I see in your storeroom (nothing other than) what I have seen. On the other hand, Caesar and Khosrau are leading their (luxurious) lives in abundance of gardens and rivers while you are The Messenger of Allah, His (best) chosen one, and that is your storeroom!" He said: "O Ibn Al-Khattab! Are you not pleased that for us (Muslims, there would be the prosperity) of the Hereafter, and for them (the infidels, there would be the prosperity of) this world?" I said: "Yes."

When I entered I saw the signs of anger on his face. I said: "O Messenger of Allah! What harm do you feel from the part of your wives? If you have divorced them, no doubt, Allah is with you, His angels, Gabriel, Michael, as well as I, Abu Bakr and the believers are with you." Hardly I spoke (something) -and praise be to Allah- but that I hoped that Allah would confirm my statement that I said. Then, the Verse of giving the (right of) choice (to The Prophet's wives) was revealed: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins." (At-Tahrim 5) And: "but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (At-Tahrim 4)

It was A'isha Bint Abu Bakr, and Hafsa (Bint Umar) who had backed up (each other) against all the wives of Allah's Apostle "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! Did you divorce them?" He answered in the negative. I said: "O Messenger of Allah! I entered the mosque and found Muslims playing with pebbles (involved in thought) and saying: "The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives." Would I get down and inform them that you did not divorce them?" He said: "Yes, if you so wish."

I went on talking to him until I observed that (the signs of) anger disappeared from his face, which turned to have its natural tranquility and then he laughed, and his teeth were the most charming of (those of) all the people. Then The Messenger of Allah "Allah's blessing and peace be upon

وَإِذَا أَفِيقٌ مُعَلَّقٌ. قَالَ: فَابْتَدَرَتْ عَيْنَايَ. قَالَ: «مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ؟» قُلْتُ: يَا نَبِيَّ اللَّهِ، وَمَالِي لاَ أَبْكِي؟ وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ، وَهَذِهِ خِزَانَتُكَ لاَ أَرَىٰ فِيهَا إِلاَّ مَا أَرَىٰ، وَذَاكَ قَيْصَرُ وَكِسْرَىٰ فِي الثِّمَارِ وَالأَنْهَارِ، وَأَنْتَ رَسُولُ اللَّهِ ﷺ وَصِفْوَتُهُ وَهَذِهِ خِزَانَتُكَ.

فَقَالَ: «يَا ابْنَ الْخَطَّابِ، أَلاَ تَرْضَىٰ أَنْ تَكُونَ لَنَا الآخِرَةُ وَلَهُمُ الدُّنْيَا؟» قُلْتُ: بَلَىٰ.

قَالَ: وَدَخَلْتُ عَلَيْهِ حِينَ دَخَلْتُ وَأَنَا أَرَىٰ فِي وَجْهِهِ الْغَضَبَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا يَشُقُّ عَلَيْكَ مِنْ شَأْنِ النِّسَاءِ؟ فَإِنْ كُنْتَ طَلَّقْتَهُنَّ فَإِنَّ اللَّهَ مَعَكَ وَمَلاَئِكَتَهُ وَجِبْرِيلَ وَمِيكَائِيلَ، وَأَنَا وَأَبُو بَكْرٍ وَالْمُؤْمِنُونَ مَعَكَ.

وَقَلَّمَا تَكَلَّمْتُ ـ وَأَحْمَدُ اللَّهَ ـ بِكَلاَمٍ إِلاَّ رَجَوْتُ أَنْ يَكُونَ اللَّهُ يُصَدِّقُ قَوْلِي الَّذِي أَقُولُ، وَنَزَلَتْ هَذِهِ الآيَةُ، آيَةُ التَّخْيِيرِ:

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾ [التحريم: ٥] ﴿وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ﴾ [التحريم: ٤] وَكَانَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ وَحَفْصَةُ تَظَاهَرَانِ عَلَىٰ سَائِرِ نِسَاءِ النَّبِيِّ ﷺ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَطَلَّقْتَهُنَّ؟ قَالَ: «لاَ» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَىٰ، يَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ. أَفَأَنْزِلُ فَأُخْبِرَهُمْ أَنَّكَ لَمْ تُطَلِّقْهُنَّ؟

قَالَ: «نَعَمْ، إِنْ شِئْتَ» فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّىٰ تَحَسَّرَ الْغَضَبُ عَنْ وَجْهِهِ، وَحَتَّىٰ كَشَرَ فَضَحِكَ ـ وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَغْراً ـ ثُمَّ نَزَلَ نَبِيُّ اللَّهِ ﷺ

him" got down and so did I, catching hold of the wood of the palm-tree. The Messenger of Allah "Allah's blessing and peace be upon him" came down (so much easily) as if he was walking on the ground, not touching anything with his hand (to get help).

I said: "O Messenger of Allah! You remained in your chamber for twenty-nine days (and not for a full month as you vowed)." He said: "The month (sometimes) consists of twenty-nine days." I stood at the door of the mosque, shouting at the top of my voice: "The Messenger of Allah "Allah's blessing and peace be upon him" did not divorce his wives." (It was in connection with this that the following) verse was revealed: "When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan." (Women 83) However, I investigated it. Then the verse of giving the (right of) choice was revealed.

31-(...) Ibn Abbas "Allah be pleased with both" narrated: For a year I had the desire to ask Umar Ibn Al-Khattab regarding the explanation of a Verse (in The Sura of The Prohibition) but I could not do out of respect for him. When he went to perform the Hajj, I accompanied him. On our return, while we were still on the way home, Umar went aside to answer the call of nature by the Arak trees. I waited till he finished. Then I proceeded with him and asked: "O Commander of The Believers! Who were the two wives of The Prophet "Allah's blessing and peace be upon him" who backed up each other against him?" He said: "They were Hafsa and A'isha." I said to him: "By Allah, I wanted to ask you about this a year ago, but I could not do out of respect for you." Umar said: "Do not do (i.e. refrain from asking me). If you think that I have knowledge (about something), you would ask me; and if I know, I will tell you."

Then Umar further said: "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed in connection with them what He had revealed, and assigned for them what He had assigned. Once while I was thinking over a certain matter, my wife said: "I recommend that you do so-and-so." I said to her: "What do you have to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said: "How strange you are, O son of Al-Khattab! You don't want to be argued with, though your daughter Hafsa

وَنَزَلْتُ، فَنَزَلْتُ أَتَشَبَّثُ بِالْجِذْعِ وَنَزَلَ رَسُولُ اللَّهِ ﷺ كَأَنَّمَا يَمْشِي عَلَى الأَرْضِ مَا يَمَسُّهُ بِيَدِهِ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كُنْتَ فِي الْغُرْفَةِ تِسْعَةً وَعِشْرِينَ. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وَعِشْرِينَ» فَقُمْتُ عَلَىٰ بَابِ الْمَسْجِدِ. فَنَادَيْتُ بِأَعْلَىٰ صَوْتِي: لَمْ يُطَلِّقْ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، وَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ﴾ [النساء: ٨٣] فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذٰلِكَ الأَمْرَ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّخْيِيرِ.

٣١ ـ (...) ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُحَدِّثُ، قَالَ: مَكَثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّىٰ خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعَ، فَكُنَّا بِبَعْضِ الطَّرِيقِ، عَدَلَ إِلَى الأَرَاكِ لِحَاجَةٍ لَهُ، فَوَقَفْتُ لَهُ حَتَّىٰ فَرَغَ. ثُمَّ سِرْتُ مَعَهُ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ اللَّتَانِ تَظَاهَرَتَا عَلَىٰ رَسُولِ اللَّهِ ﷺ مِنْ أَزْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ. قَالَ: فَقُلْتُ لَهُ: وَاللَّهِ، إِنْ كُنْتُ لأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هٰذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلاَ تَفْعَلْ، مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي عَنْهُ، فَإِنْ كُنْتُ أَعْلَمُهُ أَخْبَرْتُكَ.

قَالَ: وَقَالَ عُمَرُ: وَاللَّهِ، إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْراً حَتَّىٰ أَنْزَلَ اللَّهُ تَعَالَى فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ. قَالَ: فَبَيْنَمَا أَنَا فِي أَمْرٍ أَتَمَرُّهُ. إِذْ قَالَتْ لِي امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا! فَقُلْتُ لَهَا: وَمَالَكِ أَنْتِ وَلِمَا هَاهُنَا؟ وَمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَباً لَكَ، يَا ابْنَ الْخَطَّابِ، مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ

argues with The Messenger of Allah "Allah's blessing and peace be upon him" so much that he (sometimes) remains angry for the whole day!""

Umar added: "Very soon, I put on my outer garment and went to Hafsa to whom I said: "O my daughter! Do you argue with The Messenger of Allah "Allah's blessing and peace be upon him" so that he (sometimes) remains angry for the whole day?" Hafsa said: "By Allah, we argue with him." I said: "You should know that I warn you of Allah's punishment and the anger of His Messenger of Allah "Allah's blessing and peace be upon him". O my daughter! Don't be betrayed by she (A'isha), who is proud of her beauty and the love of The Messenger of Allah "Allah's blessing and peace be upon him" for her.""

Umar further said: "Then I went out to the house of Umm Salama, who was one of my relatives, to whom I talked. Umm Salama said: "O son of Al-Khattab! You seem to interfere in everything to the extent that you even want to interfere between The Messenger of Allah "Allah's blessing and peace be upon him" and his wives!" By Allah, I was influenced by her talk so much that I lost some of my anger. Then, I left her.

At that time I had a friend from the Ansar who used to bring me the news (from The Prophet "Allah's blessing and peace be upon him") in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of Ghassan's kings. We heard that he intended to proceed and attack us. Indeed, our hearts were full of fear because of that. (Once) my Ansari friend unexpectedly knocked at my door, and said: "Open! Open!" I said: "Has the king of Ghassan come?" He said: "No, but something worse! The Messenger of Allah "Allah's blessing and peace be upon him" has kept away from his wives." I said: "Let the nose of A'isha and Hafsa be stuck to dust (humiliated)!"

Then I put on my clothes and went out. The Messenger of Allah "Allah's blessing and peace be upon him" was staying in an attic room belonging to him, to which it would be ascended by a ladder. There was a black slave of The Messenger of Allah "Allah's blessing and peace be upon him" (sitting) on the first step. I said to him: "(Tell The Prophet that) Umar Ibn Al-Khattab is here." Then The Prophet "Allah's blessing and peace be upon him" admitted me. I related the story in full to him. When I came to the item of Umm Salama, The Messenger of Allah "Allah's blessing and peace be upon him" smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Under his head there was a leather

ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّىٰ يَظَلَّ يَوْمَهُ غَضْبَانَ.

قَالَ عُمَرُ: فَآخُذُ رِدَائِي ثُمَّ أَخْرُجُ مَكَانِي حَتَّىٰ أَدْخُلَ عَلَىٰ حَفْصَةَ. فَقُلْتُ لَهَا: يَا بُنَيَّةُ، إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّىٰ يَظَلَّ يَوْمَهُ غَضْبَانَ. فَقَالَتْ حَفْصَةُ: وَاللَّهِ، إِنَّا لَنُرَاجِعُهُ.

فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ. يَا بُنَيَّةُ، لاَ تَغُرَّنَّكِ هٰذِهِ الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا، وَحُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا، ثُمَّ خَرَجْتُ حَتَّىٰ أَدْخُلَ عَلَىٰ أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا، فَكَلَّمْتُهَا، فَقَالَتْ لِي أُمُّ سَلَمَةَ: عَجَباً لَكَ يَا ابْنَ الْخَطَّابِ! قَدْ دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّىٰ تَبْتَغِيَ أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ! قَالَ: فَأَخَذَتْنِي أَخْذاً كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا.

وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ. إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ. وَنَحْنُ حِينَئِذٍ نَتَخَوَّفُ مَلِكاً مِنْ مُلُوكِ غَسَّانَ، ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ، فَأَتَىٰ صَاحِبِي الأَنْصَارِيُّ يَدُقُّ الْبَابَ، وَقَالَ: افْتَحِ، افْتَحْ، فَقُلْتُ: جَاءَ الْغَسَّانِيُّ؟ فَقَالَ: أَشَدُّ مِنْ ذٰلِكَ، اعْتَزَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، ثُمَّ آخُذُ ثَوْبِي فَأَخْرُجُ حَتَّىٰ جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ يُرْتَقَىٰ إِلَيْهَا بِعَجَلَةٍ، وَغُلاَمٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدُ عَلَىٰ رَأْسِ الدَّرَجَةِ. فَقُلْتُ: هٰذَا عُمَرُ، فَأُذِنَ لِي.

قَالَ عُمَرُ: فَقَصَصْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ هٰذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَىٰ حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظاً مَضْبُوراً، وَعِنْدَ رَأْسِهِ أُهَباً مُعَلَّقَةً، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللَّهِ ﷺ فَبَكَيْتُ.

pillow stuffed with palm fibers, and leaves of a Salm tree were piled at his feet, and above his head a few water skins were hanging.

On seeing the marks of the mat imprinted on his side, I wept. He said: "Why are you weeping?" I replied: "O Allah's Apostle! Caesar and Khosrau are leading a (Luxurious) life, while you, (in spite of your being) The Messenger of Allah "Allah's blessing and peace be upon him", (are living in such a destitute." The Prophet "Allah's blessing and peace be upon him" said: "Won't you be satisfied that (the vanities of) this world would be for them, and the (eternal prosperity of the) Hereafter would be for you?"

32-(...) Ibn Abbas "Allah be pleased with both" narrated: I set out with Umar, and when we reached (the place of) Mar Az-Zahran...and the rest is the same as narrated by Sulaiman Ibn Bilal, according to which he (Ibn Abbas) said: I asked: "What about the two women (who backed up each other)?" he said: "They are Hafsa and Umm Salama." He added: I (Umar) came upon the chambers (of the wives of The Prophet), and behold! In each dwelling place, there was (somebody) weeping." He also added: He (The Prophet) vowed to keep away from them for a month. But, when twenty-nine (nights) had passed, he got down to them.

33-(...) Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Umar "Allah be pleased with him" about those two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him". For one year I was seeking, though in vain, the opportunity to ask this question, until I set out with him (for Hajj) to Mecca. While we were in (the place of) Mar Az-Zahran, Umar went to answer the call of nature. He said to me: "Bring me a container of water (for ablution)." So I brought it to him and when he finished answering the call of nature and returned, I started pouring for him. I found it a good opportunity to ask him, so I said: "O Commander of The Believers! Who were those two women (from amongst The Prophet's wives who had backed up each other against The Prophet "Allah's blessing and peace be upon him")?" Before I could finish my question, he replied: "They were Hafsa and A'isha."

34-(...) Ibn Abbas "Allah be pleased with both" narrated: I had been eager to ask Umar Ibn Al-Khattab about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If ye two turn in repentance to Him, your hearts are indeed so inclined" (The Prohibition 4) until Umar

فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَىٰ وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ لَهُمَا الدُّنْيَا وَلَكَ الآخِرَةُ؟».

[البخاري: كتاب التفسير، باب: ﴿تبتغي مرضاة أزواجك...﴾، رقم: ٤٩١٣].

٣٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ مَعَ عُمَرَ، حَتَّىٰ إِذَا كُنَّا بِمَرِّ الظَّهْرَانِ. وَسَاقَ الْحَدِيثَ بِطُولِهِ كَنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ، غَيْرَ أَنَّهُ قَالَ: قُلْتُ: شَأْنُ الْمَرْأَتَيْنِ؟ قَالَ: حَفْصَةُ وَأُمُّ سَلَمَةَ.

وَزَادَ فِيهِ: وَأَتَيْتُ الْحُجَرَ فَإِذَا فِي كُلِّ بَيْتٍ بُكَاءٌ.

وَزَادَ أَيْضاً: وَكَانَ آلَىٰ مِنْهُنَّ شَهْراً، فَلَمَّا كَانَ تِسْعاً وَعِشْرِينَ نَزَلَ إِلَيْهِنَّ.

٣٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ: سَمِعَ عُبَيْدَ بْنَ حُنَيْنٍ ـ وَهُوَ مَوْلَى الْعَبَّاسِ ـ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ، فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعاً حَتَّىٰ صَحِبْتُهُ إِلَىٰ مَكَّةَ، فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ ذَهَبَ يَقْضِي حَاجَتَهُ، فَقَالَ: أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ، فَأَتَيْتُهُ بِهَا، فَلَمَّا قَضَىٰ حَاجَتَهُ وَرَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ. وَذَكَرْتُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ؟ فَمَا قَضَيْتُ كَلاَمِي حَتَّىٰ قَالَ: عَائِشَةُ وَحَفْصَةُ.

٣٤ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ ـ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ ـ ـ قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصاً أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَىٰ: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤] حَتَّىٰ حَجَّ عُمَرُ وَحَجَجْتُ

performed the Hajj and I too performed it along with him. On the way Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water. After Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If ye two turn in repentance to Him, your hearts are indeed so inclined" (The Prohibition 4)? He said: "I am astonished at your question, O Ibn Abbas. They were A'isha and Hafsa."

Then Umar went on narrating the tradition in full. He said: "We, the people of Quraish used to have the upper hand over our wives, but when we came to Medina, we found there people, whose women had the upper hand over their men, so our women also started learning the ways of the Ansari women." He added: "My house was at (the district of) Banu Umaiyya Ibn Zaid, at the heights (of Medina). Once I shouted at my wife and she retorted against me. I disliked that she should answer me back. She said to me: "Why do you dislike my answering you back? By Allah, the wives of The Prophet "Allah's blessing and peace be upon him" answer him back and some of them may not speak to him for all the day."

I set out and entered upon Hafsa and said to her: "Do you answer back The Messenger of Allah "Allah's blessing and peace be upon him"?" She said: "Yes." I said: "Might anyone of you not speak to him all the day until night?" she said: "Yes." I said: "Let anyone of you who did so be ruined and become loser! Do you not fear that Allah may get angry for the fury of His Messenger "Allah's blessing and peace be upon him" and thus you will be ruined? So you should neither answer back The Messenger of Allah "Allah's blessing and peace be upon him", nor should you ask more from him. Ask me whatever you need. Do not be tempted to imitate your neighbor (A'isha) in her manners for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"."

Umar further said: "I had a neighbor from the Ansar, and we used to visit The Prophet "Allah's blessing and peace be upon him" in turn. He used to go one day and I another day. Whenever I went, I would bring him the news of what had happened that day regarding the revelation and other things; and whenever he went, he used to do the same for me. At that time we were talking among ourselves that (the tribe of) Ghassan were preparing

مَعَهُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ عُمَرُ وَعَدَلْتُ مَعَهُ بِالإِدَاوَةِ فَتَبَرَّزَ، ثُمَّ أَتَانِي فَسَكَبْتُ عَلَىٰ يَدَيْهِ، فَتَوَضَّأَ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمَا: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَاۖ﴾ [التحريم: ٤]؟

قَالَ عُمَرُ: وَاعَجَباً لَكَ يَا ابْنَ عَبَّاسٍ! ـ قَالَ الزُّهْرِيُّ: كَرِهَ، وَاللَّهِ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ ـ قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ. ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ. قَالَ: كُنَّا مَعْشَرَ قُرَيْشٍ، قَوْماً نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْماً تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ.

قَالَ: وَكَانَ مَنْزِلِي فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، بِالْعَوَالِي، فَتَغَضَّبْتُ يَوْماً عَلَى امْرَأَتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ، إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، فَانْطَلَقْتُ فَدَخَلْتُ عَلَىٰ حَفْصَةَ.

فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: نَعَمْ. فَقُلْتُ: أَتَهْجُرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ. قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْكُنَّ وَخَسِرَ. أَفَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ ﷺ، فَإِذَا هِيَ قَدْ هَلَكَتْ. لاَ تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلاَ تَسْأَلِيهِ شَيْئاً، وَسَلِينِي مَا بَدَا لَكِ، وَلاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَحَبَّ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْكِ ـ يُرِيدُ عَائِشَةَ ـ.

قَالَ: وَكَانَ لِي جَارٌ مِنَ الأَنْصَارِ، فَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَىٰ رَسُولِ اللَّهِ ﷺ، فَيَنْزِلُ يَوْماً وَأَنْزِلُ يَوْماً، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذٰلِكَ، وَكُنَّا نَتَحَدَّثُ: أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُونَا، فَنَزَلَ صَاحِبِي، ثُمَّ أَتَانِي عِشَاءً فَضَرَبَ بَابِي، ثُمَّ نَادَانِي، فَخَرَجْتُ إِلَيْهِ. فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ. قُلْتُ: مَاذَا؟ أَجَاءَتْ غَسَّانُ؟ قَالَ: لاَ،

their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door (violently and asked if I was there). I came out to him. He said: "Today a great thing has happened." I asked: "What is it? Have (those of) Ghassan come?" He said: "No, but it is greater and more horrifying. The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives.""

I said: "Hafsa is a ruined loser." I had already thought that most probably this (divorce) would happen in the near future. I waited until I offered the Morning prayer. Then, I dressed myself and then entered upon Hafsa and saw her weeping. I asked: "Did The Prophet "Allah's blessing and peace be upon him" divorce you all?" She said: "I do not know. There he is retired alone in the attic room." I came to a black slave of his (The Prophet's) and said: "Will you get the permission (of The Prophet) for Umar (to be admitted)?" The slave went in, (talked to The Prophet about it) and then returned saying: "I mentioned you to him (The Prophet) but he kept silent." I came out and sat near the pulpit where I saw a group of people sitting around it, some of whom were weeping. I sat with them for a while but could not endure the situation, so I went (to the upper room where The Prophet was) and once again I said to the slave: "Will you get the permission for Umar (to be admitted)?" He went in and returned saying: "I mentioned you to him but he kept silent." So I turned back, (and when I was about to depart) The slave called me saying: "Get in, for he (The Prophet) has admitted you."

Then I entered and greeted The Messenger of Allah "Allah's blessing and peace be upon him" who was Lying on a bed made of stalks of date palm leaves which left marks on his side. I said: "O Allah's Apostle! Did you divorce your wives?" He raised his head towards me and said: "No." I said: "Allah is greater! O Messenger of Allah! We, the people of Quraish used to have power over our women, but when we came to Medina we found that the men (here) were overpowered by their women. So, our women also started learning the ways of those women. Once I shouted at my wife and she retorted against me. I disliked that she should answer me back. She said to me: "Why do you dislike my answering you back? By Allah, the wives of The Prophet "Allah's blessing and peace be upon him" answer him back and some of them may not speak to him for all the day." I said: "Let anyone of them who did so be ruined and become loser! Does anyone of them not fear that Allah may get angry for the fury of His

بَلْ أَعْظَمُ مِنْ ذٰلِكَ وَأَطْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ. فَقُلْتُ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ. قَدْ كُنْتُ أَظُنُّ هٰذَا كَائِناً.

حَتَّىٰ إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَىٰ حَفْصَةَ وَهِيَ تَبْكِي. فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: لاَ أَدْرِي، هَا هُوَ ذَا مُعْتَزِلٌ فِي هٰذِهِ الْمَشْرَبَةِ.

فَأَتَيْتُ غُلاَماً لَهُ أَسْوَدَ. فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ.

فَانْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَى الْمِنْبَرِ فَجَلَسْتُ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَجِدُ، ثُمَّ أَتَيْتُ الْغُلاَمَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ، فَوَلَّيْتُ مُدْبِراً، فَإِذَا الْغُلاَمُ يَدْعُونِي. فَقَالَ: ادْخُلْ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ فَسَلَّمْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَّكِيءٌ عَلَىٰ رَمْلِ حَصِيرٍ ـ قَدْ أَثَّرَ فِي جَنْبِهِ ـ.

فَقُلْتُ: أَطَلَّقْتَ، يَا رَسُولَ اللَّهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ وَقَالَ: «لاَ». فَقُلْتُ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْتَنَا، يَا رَسُولَ اللَّهِ، وَكُنَّا مَعْشَرَ قُرَيْشٍ، قَوْماً نَغْلِبُ النِّسَاءَ.

فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْماً تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْماً فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ، إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ.

فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْهُنَّ وَخَسِرَ. أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ ﷺ. فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ:

Messenger "Allah's blessing and peace be upon him" and thus she will be ruined?" The Prophet "Allah's blessing and peace be upon him" smiled.

Then I said: "O Messenger of Allah! I entered upon Hafsa and said to her: "Do not be tempted to imitate your neighbour (A'isha), for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" smiled for a second time. (When I saw him smiling) I said: "Would I resume, O Messenger of Allah?" he answered in the affirmative. I sat down. Then I raised my head (and looked around) the home, and by Allah, I could see nothing of significance in his house except three hides, so I said: "O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the luxuries of) the world, although they do not worship Allah." Thereupon The Prophet "Allah's blessing and peace be upon him" sat up as he was reclining and said: "Are you in doubt, O son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world." I said: "O Allah's Apostle! Ask Allah to forgive me." Indeed, he (The Prophet) had taken an oath not to enter upon them (his wives) for a month, because of his great anger with them and Allah admonished him in connection with this matter.

35-(1475) Urwa narrated from A'isha "Allah be pleased with her": When twenty-nine nights had passed, The Prophet "Allah's blessing and peace be upon him" entered upon me first. I said to him: "O Allah's Apostle! You took an oath that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one." The Prophet "Allah's blessing and peace be upon him" said: "The (current) month consists of twenty-nine (days)."

Then, he said: "I am going to tell you something to which you should give no hasty reply before consulting your parents". Then, He recited: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward." (Al-Ahzab 28:29) indeed, he knows, by Allah, that my parents were not to order me to depart from him." I said: "Should I take my parents' opinion in that matter? Of course I want Allah, His Messenger, and the hereafter." Ma'mar told: Urwa narrated to me that A'isha "Allah be

يَا رَسُولَ اللَّهِ، قَدْ دَخَلْتُ عَلَىٰ حَفْصَةَ فَقُلْتُ: لاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ مِنْكِ وَأَحَبَّ إِلَىٰ رَسُولِ اللَّهِ ﷺ مِنْكِ.

فَتَبَسَّمَ أُخْرَىٰ فَقُلْتُ: أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ، قَالَ: «نَعَمْ» فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ. فَوَاللَّهِ، مَا رَأَيْتُ فِيهِ شَيْئاً يَرُدُّ الْبَصَرَ، إِلاَّ أُهُباً ثَلاَثَةً. فَقُلْتُ: ادْعُ اللَّهَ يَا رَسُولَ اللَّهِ، أَنْ يُوَسِّعَ عَلَىٰ أُمَّتِكَ. فَقَدْ وَسَّعَ عَلَىٰ فَارِسَ وَالرُّومِ، وَهُمْ لاَ يَعْبُدُونَ اللَّهَ. فَاسْتَوَىٰ جَالِساً ثُمَّ قَالَ: «أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا».

فَقُلْتُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ، وَكَانَ أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَيْهِنَّ شَهْراً مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ، حَتَّىٰ عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ.

[البخاري: كتاب العلم، باب التناوب في العلم، رقم: ٨٩].

٣٥ ـ (١٤٧٥) ـ قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ، قَالَتْ: لَمَّا مَضَىٰ تِسْعٌ وَعِشْرُونَ لَيْلَةً، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بَدَأَ بِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْراً، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ، أَعُدُّهُنَّ. فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ» ثُمَّ قَالَ: «يَا عَائِشَةُ، إِنِّي ذَاكِرٌ لَكِ أَمْراً فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَأْمِرِي أَبَوَيْكِ».

ثُمَّ قَرَأَ عَلَيَّ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾. حَتَّىٰ بَلَغَ: ﴿أَجْرًا عَظِيمًا﴾ [الأحزاب: ٢٨ ـ ٢٩].

قَالَتْ عَائِشَةُ: قَدْ عَلِمَ، وَاللَّهِ، أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: فَقُلْتُ: أَوَ فِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ.

قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ قَالَتْ: لاَ تُخْبِرْ نِسَاءَكَ أَنِّي اخْتَرْتُكَ. فَقَالَ

pleased with her" said to him: "Do not tell your wives that I chose you." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has sent me as a reporter (of His message) and not as one who should ask (others) to do what is difficult for them to do."

[6] There is no maintenance for the woman who is divorced with three pronouncements (i.e. irrevocably)

36-(1480) Abu Salama Ibn Abd Ar-Rahman narrated from Fatima Bint Qais that (her husband) Abu Amr Ibn Hafs divorced her irrevocably, while he was absent from her. He sent to her his deputy, carrying (a quantity of) parley, which she refused. Upon this he said: "By Allah! You have no (right of maintenance) on us (so that we would give it to you after your divorce)." Then, she went to The Messenger of Allah "Allah's blessing and peace be upon him", and told him of that. He said to her: "Verily, you have no (right of) maintenance with him (which he should give you)."

Then, he ordered her to spend the prescribed period of her Iddat in the house of Umm Sharik. But he said: "This (Umm Sharik) is a woman, whose house my companions might come. So, you should spend the prescribed period of your Iddat in the house of Ibn Umm Maktum. Indeed, he is a blind man, and (in his house) you could put off your garment (if you so liked to sit at ease, and he would not be able to see you). Then, if you finished (your Iddat), you should inform me."

She said: When I finished (my Iddat), I told him that both of Mu'awiya Ibn Abu Sufyan and Abu Jahm demanded my hand. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Abu Jahm, he does not put down his stick from his shoulder (i.e. either he nearly spends his life on journeys, or he always hits his women). As for Mu'awiya, he is very poor, and he has no property (to spend on you fairly). But, you'd better marry Usama Ibn Zaid." But, she objected to him (at first). He (The Prophet) said to her once again: "Marry Usama Ibn Zaid." He got married to him, and Allah made in him a (source of) goodness for her, and she was envied (because of him).

37-(...) Abu Salama narrated from Fatima Bint Qais that her husband divorced her (irrevocably) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", and he gave her an insufficient maintenance. When she saw that, she said: "By Allah! I'm going to inform The Messenger of Allah "Allah's blessing and peace be upon him" (of

لَهَا النَّبِيُّ ﷺ: «إِنَّ اللَّهَ أَرْسَلَنِي مُبَلِّغاً وَلَمْ يُرْسِلْنِي مُتَعَنِّتاً».

قَالَ قَتَادَةُ: صَغَتْ قُلُوبُكُمَا: مَالَتْ قُلُوبُكُمَا.

[البخاري: كتاب التفسير، باب: ﴿وإن كنتن...﴾، رقم: ٤٧٨٦].

٦ ـ باب المُطَلَّقة ثلاثاً لا نَفَقَةَ لها ولا سُكْنَى

٣٦ ـ (١٤٨٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ فَسَخِطَتْهُ. فَقَالَ: وَاللَّهِ، مَالَكِ عَلَيْنَا مِنْ شَيْءٍ، فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ.

فَقَالَ: «لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ». فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ. ثُمَّ قَالَ: «تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَىٰ تَضَعِينَ ثِيَابَكِ، فَإِذَا حَلَلْتِ فَآذِنِينِي» قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلاَ يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لاَ مَالَ لَهُ. انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهْتُهُ ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ» فَنَكَحْتُهُ. فَجَعَلَ اللَّهُ فِيهِ خَيْراً، وَاغْتَبَطْتُ بِهِ.

٣٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ وَقَالَ قُتَيْبَةُ أَيْضاً: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَٰنِ الْقَارِيَّ ـ كِلَيْهِمَا عَنْ أَبِي حَازِمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ ﷺ وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةَ دُونٍ، فَلَمَّا رَأَتْ ذٰلِكَ قَالَتْ: وَاللَّهِ، لأُعْلِمَنَّ رَسُولَ اللَّهِ ﷺ.

that). If I have (the right of) maintenance, I would take that which might keep me, and if I have no (right of) maintenance, I would take nothing from him." She said: I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "You have no (claim of) maintenance or residence (on him)."

(...) Abu Salama narrated: I asked Fatima Bint Qais (about the case of her divorce) and she told me that her husband, who was from Makhzum, divorced her (irrevocably), and refused to spend on her. She went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him. Upon this he said: "There is no (right of) maintenance for you. But, you'd better go to the house of Umm Maktum (to spend your Iddat). Indeed, he is a blind man, in whose house you could put off your garment (and lift your veil, without committing a sine of being seen by a man, for he would not see you)."

38-(...) Abu Salama narrated that Fatima Bint Qais, the sister of Ad-Dahhak Ibn Qais told him that (her husband) Abu Hafs Ibn Al-Mughira Al-Makhzumi divorced her irrevocably (with three separate pronouncements), and then set out to Yemen. His family said to her: "You have no (claim of) maintenance on us." Khalid Ibn Al-Walid, along with a group of people, went to The Messenger of Allah "Allah's blessing and peace be upon him" in the house of Maimuna. They said to him: "Abu Hafs Al-Makhzumi divorced his wife irrevocably. Is there any (claim of) maintenance for her (on us)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no maintenance for her, and she has to spend the prescribed period of Iddat (before marriage)."

Then, he (The Prophet) sent (a message) to her, saying: "Do not hasten to do anything regarding your marriage before informing me." Then, he ordered her to move to (the house of) Umm Sharik (in order to spend the prescribed period of Iddat). Then, he said to her: "Indeed, the early Emigrants always visit Umm Sharik. So, you should move to (the house of) Ibn Umm Maktum, the blind, for if you lifted your veil (in his house) he would not see you." She went to it, and when the prescribed period of her Iddat was over, The Messenger of Allah "Allah's blessing and peace be upon him" married her to Usama Ibn Zaid Ibn Haritha.

39-(...) Abu Salama narrated from Fatima Bint Qais: I was married to a man from sons of Makhzum and he divorced me irrevocably. I sent a message to his family asking for maintenance...and the rest is the same, with a slight change of wording.

فَإِنْ كَانَ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئاً. قَالَتْ: فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لاَ نَفَقَةَ لَكِ وَلاَ سُكْنَىٰ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ فَأَخْبَرَتْنِي، أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا، فَأَبَىٰ أَنْ يُنْفِقَ عَلَيْهَا، فَجَاءَتْ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَخْبَرَتْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ نَفَقَةَ لَكِ، فَانْتَقِلِي، فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ، فَكُونِي عِنْدَهُ، فَإِنَّهُ رَجُلٌ أَعْمَىٰ تَضَعِينَ ثِيَابَكِ عِنْدَهُ.

٣٨ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ ـ وَهُوَ ابْنُ أَبِي كَثِيرٍ ـ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ، أَخْبَرَتْهُ، أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلاَثاً، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ، فَقَالَ لَهَا أَهْلُهُ: لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ. فَأَتَوْا رَسُولَ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ فَقَالُوا: إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلاَثاً، فَهَلْ لَهَا مِنْ نَفَقَةٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ وَعَلَيْهَا الْعِدَّةُ». وَأَرْسَلَ إِلَيْهَا: «أَنْ لاَ تَسْبِقِينِي بِنَفْسِكِ». وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَىٰ أُمِّ شَرِيكٍ. ثُمَّ أَرْسَلَ إِلَيْهَا: «أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الأَوَّلُونَ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَىٰ، فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ، لَمْ يَرَكِ» فَانْطَلَقَتْ إِلَيْهِ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ ﷺ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ.

٣٩ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ: كَتَبْتُ ذٰلِكَ مِنْ فِيهَا كِتَاباً. قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ، فَأَرْسَلْتُ إِلَىٰ أَهْلِهِ أَبْتَغِي النَّفَقَةَ. وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو: «لاَ تَفُوتِينَا بِنَفْسِكِ».

40-(...) Abu Salama Ibn Abd Ar-Rahman Ibn Awf narrated that Fatima Bint Qais was the wife of Abu Amr Ibn Hafs Ibn Al-Mughira Al-Makhzumi, who divorce her with the last and third pronouncement of divorce (i.e. divorced her irrevocably). She asserted that she went to The Messenger of Allah "Allah's blessing and peace be upon him", asking for his religious verdict regarding her coming out of her house. He (The Prophet) ordered her to move to the house of Ibn Umm Maktum, the blind. Marwan (who was Medina governor at that time) refused to believe him (in that narration) as regards the coming out of the divorced woman from her house (before finishing the prescribed period of her Iddat). Urwa said that A'isha "Allah be pleased with her" also denied that (statement) of Fatima Bint Qais.

(...) The same was narrated on the authority of Ibn Shihab, mentioning here what Urwa said, i.e. that A'isha denied that (statement) of Fatima.

41-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated that Abu Amr Ibn Hafs Ibn Al-Mughira set out in the company of Ali Ibn Abu Talib to Yemen. He sent to his wife (Fatima Bint Qais a message in which he pronounced the third and) last divorce which remained for her, and ordered that Al-Harith Ibn Hisham and Aiyyash Ibn Abu Rabie'a to give her maintenance. They said (to her): "By Allah! You have no (right of) maintenance (on us), unless you are pregnant." She went to The Prophet "Allah's blessing and peace be upon him" and mentioned to him their statement. Upon this he said: "You have no (claim of) maintenance (on them)." So, she asked for his permission to move (to another house), and he gave her permission. She asked: "Where (would I move), O Messenger of Allah?" he said: "To (the house of) Ibn Umm Maktum." However, he was a blind, in whose house, she would be able to put off her garment, without seeing her. When the prescribed period of her Iddat was over, The Prophet "Allah's blessing and peace be upon him" married her to Usama Ibn Zaid.

Later, Marwan (who became the governor of Medina) sent to her Qabisa Ibn Dhu'aib, in order to ask her about this Hadith, which she narrated to him. But, Marwan said: "We did not hear this Hadith but from a woman. So, we would adopt the reliable case, upon which we found the people." When the statement of Marwan reached her, Fatima said: "The Qur'an is (an evidence) between you and me. Allah says: "and turn them not out of their houses, nor shall they (themselves) leave" (The Divorce 1) and that applies to the one who could be taken back (i.e. whose divorce is not

٤٠ ـ (...) ـ حدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ، أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا.

وَقَالَ عُرْوَةُ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذٰلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ.

(...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. مَعَ قَوْلِ عُرْوَةَ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذٰلِكَ عَلَى فَاطِمَةَ.

٤١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لِعَبْدٍ ـ قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلاَقِهَا وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ، فَقَالاَ لَهَا: وَاللَّهِ، مَا لَكِ نَفَقَةٌ إِلاَّ أَنْ تَكُونِي حَامِلاً. فَأَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ قَوْلَهُمَا. فَقَالَ: «لاَ نَفَقَةَ لَكِ» فَاسْتَأْذَنَتْهُ فِي الانْتِقَالِ فَأَذِنَ لَهَا. فَقَالَتْ: أَيْنَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِلَى ابْنِ أُمِّ مَكْتُومٍ» وَكَانَ أَعْمَى. تَضَعُ ثِيَابَهَا عِنْدَهُ وَلاَ يَرَاهَا. فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ.

فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُؤَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ، فَحَدَّثَتْهُ بِهِ. فَقَالَ مَرْوَانُ: لَمْ نَسْمَعْ هٰذَا الْحَدِيثَ إِلاَّ مِنِ امْرَأَةٍ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا. فَقَالَتْ فَاطِمَةُ، حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ: فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ، قَالَ اللَّهُ

irrevocable). Then, what else would happen after pronouncing the three (divorces)? How do you say that there is no maintenance for her unless she is pregnant? (At the same time) on what ground do you keep her (in the house of her previously husband)?"

42-(...) Ash-Sha'bi narrated: I entered upon Fatima Bint Qais whom I asked about the judgement of Allah's Apostle "Allah's blessing and peace be upon him" as regards her (maintenance and residence after her irrevocable divorce). She said that her husband divorced her irrevocably. She added: "I disputed (the agent of) him before Allah's Apostle "Allah's blessing and peace be upon him" regarding residence and maintenance." She said: "He (The Prophet) ordered that neither lodging nor maintenance should be for me, and he ordered me to spend the prescribed period of Iddat in the house of Ibn Umm Maktum."

(...) Ash-Sha'bi narrated: I entered upon Fatima Bint Qais...and the rest is the same as narrated by Zuhair from Hushaim.

43-(...) Ash-Sha'bi narrated: We entered upon Fatima Bint Qais, who served us with fresh dates and a drink of powered parley. Then, I asked her where the woman who has been divorced irrevocably should spend the prescribed period of Iddat. She said: "My husband divorced me irrevocably, and The Prophet "Allah's blessing and peace be upon him" permitted me to spend the Iddat in (the house of) my family.

44-(...) Ash-Sha'bi narrated from Fatima Bint Qais that The Prophet "Allah's blessing and peace be upon him" said about the woman who is divorced irrevocably: "There is neither residence nor maintenance for her."

45-(...) Ash-Sha'bi narrated from Fatima Bint Qais: My husband divorced me irrevocably. When I wanted to move (from his house), I went to The Prophet "Allah's blessing and peace be upon him" (and asked for her verdict). He said: "Move to the house of your paternal cousin Amr Ibn Umm Maktum where you would spend your Iddat."

46-(...) Abu Ishaq narrated: I was sitting in the company of Al-Aswad Ibn Yazid in the greatest mosque (of Kufa), and Ash-Sha'bi was with us. He (Ash-Sha'bi) narrated the Hadith of Fatima Bint Qais, and said that The Messenger of Allah "Allah's blessing and peace be upon him" made neither lodging nor maintenance for her. Upon this Al-Aswad took a handful of pebbles, with which he threw him, and then said: "Woe to you! (How) do you relate such a narration? Umar said: We are not to abandon the Book of

عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ﴾ [الطلاق: ١] الآيَةَ. قَالَتْ: هٰذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلاَثِ؟ فَكَيْفَ تَقُولُونَ: لاَ نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلاً؟ فَعَلاَمَ تَحْبِسُونَهَا؟

٤٢ ـ (...) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدُ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ. كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ عَلَيْهَا. فَقَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ. فَقَالَتْ: فَخَاصَمْتُهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فِي السُّكْنَىٰ وَالنَّفَقَةِ. قَالَتْ: فَلَمْ يَجْعَلْ لِي سُكْنَىٰ وَلاَ نَفَقَةً، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

(...) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ وَدَاوُدَ وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ، عَنِ الشَّعْبِيِّ، أَنَّهُ قَالَ: دَخَلْتُ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ. بِمِثْلِ حَدِيثِ زُهَيْرٍ، عَنْ هُشَيْمٍ.

٤٣ ـ (...) ـ **حدّثنا** يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلْتٍ. فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ ثَلاَثاً أَيْنَ تَعْتَدُّ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلاَثاً، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَّ فِي أَهْلِي.

٤٤ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، عَنِ النَّبِيِّ ﷺ، فِي الْمُطَلَّقَةِ ثَلاثاً قَالَ: «لَيْسَ لَهَا سُكْنَىٰ وَلاَ نَفَقَةٌ».

٤٥ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلاَثاً، فَأَرَدْتُ النُّقْلَةَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «انْتَقِلِي إِلَىٰ بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ، فَاعْتَدِّي عِنْدَهُ».

٤٦ ـ (...) ـ **وحدّثناه** مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ. قَالَ: كُنْتُ مَعَ الأَسْوَدِ بْنِ يَزِيدَ جَالِساً فِي الْمَسْجِدِ

Allah (Qur'an) and the Sunna of our Prophet "Allah's blessing and peace be upon him" for a statement of a woman, since we do not know whether she remembers or forgets it. She (the woman who is divorced irrevocably) has (the right of) both lodging and maintenance, according to what Allah "Exalted and Hallowed be He" said: "and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah." (Divorce 1)

(...) The same was narrated on the authority of Abu Ishaq, with the same chain of transmitters.

47-(...) Abu Bakr Ibn Abu Al-Jahm Ibn Sukhair Al-Adawi narrated: I heard Fatima Bint Qais saying that her husband divorced her irrevocably, and The Messenger of Allah "Allah's blessing and peace be upon him" made neither lodging nor maintenance for her. She said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you have finished (the period of your Iddat) inform me." (When I finished my Iddat) I informed him. At the same time, Mu'awiya, Abu Jahm and Usama Ibn Zaid gave her an offer of marriage. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Mu'awiya, he is a poor man, having no property (to spend on you fairly). As for Abu Jahm, he is used to beat women so much. But Usama Ibn Zaid..." she pointed with her hand (as if she objected to him, saying): "Usama! Usama!" The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "The obedience of Allah and His Messenger is better (for you)." So, she married him, and she became envied (by others because of him).

48-(...) Abu Bakr Ibn Abu Al-Jahm narrated: I heard Fatima Bint Qais saying: My husband Abu Amr Ibn Hafs Ibn Al-Mughira sent Aiyyash Ibn Abu Rabie'a to me, informing me of the (third and last pronouncement of) my divorce. He sent with him five Sa's of dates and five Sa's of parley (as maintenance). Upon this I asked: "Isn't there any maintenance for me but that, and (at the same time) should I not spend the period of my Iddat in your house?" he answered in the negative. She added: I put on my clothes and went to The Messenger of Allah "Allah's blessing and peace be upon him", who asked: "How many (pronouncements with which) he divorced you?" I said: "Three." He (The Prophet) said: "Then, he (Aiyyash) has told the truth. There is no maintenance for you. Furthermore, spend the period of your Iddat in the house of your paternal cousin Ibn Umm Maktum. Indeed, he is sightless, in whose house you could put off your garment (and he would not see you). When your period of Iddat is over, then inform me."

الأَعْظَمِ. وَمَعَنَا الشعْبِيُّ. فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَجْعَلْ لَهَا سُكْنَىٰ وَلاَ نَفَقَةً. ثُمَّ أَخَذَ الأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ. فَقَالَ: وَيْلَكَ، تُحَدِّثُ بِمِثْلِ هٰذَا. قَالَ عُمَرُ: لاَ نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ لاَ نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ، لَهَا السُّكْنَىٰ وَالنَّفَقَةُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾ [الطلاق: ١].

(...) ـ **وحدّثنا** أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ، عَنْ أَبِي إِسْحَاقَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، بِقِصَّتِهِ.

٤٧ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاَثاً، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ ﷺ سُكْنَىٰ وَلاَ نَفَقَةً. قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَلْتِ فَآذِنِينِي» فَآذَنْتُهُ. فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لاَ مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ، وَلٰكِنْ أُسَامَةُ بْنُ زَيْدٍ» فَقَالَتْ بِيَدِهَا هٰكَذَا: أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ» قَالَتْ: فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ.

٤٨ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي، أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلاَقِي، وَأَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعِ تَمْرٍ، وَخَمْسَةِ آصُعِ شَعِيرٍ. فَقُلْتُ: أَمَالِي نَفَقَةٌ إِلاَّ هٰذَا؟ وَلا أَعْتَدُّ فِي مَنْزِلِكُمْ؟ قَالَ: لاَ. قَالَتْ: فَشَدَدْتُ عَلَيَّ ثِيَابِي وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «كَمْ طَلَّقَكِ؟» قُلْتُ: ثَلاَثاً. قَالَ: «صَدَقَ، لَيْسَ لَكِ نَفَقَةٌ. اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ، تُلْقِي ثَوْبَكِ عِنْدَهُ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي» قَالَتْ: فَخَطَبَنِي

She added: (When the period of my Iddat was over) some people gave me an offer of marriage, including Mu'awiya and Abu Jahm. The Prophet "Allah's blessing and peace be upon him" said: "Mu'awiya is a poor man who is empty (of money), and Abu Jahm always deals with woman violently (or he beats women so much or something like that). But, you'd better marry Usama Ibn Zaid."

49-(...) Abu Bakr Ibn Abu Al-Jahm narrated: I and Abu Salama Ibn Abd Ar-Rahman entered upon Fatima Bint Qais and asked her (about the case of her divorce). She said: I was the wife of Abu Amr Ibn Hafs Ibn Al-Mughira. Once, he set out in the expedition of Najran...and the rest is the same as narrated by Ibn Mahdi, according to which he added: She said: I married him (Usama Ibn Zaid). Indeed, Allah honoured me because of Abu Zaid (the nickname of Usama), and Allah dignified me with him.

50-(...) Abu Bakr narrated: I and Abu Salama entered upon Fatima Bint Qais, during (the governorship of) Ibn Az-Zubair, and she told us that her husband divorced her irrevocably...and the rest is the same.

51-(...) Fatima Bint Qais told: My husband divorced me with three pronouncements (i.e. irrevocable divorce), and The Messenger of Allah "Allah's blessing and peace be upon him" made neither lodging nor maintenance for me.

52-(1481) Hisham narrated: My father reported: Yahya Ibn Sa'id Ibn Al-As married the daughter of Abd Ar-Rahman Ibn Al-Hakam. Then, he divorced her (irrevocably), and drove her out of his house. Urwa blamed them (her husband's family) for that. They said to him that Fatima (Bint Qais) left (the house of her husband after her irrevocable divorce). Urwa said: I went to A'isha, whom I told of that. She said: "There is no good for Fatima Bint Qais in narrating this Hadith."

53-(1482) Hisham Ibn Urwa narrated from his father from Fatima Bint Qais: I said: "O Messenger of Allah! My husband divorced me irrevocably, and I'm afraid that I might be put to hardship." He (The Prophet) ordered her (to move) and she moved to another house).

54-(1481) Abd Ar-Rahman Ibn Al-Qasim narrated from his father that A'isha "Allah be pleased with her" said: "There is no good for Fatima (Bint Qais) in mentioning that." (i.e. that there is neither lodging nor maintenance (for the woman who has been divorced irrevocably)).

(...) Ibn Al-Qasim narrated from his father that Urwa Ibn Az-Zubair said to A'isha "Allah be pleased with her": "Do you know so-and-so, the

خُطَّابٌ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ ـ أَوْ يَضْرِبُ النِّسَاءَ، أَوْ نَحْوَ هٰذَا ـ وَلٰكِنْ عَلَيْكِ بِأُسَامَةَ بْنِ زَيْدٍ».

٤٩ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْنَاهَا فَقَالَتْ: كُنْتُ عِنْدَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَخَرَجَ فِي غَزْوَةِ نَجْرَانَ. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَهْدِيٍّ. وَزَادَ: قَالَتْ: فَتَزَوَّجْتُهُ فَشَرَّفَنِي اللَّهُ بِابْنِ زَيْدٍ، وَكَرَّمَنِي اللَّهُ بِابْنِ زَيْدٍ.

٥٠ ـ (...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ. قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَىٰ فَاطِمَةَ بِنْتِ قَيْسٍ، زَمَنَ ابْنِ الزُّبَيْرِ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقاً بَاتًّا. بِنَحْوِ حَدِيثِ سُفْيَانَ.

٥١ ـ (...) ـ **وحدّثني** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنِ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثاً، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ ﷺ سُكْنَىٰ وَلَا نَفَقَةً.

٥٢ ـ (١٤٨١) ـ **وحدّثنا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ: تَزَوَّجَ يَحْيَىٰ بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَكَمِ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ، فَعَابَ ذٰلِكَ عَلَيْهِمْ عُرْوَةُ. فَقَالُوا: إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ: فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذٰلِكَ، فَقَالَتْ: مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ فِي أَنْ تَذْكُرَ هٰذَا الْحَدِيثَ.

٥٣ ـ (١٤٨٢) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، زَوْجِي طَلَّقَنِي ثَلَاثاً وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ. قَالَ: فَأَمَرَهَا فَتَحَوَّلَتْ.

٥٤ ـ (١٤٨١) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هٰذَا. قَالَ: تَعْنِي قَوْلَهَا: لَا سُكْنَىٰ وَلَا نَفَقَةَ.

[البخاري: كتاب الطلاق، باب قصة فاطمة بنت قيس...، رقم: ٥٣٢٣].

(...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرَيْ إِلَىٰ

daughter of Al-Hakam? Her husband divorced irrevocably, and then she left her (husband's) house." A'isha said: "What a bad act she has done!" he said: "Then, did you not hear the statement of Fatima (Bint Qais)?" she said: "No doubt, there is no good for her in mentioning that."

[7] It is permissible for the one who is divorced irrevocably and she is still spending the period of her Iddat, and for the one whose husband died (and she is still spending the period of her mourning) to get out from her house during the day to fulfill her needs

55-(1483) Abu Az-Zubair narrated from Jabir "Allah be pleased with him": My maternal aunt was divorced. (during the period of her Iddat) she wanted to get out (of the house) to pluck (the fruits of) her date palm trees. But a man scolded her for her coming out. Upon this she went to The Messenger of Allah "Allah's blessing and peace be upon him" who said (to her): "No, you might (get out in order to) pluck (the fruits of) your date-palm trees, so that you might give in charity, or do a good favour."

[8] The period of Iddat (of a pregnant) comes to an end by delivery

56-(1484) Ubaidullah Ibn Abdullah Ibn Utba narrated that his father had written to Umar Ibn Abdullah Ibn Arqam Az-Zuhri, ordering him to go to Subai'a Bint Al-Harith Al-Aslami in order that he might ask her about her story, and what The Messenger of Allah "Allah's blessing and peace be upon him" said to her when she went to him to take his opinion (regarding her marriage after she had given birth to her child, knowing that her husband had died during her pregnancy). Umar Ibn Abdullah Ibn Arqam replied: Subai'a Bint Al-Harith told that she was married to Sa'd Ibn Khawla who was from the tribe of Banu Amr Ibn Lu'ai, and was one of those who attended the holy battle of Badr. He died while she was pregnant during The Farewell Hajj. Soon after his death, she gave birth to a child.

When she completed the term of birth confinement (and became clean), she embellished herself for suitors. Abu As-Sanabil Ibn Ba'kak, a man from the tribe of Banu Abd Ad-Dar visited and said to her: "What is the matter! I see you dressed up for the people to demand you in marriage. Do you want to marry? By Allah, you are not allowed to marry before four months and ten days have elapsed (following your husband's death)." Subai'a added: "When he (Abu As-Sanabil) said so, I put on my dress in the evening and went to The Messenger of Allah "Allah's blessing and peace be upon him" whom I asked about this matter. He gave the verdict that I was free to marry since I gave birth to my child; and ordered me to marry if I wished."

فُلاَنَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ. فَقَالَتْ: بِئْسَمَا صَنَعَتْ. فَقَالَ: أَلَمْ تَسْمَعِي إِلَىٰ قَوْلِ فَاطِمَةَ؟ فَقَالَتْ: أَمَا إِنَّهُ لاَ خَيْرَ لَهَا فِي ذِكْرِ ذٰلِكَ.

[البخاري: كتاب الطلاق، باب قصة فاطمة بنت قيس...، رقم: ٥٣٢٤].

٧ ـ بابُ جواز خُرُوجِ المُعْتَدَّة البائن والمُتَوَفَّى عنها زَوْجُها في النَّهارِ لحاجَتها

٥٥ ـ (١٤٨٣) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طُلِّقَتْ خَالَتِي، فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا، فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «بَلَىٰ، فَجُدِّي نَخْلَكِ، فَإِنَّكِ عَسَىٰ أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفاً».

٨ ـ بابُ انْقِضَاءِ عِدَّةِ المُتَوَفَّى عنها زَوْجُها وغيرها بوَضْعِ الحَمْلِ

٥٦ ـ (١٤٨٤) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ ـ قَالَ حَرْمَلَةُ: حَدَّثَنَا. وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَاهُ كَتَبَ إِلَىٰ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَىٰ سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ. فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَىٰ عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ، أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ، أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ: وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ ـ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ ـ فَقَالَ لَهَا: مَالِي أَرَاكِ مُتَجَمِّلَةً؟ لَعَلَّكِ تَرْجِينَ النِّكَاحَ؟ إِنَّكِ، وَاللَّهِ، مَا أَنْتِ بِنَاكِحٍ حَتَّىٰ تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذٰلِكَ، جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذٰلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.

Ibn Shihab said: I think there is no harm for her to marry when she has given birth to a child even when she is bleeding (after the childbirth) provided that her husband should not approach her until she gets clean.

57-(1485) Sulaiman Ibn Yasar narrated that once, Abu Salama Ibn Abd Ar-Rahman and Ibn Abbas gathered in the house of Abu Huraira. They talked about the woman, who might give birth a few nights after her husband's death. Ibn Abbas said: "Her Iddat is the longer one of the two prescribed periods (i.e. her giving birth to a child or four months and ten days)." Abu Salama said: "(When she gives birth to a child) her Iddat is over." They went on dispute about that. Abu Huraira said: "I'm of the opinion of the son of my brother (i.e. Abu Salama)." Then, they sent Kuraib (the freed slave of Ibn Abbas) to Umm Salama in order to ask her about that. He came back and told them that Umm Salama said that Subai'a Al-Aslamiyya gave birth to a child a few nights after her husband's death. When she mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", he ordered her to marry (if she so liked, since her Iddat was over).

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters, but Al-Laith mentioned in his narration that they had sent (a message) to Umm Salama, without mentioning Kuraib.

[9] Mourning (for one's husband) is obligatory, but it is prohibited to be more than three days for anyone else

58-(1486) Zainab Bint Abu Salama narrated: I entered upon Umm Habiba, the wife of The Prophet "Allah's blessing and peace be upon him" when her father Abu Sufyan Ibn Harb died. Umm Habiba asked for a perfume which contained yellow scent or other kind of scent, with which she first perfumed one of the girls, and then rubbed her cheeks and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

(1487) Zainab narrated: I entered upon Zainab Bint Jahsh when her brother died. She asked for perfume, some of which she used and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on the pulpit: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband, for whom she should mourn for four months and ten days." "

قَالَ ابْنُ شِهَابٍ: فَلاَ أَرَىٰ بَأْساً أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ، وَإِنْ كَانَتْ فِي دَمِهَا، غَيْرَ أَنْ لاَ يَقْرَبُهَا زَوْجُهَا حَتَّىٰ تَطْهُرَ.

[البخاري: كتاب المغازي، باب حدثني عبد الله بن محمد...، رقم: ٣٩٩١].

٥٧ ـ (١٤٨٥) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ. فَقَالَ ابْنُ عَبَّاسٍ: عِدَّتُهَا آخِرُ الأَجَلَيْنِ. وَقَالَ أَبُو سَلَمَةَ: قَدْ حَلَّتْ. فَجَعَلاَ يَتَنَازَعَانِ ذٰلِكَ. قَالَ: فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي ـ يَعْنِي أَبَا سَلَمَةَ ـ فَبَعَثُوا كُرَيْباً ـ مَوْلَى ابْنِ عَبَّاسٍ ـ إِلَىٰ أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذٰلِكَ. فَجَاءَهُمْ فَأَخْبَرَهُمْ، أَنَّ أُمَّ سَلَمَةَ قَالَتْ: إِنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، وَإِنَّهَا ذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ.

[البخاري: كتاب التفسير، باب: ﴿وأولات الأحمال أجلهن أن يضعن...﴾، رقم: ٤٩٠٩].

(...) ـ **وحدّثناه** مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ: فَأَرْسَلُوا إِلَىٰ أُمِّ سَلَمَةَ، وَلَمْ يُسَمِّ كُرَيْباً.

٩ ـ بابُ وُجُوبِ الإِحْدَادِ في عدَّةِ الوَفَاةِ وتَحْريمه في غير ذلك إلا ثَلاثةَ أيَّامٍ

٥٨ ـ (١٤٨٦) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ هٰذِهِ الأَحَادِيثَ الثَّلاَثَةَ. قَالَ: قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَىٰ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ، خَلُوقٌ أَوْ غَيْرُهُ، فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا، ثُمَّ قَالَتْ: وَاللَّهِ، مَالِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

[البخاري: كتاب الجنائز، باب إحداد المرأة على غير زوجها، رقم: ١٢٨٠].

(١٤٨٧) ـ قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَىٰ زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ. ثُمَّ قَالَتْ: وَاللَّهِ، مَالِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

(1488) Zainab narrated: I heard my mother Umm Salama saying that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No." (He said it) twice or thrice. (Whenever she repeated the question), he said: "No." Then The Messenger of Allah "Allah's blessing and peace be upon him" added: "(She should mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed" (following her husband's death, to indicate that the one-year period of her mourning was over, and now that year has been reduced to only four months and ten days).

(1489) Humaid narrated: I asked Zainab: "What does "throwing a globe of dung after one year had elapsed" mean?" Zainab said: "When a lady was bereaved of her husband, she would live in a wretched small room, wear the worst clothes she had, and touch no perfume before one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird against which she would rub her body. The animal against which she would rub her body would hardly survive. Just at this time, she would come out of her room, whereupon she would be given a globe of dung, which she would throw away. Then she would use perfume or anything else she liked."

59-(1486) Humaid narrated: I heard Zainab Bint Umm Salama saying: One of Umm Habiba's kith and kin died. She asked for (scent having) yellowness, with which she rubbed her arm. Then she said: "I only do that because I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

(1487)&(1488) This Hadith was narrated on the authority of Zainab from her mother and from Zainab, the wife of The Prophet "Allah's blessing and peace be upon him", or from another one of the wives of The Prophet "Allah's blessing and peace be upon him".

60-(1488) Humaid Ibn Nafi narrated that he heard Zainab Bint Umm Salama narrating from her mother that a woman was bereaved of her husband and her relatives worried about her eyes (which got ill). They came to Allah's Apostle "Allah's blessing and peace be upon him", and asked him to allow them to treat her eyes with kohl, but he said: "(In the Pre-Islamic period of Ignorance) a widowed among you would stay in the worst

(١٤٨٨) ـ قَالَتْ زَيْنَبُ: سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَىٰ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنُهَا، أَفَنَكْحُلُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ» ـ مَرَّتَيْنِ أَوْ ثَلاَثاً. كُلُّ ذٰلِكَ يَقُولُ: لاَ ـ. ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعَرَةِ عَلَىٰ رَأْسِ الْحَوْلِ».

(١٤٨٩) ـ قَالَ حُمَيْدٌ: قُلْتُ لِزَيْنَبَ: وَمَا تَرْمِي بِالْبَعَرَةِ عَلَىٰ رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتِ الْمَرْأَةُ، إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا، دَخَلَتْ حِفْشاً، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيباً وَلاَ شَيْئاً، حَتَّىٰ تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَىٰ بِدَابَّةٍ، حِمَارٍ أَوْ شَاةٍ أَوْطَيْرٍ، فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلاَّ مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَىٰ بَعَرَةً فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ، بَعْدُ، مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ.

٥٩ ـ (١٤٨٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ قَالَتْ: تُوُفِّيَ حَمِيمٌ لأُمِّ حَبِيبَةَ، فَدَعَتْ بِصُفْرَةٍ فَمَسَحَتْهُ بِذِرَاعَيْهَا، وَقَالَتْ: إِنَّمَا أَصْنَعُ هٰذَا، لأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

(١٤٨٨/ ١٤٨٧) ـ وَحَدَّثَتْهُ زَيْنَبُ عَنْ أُمِّهَا، وَعَنْ زَيْنَبَ زَوْجِ النَّبِيِّ ﷺ، أَوْ عَنِ امْرَأَةٍ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ.

٦٠ ـ (١٤٨٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ تُحَدِّثُ عَنْ أُمِّهَا، أَنَّ امْرَأَةً تُوُفِّيَ زَوْجُهَا. فَخَافُوا عَلَىٰ عَيْنِهَا، فَأَتَوُا النَّبِيَّ ﷺ، فَاسْتَأْذَنُوهُ فِي الْكُحْلِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَكُونُ فِي شَرِّ بَيْتِهَا فِي أَحْلاَسِهَا ـ أَوْ فِي شَرِّ

of her clothes (or the worst part of her house). After a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) before four months and ten days elapse."

(...) The same two narrations were transmitted on the authority of Humaid Ibn Nafi, i.e. the Hadith of Umm Salama pertaining kohl, and another Hadith from one of The wives of The Prophet "Allah's blessing and peace be upon him", whom Zainab did not name.

61-(1486&1488) Zainab Bint Umm Salama narrated that she heard both of Umm Salama and Umm Habiba talking that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned to him that a daughter of hers was bereaved of her husband, and she was suffering from (a disease in) her eyes, so she wanted to treat it with kohl. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "(In the Pre-Islamic Period of ignorance) a widow among you used to throw a globe of dung after a year had elapsed" (following her husband's death). Nay! (She should not use kohl or anything as such) before just four months and ten days elapse."

62-(1486) Humaid Ibn Nafi narrated from Zainab Bint Abu Salama: When the news of the death of Abu Sufyan reached Umm Habiba "Allah be pleased with her", then on the third day (after his death), she asked for (perfume having) yellowness, with which she rubbed her arm and cheeks. Then she said: "I'm not in need of that, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the last day to mourn (for a dead person) for more than three days except her husband, for whom she should mourn for four months and ten days."

63-(1490) Safiyya Bint Abu Ubaid narrated from Hafsa or A'isha, or from both of them "Allah be pleased with them": The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the last day (or believes in Allah and His Messenger) to mourn (for a dead person) for more than three days except her husband."

(...) The same was narrated on the authority of Nafi.

64-(...) Safiyya Bint Abu Ubaid narrated that she heard Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" telling about The Messenger of Allah "Allah's blessing and peace be upon him" the same, and added: "for whom she should mourn for four months and ten days"

أَحْلاَسِهَا فِي بَيْتِهَا ـ حَوْلاً. فَإِذَا مَرَّ كَلْبٌ رَمَتْ بِبَعَرَةٍ فَخَرَجَتْ، أَفَلاَ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً؟».

(...) ـ **وحدّثنا** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، بِالْحَدِيثَيْنِ جَمِيعاً: حَدِيثِ أُمِّ سَلَمَةَ فِي الْكُحْلِ، وَحَدِيثِ أُمِّ سَلَمَةَ وَأُخْرَىٰ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، غَيْرَ أَنَّهُ لَمْ تُسَمِّهَا زَيْنَبَ. نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ.

٦١ ـ (١٤٨٨/١٤٨٦) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، أَنَّهُ سَمِعَ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تُحدِّثُ، عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ، تَذْكُرَانِ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ، فَذَكَرَتْ لَهُ أَنَّ بِنْتاً لَهَا تُوُفِّيَ عَنْهَا زَوْجُهَا، فَاشْتَكَتْ عَيْنُهَا فَهِيَ تُرِيدُ أَنْ تَكْحُلَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعَرَةِ عِنْدَ رَأْسِ الْحَوْلِ، وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ».

٦٢ ـ (١٤٨٦) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا أَتَىٰ أُمَّ حَبِيبَةَ نَعِيُّ أَبِي سُفْيَانَ، دَعَتْ، فِي الْيَوْمِ الثَّالِثِ، بِصُفْرَةٍ، فَمَسَحَتْ بِهِ ذِرَاعَيْهَا وَعَارِضَيْهَا، وَقَالَتْ: كُنْتُ عَنْ هٰذَا غَنِيَّةً، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

٦٣ ـ (١٤٩٠) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ حَدَّثَتْهُ، عَنْ حَفْصَةَ، أَوْ عَنْ عَائِشَةَ، أَوْ عَنْ كِلْتَيْهِمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ ـ أَوْ تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ ـ أَنْ تُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثَةِ أَيَّامٍ، إِلاَّ عَلَىٰ زَوْجِهَا».

(...) ـ **وحدّثناه** شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ نَافِعٍ، بِإِسْنَادِ حَدِيثِ اللَّيْثِ، مِثْلَ رِوَايَتِهِ.

٦٤ ـ (...) ـ **وحدّثناه** أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعاً يُحَدِّثُ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ اللَّيْثِ وَابْنِ دِينَارٍ. وَزَادَ: «فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

(...) Nafi narrated from Safiyya Bint Abu Ubaid from one of the wives of The Prophet "Allah's blessing and peace be upon him" from The Prophet "Allah's blessing and peace be upon him" the same.

65-(1491) Urwa narrated from A'isha "Allah be pleased with her": The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband."

66-(938) Umm Atiyya "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband, for whom she should mourn for four months and ten days (During which) she should neither put on dyed clothes except a dress made of dyed yarn, nor should she apply kohl in her eyes, nor should she use perfume, except when she gets clean (from her menses, and even at this time she should apply) a little amount of scent or incense."

(...) A Hadith like this was narrated on the authority of Hisham with the same chain of transmitters, with a slight variation of wording.

67-(...) Umm Atiyya "Allah be pleased with her" narrated: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days, (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of dyed yarn. But, the menstruating woman was allowed, when she takes a bath to get clean from her menses, to use a little amount of scent or incense.

(...) ـ **وحدّثنا** أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، جَمِيعاً عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ. بِمَعْنَىٰ حَدِيثِهِمْ.

٦٥ ـ (١٤٩١) ـ **وحدّثنا** يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِيَحْيَىٰ ـ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ـ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجِهَا».

٦٦ ـ (٩٣٨) ـ **وحدّثنا** حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُحِدُّ امْرَأَةٌ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً. وَلاَ تَلْبَسُ ثَوْباً مَصْبُوغاً إِلاَّ ثَوْبَ عَصْبٍ، وَلاَ تَكْتَحِلُ، وَلاَ تَمَسُّ طِيباً. إِلاَّ إِذَا طَهَرَتْ، نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

[البخاري: كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، رقم: ٣١٣].

(...) ـ **حدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. كِلاَهُمَا عَنْ هِشَامٍ، بِهٰذَا الإِسْنَادِ. وَقَالاَ: «عِنْدَ أَدْنَىٰ طُهْرِهَا نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ».

٦٧ ـ (...) ـ **وحدّثني** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَىٰ أَنْ نُحِدَّ عَلَىٰ مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَىٰ زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً، وَلاَ نَكْتَحِلُ، وَلاَ نَتَطَيَّبُ، وَلاَ نَلْبَسُ ثَوْباً مَصْبُوغاً، وَقَدْ رُخِّصَ لِلْمَرْأَةِ فِي طُهْرِهَا، إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا، فِي نُبْذَةٍ مِنْ قُسْطٍ وَأَظْفَارٍ.

[البخاري: كتاب الحيض، باب الطيب للمرأة عند غسلها من المحيض، رقم: ٣١٣].

(19) The Book Of Invoking Curses

1-(1492) Sahl Ibn Sa'd "Allah be pleased with him" reported: Uwaimir Al-Ajlani came to Asim Ibn Adi Al-Ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. But Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it because of what The Messenger of Allah "Allah's blessing and peace be upon him" had said to him.

Then Asim returned home and Uwaimir came to him. Uwaimir asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Uwaimir then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it."

Uwaimir came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her."

Sahl told: They performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was present with The Messenger of Allah "Allah's blessing and peace be upon him". Uwaimir said: "O Allah's Apostle! If I kept her I would be a liar." So Uwaimir divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Shihab said: In this way, divorce became a tradition for the invokers of curses (upon the liar of them, husband and wife when she is accused of committing adultery).

2-(...) Sahl Ibn Sa'd Al-Ansari narrated that Uwaimir Al-Ansari from the sons of Al-Ajlan came to Asim Ibn Adi...and the rest is the same, in

١٩ ـ كِتَابُ اللِّعَانِ

١ ـ (١٤٩٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ، أَنَّ عُوَيْمِراً الْعَجْلاَنِيَّ جَاءَ إِلَىٰ عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ فَقَالَ لَهُ: أَرَأَيْتَ، يَا عَاصِمُ، لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً: أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَسَلْ لِي عَنْ ذٰلِكَ يَا عَاصِمُ رَسُولَ اللَّهِ ﷺ. فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ ﷺ. فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّىٰ كَبُرَ عَلَىٰ عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ. فَلَمَّا رَجَعَ عَاصِمٌ إِلَىٰ أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ: يَا عَاصِمُ، مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرٌ: وَاللَّهِ، لا أَنْتَهِي حَتَّىٰ أَسْأَلَهُ عَنْهَا. فَأَقْبَلَ عُوَيْمِرٌ حَتَّىٰ أَتَىٰ رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا»

قَالَ سَهْلٌ: فَتَلاَعَنَا. وَأَنَا مَعَ النَّاسِ، عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا، يَا رَسُولَ اللَّهِ، إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاَثاً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَكَانَتْ سُنَّةَ الْمُتَلاَعِنَيْنِ.

[البخاري: كتاب الطلاق، باب جواز الطلاق الثلاث...، رقم: ٥٢٥٩].

٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ الأَنْصَارِيُّ، أَنَّ عُوَيْمِراً الأَنْصَارِيَّ مِنْ بَنِي الْعَجْلاَنِ، أَتَىٰ عَاصِمَ بْنَ عَدِيٍّ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَأَدْرَجَ فِي

which he implied: In this way, divorce became a tradition afterwards for the invokers of curses (upon the liar of them, husband and wife). He also added: Sahl said: She was pregnant. Then his son used to be ascribed to his mother. Then it became of Sunna that he should inherit her and she should inherit him what Allah prescribed for her.

3-(...) Ibn Shihab narrated about those involved in the case of invoking curse and the tradition of practicing it, from Sahl Ibn Sa'd, the brother of Banu Sa'ida, that a man from the Ansar came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me your verdict if a man found another man with his wife..." and the rest is the same, in which he added: They implemented the measures of invoking curse (upon the liar of them) in the mosque, while I was present. He also said: He divorced her with three pronouncements before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". In this way, he separated from her in the presence of The Prophet "Allah's blessing and peace be upon him". Then, The Prophet "Allah's blessing and peace be upon him" said: "It is as such that the two invokers of curses should be separated from one another."

4-(1493) Sa'id Ibn Jubair narrated: I was asked about the invokers of curses during the governorship of Mus'ab (Ibn Az-Zubair) whether they could be separated (from one another after that). He said: I did not know what to say. So I went to the house of Ibn Umar in Mecca. I said to his servant: "Ask permission for me to be admitted." He said: "He is taking his siesta." But, he (Ibn Umar) heard my voice and said: "Are you Ibn Jubair?" I said: "Yes." He said: "Come in. By Allah, it should be some (serious) need which brought you here at this Hour." So I entered, and found him lying on a blanket, reclining on a pillow stuffed with fibers of date palm. I said: "O Abu Abd Al-Rahman, should there be separation between the invokers of curses?" He said: "Glory be to Allah! Yes. The first one who asked about it was so-and-so, son of so-and-so. He said: "O Messenger of Allah! Tell me: If one among us finds his wife committing fornication, what should he do? If he talks, that is a very serious thing, and if he keeps silent, that is also of similar seriousness." Allah's Apostle "Allah's blessing and peace be upon him" kept silent (for some time).

Later on, he (that man) came to him (The Prophet) and said: "I have been involved in that case, about which I had asked you." Allah "Exalted and Hallowed be He" then revealed (the following) verses from the Sura of

الْحَدِيثِ قَوْلَهُ: وَكَانَ فِرَاقُهُ إِيَّاهَا، بَعْدُ، سُنَّةً فِي الْمُتَلاَعِنَيْنِ.

وَزَادَ فِيهِ: قَالَ سَهْلٌ: فَكَانَتْ حَامِلاً، فَكَانَ ابْنُهَا يُدْعَىٰ إِلَىٰ أُمِّهِ، ثُمَّ جَرَتِ السُّنَّةُ أَنَّهُ يَرِثُهَا وَتَرِثُ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنِ الْمُتَلاَعِنَيْنِ وَعَنِ السُّنَّةِ فِيهِمَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ.

وَزَادَ فِيهِ: فَتَلاَعَنَا فِي الْمَسْجِدِ، وَأَنَا شَاهِدٌ. وَقَالَ فِي الْحَدِيثِ: فَطَلَّقَهَا ثَلاَثاً قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ فَفَارَقَهَا عِنْدَ النَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «ذَاكُمُ التَّفْرِيقُ بَيْنَ كُلِّ مُتَلاَعِنَيْنِ».

٤ ـ (١٤٩٣) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلاَعِنَيْنِ فِي إِمْرَةِ مُصْعَبٍ، أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: فَمَا دَرَيْتُ مَا أَقُولُ، فَمَضَيْتُ إِلَىٰ مَنْزِلِ ابْنِ عُمَرَ بِمَكَّةَ، فَقُلْتُ لِلْغُلاَمِ: اسْتَأْذِنْ لِي. قَالَ: إِنَّهُ قَائِلٌ. فَسَمِعَ صَوْتِي. قَالَ: ابْنُ جُبَيْرٍ؟ قُلْتُ: نَعَمْ. قَالَ: ادْخُلْ. فَوَاللَّهِ، مَا جَاءَ بِكَ، هٰذِهِ السَّاعَةَ، إِلاَّ حَاجَةٌ، فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْذَعَةً، مُتَوَسِّدٌ وِسَادَةً حَشْوُهَا لِيفٌ. قُلْتُ: أَبَا عَبْدِ الرَّحْمٰنِ، الْمُتَلاَعِنَانِ، أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: سُبْحَانَ اللَّهِ، نَعَمْ. إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذٰلِكَ فُلاَنُ بْنُ فُلاَنٍ، قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَنْ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ عَلَىٰ فَاحِشَةٍ، كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ، وَإِنْ سَكَتَ سَكَتَ عَلَىٰ مِثْلِ ذٰلِكَ. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ. فَلَمَّا كَانَ بَعْدَ ذٰلِكَ أَتَاهُ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدِ ابْتُلِيتُ بِهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هٰؤُلاَءِ الآيَاتِ فِي سُورَةِ النُّورِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ [النور: ٦] فَتَلاَهُنَّ عَلَيْهِ وَوَعَظَهُ

An-Nur: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (Light "An-Nur" 6:9)

He (The Prophet) recited them to him, admonished him, exhorted him, and told him that the punishment of the world is easier than that of the Hereafter. He (the man) said: "No, by Him Who has sent you with the Truth, I did not tell a lie against her." He (The Prophet) called her (her accused wife) whom he admonished and exhorted, and he told her that the punishment of this world is easier than that of the Hereafter. She said: "No, by Him Who has sent you with the Truth, he is a liar."

Then, he started with the man who testified (with an oath) by Allah four times that he was from among the truthful (persons), and at the fifth (oath he) invoked curse of Allah upon himself if he was from among the liars. Then the woman was called and she testified (with an oath) by Allah four times that he (her husband) was among the liars, and at the fifth (oath she) invoked Allah's wrath upon herself if he were among the truthful (persons). He (The Prophet) ordered that they should be separated.

(...) Sa'id Ibn Jubair narrated: I was asked about the invokers of curses during the governorship of Mus'ab Ibn Az-Zubair whether they could be separated (from one another after that). He said: I did not know what to say. So I went to the house of Ibn Umar and said: "Tell me whether the two invokers of curses should be separated (from one another)..." and the rest is the same as narrated by Ibn Numair.

5-(...) Sa'id Ibn Jubair narrated from Ibn Umar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said to the invokers of Allah's curse upon the liar of them: "Your reckoning is with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of being divorced)." The man said: "What about my property (Dowry)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the your legal right to have intercourse with her; and if you told a lie about her, then it would be more inaccessible for you than she is."

وَذَكَّرَهُ. وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ. قَالَ: لاَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا كَذَبْتُ عَلَيْهَا، ثُمَّ دَعَاهَا فَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ، قَالَتْ: لاَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنَّهُ لَكَاذِبٌ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ.

ثُمَّ ثَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَّقَ بَيْنَهُمَا.

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلاَعِنَيْنِ، زَمَنَ مُصْعَبِ بْنِ الزُّبَيْرِ فَلَمْ أَدْرِ مَا أَقُولُ. فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْتُ: أَرَأَيْتَ الْمُتَلاَعِنَيْنِ أَيُفَرَّقُ بَيْنَهُمَا؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٥ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمُتَلاَعِنَيْنِ: «حِسَابُكُمَا عَلَى اللَّهِ، أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا». قَالَ: يَا رَسُولَ اللَّهِ، مَالِي؟ قَالَ: «لاَ مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ مِنْهَا».

قَالَ زُهَيْرٌ فِي رِوَايَتِهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

[البخاري: كتاب الطلاق، باب قول الإمام للمتلاعنين: إن أحدكما كاذب...، رقم: ٥٣١٢].

6-(...) Sa'id Ibn Jubair narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu Ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?"

(...) Sa'id Ibn Jubair narrated: I asked Ibn Umar about invoking curses, and he narrated to me from The Prophet "Allah's blessing and peace be upon him" the same.

7-(...) Sa'id Ibn Jubair narrated that Mus'ab (Ibn Az-Zubair) did not separate the two invokers of curses (from one another). Sa'id said: It was mentioned to Abdullah Ibn Umar "Allah be pleased with both" who said: Allah's Apostle "Allah's blessing and peace be upon him" separated the couple of Banu Al-Ajlan (by divorce from one another).

8-(1494) Nafi narrated from Ibn Umar "Allah be pleased with both that a man invoked curse upon his wife during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", and then he separated them (by divorce from one another) and ascribed the son to his mother.

9-(...) Nafi narrated from Ibn Umar: The Prophet "Allah's blessing and peace be upon him" made an Ansari man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. Then he separated them from one another.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

10-(1495) Abdullah "Allah be pleased with him" narrated: On the night of Friday, we were staying in the mosque when a man from the Ansar came and said: "If a man finds his wife with a man, and then he speaks about that, you will lash him. If he kills (her), you will kill him, and if he keeps silent, he will remain angry. By Allah, I will surely ask Allah's Apostle "Allah's blessing and peace be upon him" about that." On the following day, he came to Allah's Apostle "Allah's blessing and peace be upon him" and asked him: "If a man finds another man with his wife and then he talks about that, you will lash him. If he kills (her), you will kill him, and if he keeps silent, he will remain angry. (Then, what could he do?)" He (The Prophet) said: "O Allah! Show (us the right judgement concerning that matter)." Then, he started supplicating (Allah). Then the verse of invoking curse was revealed: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth." (An-Nur 6)

٦ ـ (...) ـ وحدّثني أَبو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلاَنِ، وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟».

[البخاري: كتاب الطلاق، باب صداق الملاعنة، رقم: ٥٣١١].

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ اللِّعَانِ؟ فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

٧ ـ (...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لِلْمِسْمَعِيِّ وَابْنِ الْمُثَنَّى ـ قَالُوا: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمْ يُفَرِّقِ الْمُصْعَبُ بَيْنَ الْمُتَلاَعِنَيْنِ. قَالَ سَعِيدٌ: فَذُكِرَ ذٰلِكَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ: فَرَّقَ نَبِيُّ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلاَنِ.

٨ ـ (١٤٩٤) ـ وحدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً لاَعَنَ امْرَأَتَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِأُمِّهِ؟ قَالَ: نَعَمْ. [البخاري: كتاب الطلاق، باب يلحق الولد بالملاعنة، رقم: ٥٣١٥].

٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لاَعَنَ رَسُولُ اللَّهِ ﷺ بَيْنَ رَجُلٍ مِنَ الأَنْصَارِ وَامْرَأَتِهِ وَفَرَّقَ بَيْنَهُمَا.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ، بِهٰذَا الإِسْنَادِ.

١٠ ـ (١٤٩٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّا، لَيْلَةَ الْجُمُعَةِ، فِي الْمَسْجِدِ، إِذْ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ، وَاللَّهِ، لأَسْأَلَنَّ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَى رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ. فَقَالَ: لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، أَوْ سَكَتَ سَكَتَ عَلَى غَيْظٍ. فَقَالَ: «اللَّهُمَّ افْتَحْ» وَجَعَلَ يَدْعُو، فَنَزَلَتْ آيَةُ اللِّعَانِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ﴾ [النور: ٦].

This man from among the people was put to trial according to this revelation. He and his wife came in the presence of Allah's Apostle "Allah's blessing and peace be upon him", and they invoked curses. The man testified (with an oath) by Allah four times that he was one of the truthful persons, and then invoked curse (upon himself) at the fifth time, i.e. that Allah's curse be upon him if he was from among the liars. When she went to invoke curse, Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Wait (and remember Allah's punishment)!" But she refused and invoked curse. When she turned away, he (Allah's Apostle) said: "It seems that this woman would give birth to a curly-haired black child." She gave birth to a curly-haired black child.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

11-(1496) Hisham narrated from Muhammad: I asked Anas Ibn Malik "Allah be pleased with him", thinking that he had knowledge (of the matter of invoking curse). He said: Hilal Ibn Umaiyya accused his wife of committing adultery with Sharik Ibn Sahma. He was the half-brother of Al-Bara Ibn Malik, from the side of his mother. He was the first man to carry out (the measures of) invoking curses (upon the liar of the couple) in Islam. Both of them implemented (the measures of) invoking curses. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Watch her: If she delivered a white-complexioned, lank-haired and red-eyed child, then, he (such a child) should be (the son of) Hilal Ibn Umaiyya (who would be, in turn, regarded to have accused her falsely); and if she delivered a blacked-eyed, curly-haired child of thin shins, then he (such a child) should be (the son) of Sharik Ibn Sahma (and in this case she should have committed fornication)." I (the narrator) was told then that she delivered a blacked-eyed, curly-haired child, with thin shins.

12-(1497) Ibn Abbas "Allah be pleased with both" narrated: Once invoking curses was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to trial except for my statement (about invoking curses)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown-complexioned, with fat- shins, and he had much flesh on his calves.

هٰذِهِ الآيَاتُ. فَابْتُلِيَ بِهِ ذٰلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ، فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَتَلاَعَنَا. فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، ثُمَّ لَعَنَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. فَذَهَبَتْ لِتَلْعَنَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَهْ» فَأَبَتْ فَلَعَنَتْ. فَلَمَّا أَدْبَرَا قَالَ: «لَعَلَّهَا أَنْ تَجِيءَ بِهِ أَسْوَدَ جَعْداً» فَجَاءَتْ بِهِ أَسْوَدَ جَعْداً.

(...) ـ **وحدّثناه** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ جَمِيعاً عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١١ ـ (١٤٩٦) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ. قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، وَأَنَا أُرَىٰ أَنَّ عِنْدَهُ مِنْهُ عِلْماً. فَقَالَ: إِنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ بِشَرِيكِ بْنِ سَحْمَاءَ، وَكَانَ أَخَا الْبَرَاءِ بْنِ مَالِكٍ لأُمِّهِ. وَكَانَ أَوَّلَ رَجُلٍ لاَعَنَ فِي الإِسْلاَمِ. قَالَ: فَلاَعَنَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَبْيَضَ سَبِطاً قَضِيءَ الْعَيْنَيْنِ فَهُوَ لِهِلاَلِ بْنِ أُمَيَّةَ، وَإِنْ جَاءَتْ بِهِ أَكْحَلَ جَعْداً حَمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ» قَالَ: فَأُنْبِئْتُ أَنَّهَا جَاءَتْ بِهِ أَكْحَلَ جَعْداً حَمْشَ السَّاقَيْنِ.

١٢ ـ (١٤٩٧) ـ **وحدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ وَعِيسَى بْنُ حَمَّادٍ الْمِصْرِيَّانِ ـ وَاللَّفْظُ لاِبْنِ رُمْحٍ ـ قَالاَ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: ذُكِرَ التَّلاَعُنُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذٰلِكَ قَوْلاً، ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلاً. فَقَالَ عَاصِمٌ: مَا ابْتُلِيتُ بِهٰذَا إِلاَّ لِقَوْلِي. فَذَهَبَ بِهِ إِلَىٰ رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذٰلِكَ الرَّجُلُ مُصْفَرًّا، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعَرِ. وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ، خَدْلاً، آدَمَ، كَثِيرَ اللَّحْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَيِّنْ» فَوَضَعَتْ شَبِيهاً بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلاَعَنَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا.

The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse (upon the liar of them). A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without evidence, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

(...) Ibn Abbas "Allah be pleased with both" narrated: Once invoking curses was mentioned before The Prophet "Allah's blessing and peace be upon him"...and the rest is the same, in which he added after "and had much flesh on his calves": "and he was curly-haired, and long-nosed."

13-(...) Al-Qasim Ibn Muhammad narrated that Abdullah Ibn Shaddad said, when the couple involved in the case of invoking curses was mentioned in the presence of Ibn Abbas "Allah be pleased with both": "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without evidence, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who used to spread evil transparently." Ibn Abu Amr said in his narration he transmitted from Al-Qasim Ibn Muhammad: I heard Ibn Abbas.

14-(1498) Abu Huraira "Allah be pleased with him" narrated: Sa'd Ibn Ubada Al-Ansari said: "O Messenger of Allah! Tell me: If a man found another man with his wife, should he kill him?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative. Sa'd said: "No, by Him, Who honoured you with the truth! (He should kill him immediately)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen (O people) to what your chief is saying."

15-(...) Abu Huraira "Allah be pleased with him" narrated: Sa'd Ibn Ubada said: "O Messenger of Allah! If I found another man with my wife, should I wait until I bring four witnesses?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes.".

16-(...) Abu Huraira "Allah be pleased with him" narrated: Sa'd Ibn Ubada said: "O Messenger of Allah! If I found another man with my wife,

فَقَالَ رَجُلٌ لابْنِ عَبَّاسٍ، فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟» فَقَالَ ابْنُ عَبَّاسٍ: لاَ، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلاَمِ السُّوءَ.

[البخاري: كتاب الطلاق، باب قول النبي ﷺ: «لو كنت راجماً بغير بينة»، رقم: ٥٣١٠].

(...) ـ **وَحَدَّثَنِيهِ** أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَىٰ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: ذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ اللَّيْثِ.

وَزَادَ فِيهِ، بَعْدَ قَوْلِهِ كَثِيرَ اللَّحْمِ، قَالَ: جَعْداً قَطَطاً.

١٣ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ ابْنِ عَبَّاسٍ. فَقَالَ ابْنُ شَدَّادٍ: أَهُمَا اللَّذَانِ قَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ رَاجِماً أَحَداً بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا؟» فَقَالَ ابْنُ عَبَّاسٍ: لاَ، تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

قَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ.

[البخاري: كتاب الحدود، باب من أظهر الفاحشة واللطخ والتهمة...، رقم: ٦٨٥٥].

١٤ ـ (١٤٩٨) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ». قَالَ سَعْدٌ: بَلَىٰ، وَالَّذِي أَكْرَمَكَ بِالْحَقِّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا إِلَىٰ مَا يَقُولُ سَيِّدُكُمْ».

١٥ ـ (...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْحَاقُ بْنُ عِيسَىٰ: حَدَّثَنَا مَالِكٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ: يَا رَسُولَ اللَّهِ، إِنْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلاً، أَأُمْهِلُهُ حَتَّىٰ آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ: «نَعَمْ».

١٦ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ:

should I not touch him until I bring four witnesses?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." Sa'd said: "No, by Him, Who sent you with the truth! I should hasten to (kill) him with the sword before that." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen (O people) to what your chief is saying. He is jealous of his honour, and I'm more jealous of honour than him, and Allah is more jealous than me."

17-(1499) Al-Mughira Ibn Shu'ba narrated that Sa'd Ibn Ubada said: "If I saw a man with my wife, I would kill him with the (sharp edge of my) sword, not with its flat side." Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Are you astonished by Sa'd's jealousy? Verily, I am more jealous of honour than Sa'd, and Allah is more jealous than me. For this, He has prohibited Shameful deeds and sins (such as adultery), done openly and secretly. Moreover, none likes that the people should repent to Him and beg His pardon more than Allah does. For this reason He sent the Messengers as Warners and givers of glad tidings. None likes to be praised more than Allah does. For this reason, Allah promised to grant Paradise (to the good doers)."

(...)A Hadith like this was narrated on the authority of Abd Al-Malik Ibn Umair, with the same chain of transmitters, but with a slight change.

18-(1500) Abu Huraira "Allah be pleased with him" narrated: Once, a man from (the tribe of) Banu Fazara came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain species to which it was attracted." He (The Prophet) said: "Perhaps, it is due to a certain species to which he (your child) was attracted."

19-(...) The same was narrated on the authority of Az-Zuhri with the same chain of transmitters. According to the Hadith narrated by Ma'mar, he (this man) said: "O Messenger of Allah! My wife delivered a black child." At that time he had the intention of denying him. He added in the end: He (The Prophet) did not permit him to disavow him.

يَا رَسُولَ اللَّهِ، لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلاً، لَمْ أَمَسَّهُ حَتَّىٰ آتِيَ بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ: كَلاَّ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ كُنْتُ لأُعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذٰلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا إِلَىٰ مَا يَقُولُ سَيِّدُكُمْ، إِنَّهُ لَغَيُورٌ، وَأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي».

١٧ ـ (١٤٩٩) ـ **حدّثني** عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ ـ كَاتِبِ الْمُغِيرَةِ ـ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ عَنْهُ، فَبَلَغَ ذٰلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللَّهِ، لأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي. مِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ شَخْصَ أَغْيَرُ مِنَ اللَّهِ، وَلاَ شَخْصَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذٰلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ، وَلاَ شَخْصَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ، مِنْ أَجْلِ ذٰلِكَ وَعَدَ اللَّهُ الْجَنَّةَ».

[البخاري: كتاب الحدود، باب من رأى مع امرأته رجلاً فقتله، رقم: ٦٨٤٦].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالَ: غَيْرَ مُصْفَحٍ، وَلَمْ يَقُلْ عَنْهُ.

١٨ ـ (١٥٠٠) ـ **وحدّثناه** قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلاَماً أَسْوَدَ. فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: إِنَّ فِيهَا لَوُرْقاً. قَالَ: «فَأَنَّىٰ أَتَاهَا ذٰلِكَ؟» قَالَ: عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ. قَالَ: «وَهٰذَا عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ».

١٩ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ. جَمِيعاً عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: فَقَالَ: يَا رَسُولَ اللَّهِ، وَلَدَتِ امْرَأَتِي غُلاَماً أَسْوَدَ، وَهُوَ حِينَئِذٍ يُعَرِّضُ بِأَنْ يَنْفِيَهُ.

وَزَادَ فِي آخِرِ الْحَدِيثِ: وَلَمْ يُرَخِّصْ لَهُ فِي الانْتِفَاءِ مِنْهُ.

20-(...) Abu Huraira "Allah be pleased with him" narrated: Once, a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a dark-complexioned child, whom I disavowed." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain species to which it reverted." He (The Prophet) said: "Perhaps, it is due to a certain species to which he (your child) reverted."

(...)A Hadith like this was narrated on the authority of Abu Huraira through another chain of transmitters.

٢٠ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: «يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي وَلَدَتْ غُلاماً أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَّىٰ هُوَ؟» قَالَ: لَعَلَّهُ، يَا رَسُولَ اللَّهِ! يَكُونُ نَزَعَهُ عِرْقٌ لَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «وَهٰذَا لَعَلَّهُ يَكُونُ نَزَعَهُ عِرْقٌ لَهُ».

[البخاري: كتاب الاعتصام بالكتاب والسنة، باب من شبه اصلاً معلوماً باصل مبيّن...، رقم: ٧٣١٤].

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: بَلَغَنَا أَنَّ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ بِنَحْوِ حَدِيثِهِمْ.

(20) The Book Of Emancipation

1-(1501) Nafi narrated from Ibn Umar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise he would manumit the slave partially (according to his own share)."

(...) The same was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him".

[1] The slave's labour (to get what enables him to free himself)

2-(1502) Abu Huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said about the slave who is jointly owned by two persons, one of whom would emancipate him (partially): "He should guarantee for him (the complete emancipation)."

3-(1503) Abu Huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; otherwise the slave is to be helped to work without being overburdened till he pays the rest of his price."

4-(...) The same was narrated on the authority of Sa'id Ibn Abu Uruba, with the following addition: "If he has no enough money (to emancipate him), then the price of the slave is to be estimated justly, and the slave is to be helped to work to get (the price of) the remaining share to be emancipated, without being overburdened."

(...) The same was narrated on the authority cf Quatada, with the same chain of transmitters, in which he said: "And the price of the slave should be justly estimated."

٢٠ ـ كِتَابُ العِتْقِ

١ ـ (١٥٠١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ، فَأَعْطَىٰ شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

[البخاري: كتاب العتق، باب إذا أعتق عبداً بين اثنين...، رقم: ٢٥٢٢].

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ. جَمِيعاً عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ. (ح) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ. قَالاَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ. كُلُّ هٰؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. بِمَعْنَىٰ حَدِيثِ مَالِكٍ، عَنْ نَافِعٍ.

[البخاري: كتاب العتق، باب إذا أعتق عبداً بين اثنين، رقم: ٢٥٢٥].

١ ـ باب ذِكْرِ سِعَايَةِ العَبْدِ

٢ ـ (١٥٠٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ، فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ: «يَضْمَنُ».

[البخاري: كتاب الشركة، باب تقويم الأشياء بين الشركاء...، رقم: ٢٤٩١].

٣ ـ (١٥٠٣) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِقْصاً لَهُ فِي عَبْدٍ، فَخَلاَصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

٤ ـ (...) ـ وحدّثناه عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، بِهٰذَا الإِسْنَادِ.

وَزَادَ: «إِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ عَلَيْهِ الْعَبْدُ قِيمَةَ عَدْلٍ، ثُمَّ يُسْتَسْعَىٰ فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ. غَيْرَ مَشْقُوقٍ عَلَيْهِ».

(...) ـ حدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ بِهٰذَا الإِسْنَادِ. بِمَعْنَىٰ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ. وَذَكَرَ فِي الْحَدِيثِ: قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ.

[2] The right of inheriting the slave is to be for the manumitter

5-(1504) Ibn Umar "Allah be pleased with both" narrated that A'isha "Allah be pleased with her" wanted to buy a slave-girl in order to emancipate her. Her masters said to her: "Well, we would sell her to you provided that the right of inheriting her should be for us." She mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let that (condition which they stipulated) not prevent you (from buying her), for the right of inheriting the property of a slave is to be for the manumitter.

6-(...) Urwa narrated that A'isha "Allah be pleased with her" told him that Barira came to seek her help in her writing of emancipation (for a certain sum) and that time she had paid nothing of it. A'isha said to her: "Go back to your masters, and if they agree that I pay the amount of your writing of emancipation and get the right of inheriting you , I will do so." Barira informed her masters of that but they refused and said: "If she (A'isha) is seeking for Allah's reward, then she can do so, but the right of inheriting the property of you will be for us." A'isha mentioned that to Allah's Apostle "Allah's blessing and peace be upon him" who said to her: "Buy and manumit her, since the right of inheriting the property of the slave is for the liberator." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions, which are not present in Allah's Book (i.e. Allah's Laws), then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are more right and trustworthy."

7-(...) Urwa narrated: A'isha "Allah be pleased with her" told: Barira came to me and said: "I have agreed with my masters to pay them nine ounces (of silver) (in installments) one per year; please help me."...and the rest is the same, according to which the Prophet "Allah's blessing and peace be upon him" said to her: "Let that (condition they stipulated) not stand in your way. Buy and then emancipate her." Then, The Messenger of Allah "Allah's blessing and peace be upon him" got up to (address) the people. He praised Allah and lauded Him. Then, he said: "Now and then."

8-(...) Urwa narrated: A'isha "Allah be pleased with her" told: Barira came to me and said: "I have agreed with my masters to pay them nine ounces (of silver) (in installments) one per year; please help me." I said: "If your owners so like, I am ready to pay the whole amount now provided that your masters agree that the right of inheriting the property of you will be for me." So, Barira went to her masters and told them about that offer but they refused it. She returned, and told me of that. I scolded her. I said: "Then, Allah is with her." The Messenger of Allah "Allah's blessing and peace be upon him" heard that. He then said to her: "Buy and emancipate her and stipulate that the right of inheriting her property would be for you, since such a right is for he who manumitted." I (A'isha) did so. Then in the evening, The Messenger of Allah "Allah's blessing and peace be upon him" stood up (to address the people). He praised Allah and lauded Him as He

٢ ـ باب: «إنما الوَلاءُ لمَنْ أعْتَقَ»

٥ ـ (١٥٠٤) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا. فَقَالَ أَهْلُهَا: نَبِيعُكِهَا عَلَىٰ أَنَّ وَلاَءَهَا لَنَا. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكِ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ». [البخاري: كتاب البيوع، باب إذا اشترط شروطاً في البيع لا تحل، رقم: ٢١٦٩].

٦ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئاً. فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَىٰ أَهْلِكِ. فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلاَؤُكِ لِي، فَعَلْتُ. فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لأَهْلِهَا، فَأَبَوْا. وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلاَؤُكِ. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ» ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنِ اشْتَرَطَ شَرْطاً لَيْسَ فِي كِتَابِ اللَّهِ، فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِئَةَ مَرَّةٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ».

[البخاري: كتاب المكاتب، باب ما يجوز من شروط المكاتب...، رقم: ٢٥٦١].

٧ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةُ إِلَيَّ، فَقَالَتْ: يَا عَائِشَةُ، إِنِّي كَاتَبْتُ أَهْلِي عَلَىٰ تِسْعِ أَوَاقٍ. فِي كُلِّ عَامٍ أُوقِيَّةٌ. بِمَعْنَىٰ حَدِيثِ اللَّيْثِ.

وَزَادَ: فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكَ مِنْهَا، ابْتَاعِي وَأَعْتِقِي».

وَقَالَ فِي الْحَدِيثِ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ».

[البخاري: كتاب المكاتب، باب المكاتب ونجومه في كل سنة، رقم: ٢٥٦٠].

٨ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ عَلَيَّ بَرِيرَةُ فَقَالَتْ: إِنَّ أَهْلِي كَاتَبُونِي عَلَىٰ تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ: فِي كُلِّ سَنَةٍ أُوقِيَّةٌ، فَأَعِينِينِي. فَقُلْتُ لَهَا: إِنْ شَاءَ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً، وَأُعْتِقَكِ، وَيَكُونَ الْوَلاَءُ لِي، فَعَلْتُ. فَذَكَرَتْ ذٰلِكَ لأَهْلِهَا، فَأَبَوْا إِلاَّ أَنْ يَكُونَ الْوَلاَءُ لَهُمْ، فَأَتَتْنِي فَذَكَرَتْ ذٰلِكَ. قَالَتْ: فَانْتَهَرْتُهَا. فَقَالَتْ: لاَهَا اللَّهِ إِذاً. قَالَتْ: فَسَمِعَ رَسُولُ اللَّهِ ﷺ، فَسَأَلَنِي فَأَخْبَرْتُهُ. فَقَالَ:

deserves. Then, he said: "And then! What about people who impose conditions which are not in Allah's Book? Any condition that is not in Allah's Book is invalid even if there were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong firmer ones. What is the matter with those people who say: "Emancipate so-and-so, and the right of inheriting his property should be for us"? Indeed, the right of inheriting the property of a slave will be for him, who manumitted."

9-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters. But, in the narration of Jarir, it was mentioned: Her (Barira's) husband was a slave. So, The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice, and she chose herself (i.e. to be separated from him after she had been emancipated). Had he (her husband) been a free, he (The Prophet) would not have given her such a choice. The phrase "Now and then" was mentioned in their narration.

10-(...) Al-Qasim Ibn Muhammad narrated from A'isha: Three principles were established for Barira: Barira's masters wanted to sell her on the condition that the right of inheriting her property should be for them. I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Buy and then manumit her, for the right of inheriting the property of a slave is for the manumitter." Barira was manumitted. Then, The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice (either to stay with her husband or leave him), and she chose her (freedom and separation from him). The people used to give her in charity, and she used to present to us gifts (from those objects of charity given to her). I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "it is (an object of) charity for her , but it is a present for you. So, you could eat from it"

11-(...) Al-Qasim Ibn Muhammad narrated from A'isha that she intended to buy Barira from some people among the Ansar, but they stipulated that the right of inheriting her property should be for them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of inheriting the property of a slave is for the manumitter." (After her manumission) The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice (either to stay with her husband or leave him), and her husband was a slave. Once, Barira presented to A'isha some meat, whereupon The Messenger of Allah "Allah's blessing and peace be upon

«اشْتَرِيهَا وَأَعْتِقِيهَا، وَاشْتَرِطِي لَهُمُ الْوَلاَءَ، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ» فَفَعَلَتْ. قَالَتْ: ثُمَّ خَطَبَ رَسُولُ اللَّهِ ﷺ عَشِيَّةً، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللَّهِ، مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِئَةَ شَرْطٍ، كِتَابُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ. مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْتِقْ فُلاَناً وَالْوَلاَءُ لِي، إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ».

[البخاري: كتاب المكاتب، باب استعانة المكاتب وسؤاله الناس، رقم: ٢٥٦٣].

٩ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ جَرِيرٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ قَالَ: وَكَانَ زَوْجُهَا عَبْداً، فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا. وَلَيْسَ فِي حَدِيثِهِمْ: «أَمَّا بَعْدُ».

[البخاري: كتاب المكاتب، باب استعانة المكاتب وسؤاله الناس، رقم: ٢٥٦٣].

١٠ ـ (...) ـ **حدّثنا** زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ: أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرِطُوا وَلاَءَهَا. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ» قَالَتْ: وَعَتَقَتْ. فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ. فَاخْتَارَتْ نَفْسَهَا. قَالَتْ: وَكَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدِي لَنَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ. وَهُوَ لَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

١١ ـ (...) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أُنَاسٍ مِنَ الأَنْصَارِ، وَاشْتَرَطُوا الْوَلاَءَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلاَءُ لِمَنْ وَلِيَ النِّعْمَةَ» وَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، وَكَانَ زَوْجُهَا عَبْداً، وَأَهْدَتْ لِعَائِشَةَ لَحْماً. فَقَالَ

him": "Why would you not prepare a meal from that meat?" A'isha said: "It was given to Barira in charity." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and it is a present for us."

12-(...) Abd Ar-Rahman Ibn Al-Qasim narrated: I heard Al-Qasim telling about A'isha that she wanted to buy Barira in order to emancipate her, but they (her owners) stipulated that the right of inheriting her property should be for them. A'isha mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Buy and then emancipate her, for the right of inheriting the property of a slave is for the manumitter." Once, some meat was given as a gift to The Prophet "Allah's blessing and peace be upon him". It was said to The Messenger of Allah "Allah's blessing and peace be upon him" that it was given To Barira in charity. Upon this he said: "It is (an object of) Charity for her, and it is a gift for us." (After her manumission) she was given the option (whether to stay with her husband). Abd Ar-Rahman said that her husband was a free man. Shu'ba (a sub-narrator) said: Later, I asked him about (the reality of) her husband, and he said: I do not know.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

13-(...) Urwa narrated from A'isha "Allah be pleased with her": The husband of Barira was a slave.

14-(...) Al-Qasim narrated from A'isha "Allah be pleased with her": Three traditions were set for Barira: When Barira was manumitted she was given the option whether to remain with her husband. Once, some meat was given to her in charity. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, while there was a cooking pot on the fire. When he asked for food, he was given bread and meat soup from that of the house. The Prophet "Allah's blessing and peace be upon him" said: "Didn't I see the cooking pot having meat on the fire?" It was said: "Yes, O Messenger of Allah! That is the meat given in charity to Barira, and we disliked to give you from it (since you never eat the food of charity)." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira, and it is a present for us." Moreover, in connection with her, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of inheriting the property of a slave is to be for the manumitter."

رَسُولُ اللَّهِ ﷺ: «لَوْ صَنَعْتُمْ لَنَا مِنْ هٰذَا اللَّحْمِ؟» قَالَتْ عَائِشَةُ: تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

١٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعِتْقِ فَاشْتَرَطُوا وَلاَءَهَا، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ». وَأُهْدِيَ لِرَسُولِ اللَّهِ ﷺ لَحْمٌ. فَقَالُوا لِلنَّبِيِّ ﷺ: هٰذَا تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ. فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ». وَخُيِّرَتْ.

فَقَالَ عَبْدُ الرَّحْمٰنِ: وَكَانَ زَوْجُهَا حُرًّا. قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ عَنْ زَوْجِهَا؟ فَقَالَ: لاَ أَدْرِي.

(...) ـ **وحدّثناه** أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ، نَحْوَهُ.

١٣ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ أَبِي هِشَامٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ وَأَبُو هِشَامٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ عَبْداً.

١٤ ـ (...) ـ **وحدّثني** أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ: خُيِّرَتْ عَلَىٰ زَوْجِهَا حِينَ عَتَقَتْ. وَأُهْدِيَ لَهَا لَحْمٌ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَالْبُرْمَةُ عَلَى النَّارِ، فَدَعَا بِطَعَامٍ، فَأُتِيَ بِخُبْزٍ وَأُدْمٍ مِنْ أُدْمِ الْبَيْتِ. فَقَالَ: «أَلَمْ أَرَ بُرْمَةً عَلَى النَّارِ فِيهَا لَحْمٌ؟»

فَقَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَىٰ بَرِيرَةَ، فَكَرِهْنَا أَنْ نُطْعِمَكَ مِنْهُ. فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ».

وَقَالَ النَّبِيُّ ﷺ فِيهَا: «إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ».

15-(1505) Abu Huraira "Allah be pleased with him" narrated that A'isha "Allah be pleased with her" wanted to buy a slave-girl in order to emancipate her. Her masters refused (to sell her) unless the right of inheriting her property should be for them. She mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let that (condition which they stipulated) not stand in your way, for the right of inheriting the property of a slave is for the manumitter."

[3] It is forbidden to sell or grant the right of inheriting a slave

16-(1506) Ibn Umar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" forbade selling or granting the right of inheriting a slave. (Imam Muslim said: All the narrators are dependent upon Abdullah Ibn Dinar in this Hadith).

(...)This Hadith was narrated on the authority of Abdullah Ibn Dinar from Ibn Umar, from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, but in the Hadith narrated by Ath-Thaqafi from Ubaidullah he mentioned only selling (the right of inheritance) and did not mention granting it.

[4] It is prohibited that a slave would take as his allies others than his manumitters

7-(1507) Abu Az-Zubair narrated that he heard Jabir Ibn Abdullah "Allah be pleased with both" saying: The Prophet "Allah's blessing and peace be upon him" enjoined upon every tribe the (payments of the) blood money due from it, and made it clear that it is not lawful for a Muslim to take as his ally the freed slave of another Muslim without his permission. Then, I was told that he cursed in his document anyone who did so.

18-(1508) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes as his allies others without the permission of his manumitters, then, let him incur the curse of Allah and the angels, and neither obligatory nor supererogatory deeds would be accepted from him."

19-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes as his allies others without the permission of his manumitters, then, let him incur the curse of Allah and the angels, and neither obligatory nor supererogatory deeds would be accepted from him (by Allah) on the Day of Judgement."

١٥ ـ (١٥٠٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَأَبَىٰ أَهْلُهَا إِلاَّ أَنْ يَكُونَ لَهُمُ الْوَلاَءُ. فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكَ، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ».

٣ ـ باب النَّهْيِ عن بيعِ الوَلاءِ وهبَتِهِ

١٦ ـ (١٥٠٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

قَالَ مُسْلِمٌ: النَّاسُ كُلُّهُمْ عِيَالٌ، عَلَىٰ عَبْدِ اللَّهِ بْنِ دِينَارٍ، فِي هٰذَا الْحَدِيثِ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حدثنا ابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ. قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. كُلُّ هٰؤُلاَءِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

غَيْرَ أَنَّ الثَّقَفِيَّ لَيْسَ فِي حَدِيثِهِ عَنْ عُبَيْدِ اللَّهِ، إِلاَّ الْبَيْعُ، وَلَمْ يَذْكُرِ: الْهِبَةَ.

[البخاري: كتاب الفرائض، باب إثم من تبرأ من مواليه، رقم: ٦٧٥٦].

٤ ـ بابُ تَحْرِيمِ تَوَلِّي العَتِيقِ غَيْرَ مَوَالِيهِ

١٧ ـ (١٥٠٧) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَتَبَ النَّبِيُّ ﷺ عَلَىٰ كُلِّ بَطْنٍ عُقُولَهُ. ثُمَّ كَتَبَ: «أَنَّهُ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَتَوَالَىٰ مَوْلَىٰ رَجُلٍ مُسْلِمٍ بِغَيْرِ إِذْنِهِ».

ثُمَّ أُخْبِرْتُ، أَنَّهُ لَعَنَ فِي صَحِيفَتِهِ مَنْ فَعَلَ ذٰلِكَ.

١٨ ـ (١٥٠٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَلَّىٰ قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ، لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ».

١٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ تَوَلَّىٰ قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ، يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ».

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, with a slight change of words.

20-(1370) Ibrahim At-Taimi narrated from his father: Ali Ibn Abu Talib "Allah be pleased with him" addressed us saying: "Whoever thought we have anything to recite other than Allah's Book (Qur'an) and this document (hanging in the sheath of his sword), then he has told a lie. It (this paper) implies the ages of the camels (to be paid as charity or as blood money), (legal verdicts about the retaliation for) wounds. In it too, The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy (concerning religion), or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him by Allah on The Day of Judgement. The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them. Whoever claimed to (be a son of) anyone other than his (real) father, or (if a slave) belonged to others than his manumitter, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him by Allah on The Day of Judgement."

[5] The excellence of emancipation

21-(1509) Abu Huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "He, who emancipated a believing slave, then Allah would release, for every organ of his (the slave's) body, an organ of his (the manumitter's) body from the fire."

22-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipated a slave, then Allah would release, for every organ of those (of the slave's body), an organ of his (the manumitter's) body from the (Hell) fire, even his (the manumitter's) private parts for the private parts (of the slave he emancipated)."

23-(...) Abu Huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who emancipated a believing slave, then Allah would release, for every limb of him (the slave), a limb of him (the manumitter) from the (Hell) fire, even his (the manumitter's) private parts for the private parts (of the slave he emancipated)."

(...) ـ وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ: حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَمَنْ وَالَىٰ غَيْرَ مَوَالِيهِ بِغَيْرِ إِذْنِهِمْ».

٢٠ ـ (١٣٧٠) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ. قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئاً نَقْرَؤُهُ إِلاَّ كِتَابَ اللَّهِ وَهٰذِهِ الصَّحِيفَةَ ـ قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ ـ فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، وَفِيهَا قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَىٰ ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَىٰ مُحْدِثاً، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يَقْبَلُ اللَّهُ مِنْهُ، يَوْمَ الْقِيَامَةِ، صَرْفاً وَلاَ عَدْلاً. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ. وَمَنِ ادَّعَىٰ إِلَىٰ غَيْرِ أَبِيهِ، أَوِ انْتَمَىٰ إِلَىٰ غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يَقْبَلُ اللَّهُ مِنْهُ، يَوْمَ الْقِيَامَةِ، صَرْفاً وَلاَ عَدْلاً».

٥ ـ بَابُ فَضْلِ الْعِتْقِ

٢١ ـ (١٥٠٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ ـ وَهُوَ ابْنُ أَبِي هِنْدٍ ـ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي حَكِيمٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ، بِكُلِّ إِرْبٍ مِنْهَا، إِرْباً مِنْهُ مِنَ النَّارِ».

[البخاري: كتاب العتق، باب في العتق وفضله، رقم: ٢٥١٧].

٢٢ ـ (...) ـ وحدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مُطَرِّفٍ أَبِي غَسَّانَ الْمَدَنِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهَا، عُضْواً مِنْ أَعْضَائِهِ مِنَ النَّارِ، حَتَّىٰ فَرْجَهُ بِفَرْجِهِ».

٢٣ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ، عُضْواً مِنَ النَّارِ. حَتَّىٰ يُعْتِقَ فَرْجَهُ بِفَرْجِهِ».

24-(...) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any Muslim, who emancipated a Muslim slave, then Allah would take out, for every limb of him (the slave), a limb of him (the manumitter) from the (Hell) fire." Sa'id Ibn Marjana said: When I heard this Hadith from Abu Huraira, I went out and mentioned it to Ali Ibn Al-Husain, who immediately emancipated a slave of his, for whom Ibn Ja'far was ready to pay ten thousand Dirhams or one thousand Dinars (to buy).

[6] The excellence of emancipating one's father

25-(1510) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A son would not recompense a father (of him) except in case he finds him as a slave whereupon he buys and then emancipates him."

In the narration of Ibn Abu Shaiba it was mentioned: "A son would not recompense his father."

(...) The same was narrated on the authority of Suhail with the same chain of transmitters, according to which he said: "A son will not recompense his father"

٢٤ ـ (...) ـ وحدّثني حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ ـ: حَدَّثَنَا وَاقِدٌ ـ يَعْنِي أَخَاهُ ـ: حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ ـ صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرِىءٍ مُسْلِمٍ أَعْتَقَ امْرَءاً مُسْلِماً، اسْتَنْقَذَ اللَّهُ، بِكُلِّ عُضْوٍ مِنْهُ، عُضْواً مِنْهُ مِنَ النَّارِ».

قَالَ: فَانطَلَقْتُ حِينَ سَمِعْتُ الْحَدِيثَ مِنْ أَبِي هُرَيْرَةَ. فَذَكَرْتُهُ لِعَلِيِّ بْنِ الْحُسَيْنِ، فَأَعْتَقَ عَبْداً لَهُ قَدْ أَعْطَاهُ بِهِ ابْنُ جَعْفَرٍ عَشَرَةَ آلاَفِ دِرْهَمٍ، أَوْ أَلْفَ دِينَارٍ.

٦ ـ بابُ فَضْلِ عِتْقِ الوالد

٢٥ ـ (١٥١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَجْزِي وَلَدٌ وَالِداً إِلاَّ أَنْ يَجِدَهُ مَمْلُوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: «وَلَدٌ وَالِدَهُ».

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. كُلُّهُمْ عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ. بِهٰذَا الإِسْنَادِ، مِثْلَهُ. وَقَالُوا: «وَلَدٌ وَالِدَهُ».

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